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THE

COLONIAL CHURCH

CHRONICLE,

AND

Missionary Journal.

VOL. II.

JULY 1848—JUNE 1849.

“Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust.”—BISHOP BUTLER.

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THE
COLONIAL CHURCH CHRONICLE

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JULY, 1848.

ADVERTISEMENT TO VOLUME THE SECOND.

THE *Colonial Church Chronicle* enters upon the second year of its course with something of the confidence of success. The *Chronicle* was established by a few individuals, at some risk of loss, but without the possibility of profit.¹ Two thousand copies have been printed of the first twelve numbers, and nearly the whole of them have been disposed of by a regular monthly sale at home and in the Colonies.

This surely will be regarded as an encouraging statement by those who are acquainted with the expense and risk attendant on any new literary enterprise. The Proprietors, however, who set on foot this publication in behalf of the Colonial and Foreign Missions of the Church of England, are desirous, on the like public grounds, to extend its circulation; and they feel themselves justified in claiming the co-operation of all who have the same interests at heart. They may take this opportunity of saying, that the Editor will be happy to avail himself of any Colonial or Missionary information which may be communicated to him, provided it be authenticated by the names of the writers.

¹ Any profits which may arise from the Publication are to be devoted to the Fund for the Endowment of New Bishoprics in the Colonies.

SYSTEMATIC COLONIZATION.

THE subject of Colonization is closely connected with the propagation of the Gospel throughout the world. No man can read the parting charge of our Saviour—"Go ye into all the world and preach the Gospel to every creature," without feeling what a solemn duty has been laid upon us, nor reflect without shame that, although eighteen hundred years have elapsed since that command was given, one-half of the sons of Adam are still followers of Brahma and Buddha. If the duty of carrying the light of revelation to the heathen be incumbent upon all Christians, it is so most of all upon us Englishmen, and that because our means and opportunities are greater than those possessed by any other nation. We have commercial, and we ought to have religious, relations with every country in the world. Our ships are, and our Missionaries ought to be, every where. We are forward enough to boast the superiority of our reformed faith over the errors of the Greek and Roman Churches, no less than over the semi-infidel mysticism of Germany. But who can doubt that the great privilege of a purer religious light has been entrusted to us for this great object of carrying it to the heathen? who but must fear that it will be withdrawn from us if we forget its intended application? A few minutes' reflection will suffice to convince any one, that in Colonization, *properly conducted*, we have a champion able to cope with the Goliath of heathenism, and I have chiefly in view the Colonization of Australia and New Zealand. If we could plant another England at the Antipodes, the task would be incalculably easier. Cast only a glance upon the map of the world, and you will see more than half the human race crowding the empires of India and China, and the islands of the eastern seas. *Here* we are too far from them; we act on them with the wrong end of the lever; we work at mechanical disadvantage. To possess a power equal to the occasion, we ought not to be 15,000 miles from the field of action. Once planted in force at the Southern Tropic, we should soon overrun that mass of rich and beautiful islands and peninsulas lying betwixt it and the Northern Tropic; not (Heaven forbid!) to conquer or destroy, but to teach, to instruct, and to reclaim: to make war, no doubt—but upon ignorance, vice, and misery; and to proceed in that career of holy conquest, till the commands of our Lord were fulfilled—till at the name of Jesus every knee should bow, and every tongue should confess him Lord. Let not this be regarded as an aspiration merely—

as a possible event, which, like the Millennium, may, at some time indefinitely distant, and by the operation of some causes at present unknown to us, be finally brought about. We speak of it as a thing to be done. We say it is within the bounds of sober and rational calculation, and that the means of effecting it are within our power. If we could send out only 25,000 persons a-year, well selected, and if they should increase at the ordinary Colonial rate, which is about three per cent. per annum, they would amount in sixty-six years to 5,000,000,—nearly double the population of Scotland. Now, when we call to mind that no fewer than 258,270 persons emigrated from the United Kingdom last year, it would hardly have been thought extravagant if we had assumed 50,000 as the number to be annually sent to the Southern Colonies, but we are content to take the half. It is matter of mere arithmetical calculation to show that if 25,000 persons go out every year, and if their rate of increase be three per cent. per annum, they will in sixty-six years amount to 5,000,000; and counting those already there, we should have that number in sixty years. If we sow, therefore, our children now alive may see the harvest. And it is not difficult to show that 25,000 persons may be landed every year in the Southern Hemisphere, with great benefit to the Colony, to the mother country, and to the emigrants themselves.

And first, as to the wants and capabilities of the Colonies. In their last Circular, Her Majesty's Emigration Commissioners give the Report of Mr. Merewether, the Government Immigration Agent at Sydney, in the following words:—"The labourers most wanted in New South Wales are shepherds, farm-servants, agricultural labourers, and female domestic servants. *The difficulties, the annoyances, and the losses to which the employers are now subjected through the utter inadequacy of this description of servants to the demand, can scarcely be overestimated.*" They give also the Report of Mr. Mundy, the Colonial Secretary in South Australia, dated October, 1847, as follows:—"Notwithstanding that recent arrivals have increased our population by 1,610 souls, chiefly of the working classes, the demand for agricultural labourers, shepherds, miners, mechanics, and female domestic servants, continues equally urgent as before, and the same high rate of wages is maintained." The Commissioners also report that farm servants and female domestics are much wanted in Van Diemen's Land and New Zealand.

A recent petition of the Legislative Council of New South Wales to the House of Commons states, "that there is at the present moment the most urgent demand for labour in that Colony; that this demand is daily increasing, and is more pressing than has been experienced at any former period, and

that unless a due supply of immigrants be speedily obtained, the ruin of many employers of labour must inevitably ensue, and the general welfare of all classes of the Colonists be seriously impaired: that so great is the distress experienced from this want of labour, that the Colonists have in some instances been induced to have recourse to the importation of Coolies from India, and of savage natives from the Polynesian Islands: that New South Wales, with a population of 200,000 souls, contains 8,000,000 sheep, and 1,400,000 head of horned cattle, (being at the rate of forty sheep and seven cows for every inhabitant): that the Colony presents the means of immediate employment and advantageous settlement during the ensuing twelve months for 20,000 souls, including women and children.¹

Next, as to the effect upon the mother country. The rate-payers are burthened with the maintenance of a very large number of men, who come upon the rates merely because they cannot find work. The sum expended for the relief of the poor in England and Wales in the year 1845-6, amounted, in round figures, to 5,000,000*l.*; and in the same year the number of adult and able-bodied paupers relieved was 375,563: and the population is increasing with a rapidity hitherto unexampled, having been at the rate of eighty per cent. between 1801 and 1841; by this time it must have nearly doubled; and it is to be borne in mind, that if we proceed in the same ratio for the next fifty years, the *addition* to the population of England and Wales will not be 9,000,000, as in the last fifty years, but 18,000,000. The burthen of the poor-rates, though heavy every where, is not equally distributed. It is far the heaviest in the agricultural districts. In ten counties, including those most distinguished for manufacturing and mining industry, and the two metropolitan counties, namely, Cornwall, Warwick, Middlesex, Durham, the West Riding, Chester, Stafford, Surrey, Lancaster, and Monmouth, the poor-rates have been at the rate of 4*s.* 9*d.* a head only; whereas, in ten which are strictly agricultural, namely, Norfolk, Suffolk, Essex, Cambridge, Buckinghamshire, Oxfordshire, Berkshire, Sussex, Dorsetshire, and Wiltshire, the average charge has been about 9*s.* 6*d.* a-head.¹ It results, from a comparison of that charge on the ten most favoured counties with the rest of the kingdom, that the kingdom pays above 1,000,000*l.* sterling a-year more in poor-rates than it would, if the average charge on it was no heavier than on those ten counties. But though still great and alarming, the plethora of the agriculturists has been much relieved by the manufacturers. Assuming the number of births per

¹ Perter's "Progress of the Nation," p. 94.

cent. in the agricultural counties to have been as great as in the kingdom at large, it results, from the greater increase of numbers which has taken place in the manufacturing districts, that between 1801 and 1841 they received from the former above 1,000,000 of their surplus population. It further appears, from the census of 1841 as compared with that of 1831, that the number of men employed in agriculture is *not increasing at all*. And it is further probable that from the adoption of various sanitary measures, and the general improvement of medical science, the increase in future years will be in even a higher ratio than in times past. If, then, there should be that increase which seems so highly probable, and if the land cannot employ them, what is to become of them, or of the land either? especially if, as must some day happen, the manufacturers should come to a check, and not be able to receive the usual influx. It really seems as if they must tail back upon the land till they swamp all the rents, *unless they be provided with a new home in the Colonies*, where they would not only cease to be burthensome to the land, but would become even beneficial to it by their demand for manufactured goods, thus enabling the manufacturers to continue their usual drain of the waste water from the land. Our export trade is already greatly indebted to the Colonies, which, including the United States, take now twenty-eight per cent. of our whole exports. Let us once lodge a nation of 5,000,000 in New South Wales, which, by the operation of natural laws, would soon become 10,000,000, and 20,000,000; and imagination can scarcely set bounds to the demand which might arise for the products of our manufacturing industry.

We now come to the question of the effect of emigration upon the emigrants themselves, and here, unfortunately, the proofs are too obvious and too abundant. We have already said that the sum expended per annum for the relief of physical destitution in England and Wales was no less than 5,000,000*l.* a-year; which implies a vast amount of suffering from want. Everybody at all familiar with the labouring classes (particularly the rural Clergy,) will be aware that multitudes are pinched and starved who never apply to the parish at all. In London also the disclosures recently made by Lord Ashley show not the policy merely but the necessity of emigration. "Ce n'est plus ici une question de convenance ou de politique; c'est une question de vie pour vous, pour la société toute entière." Everybody has read Mr. Godolphin Osborne's letters in the *Times*. Everybody knows that a very large class of labourers in England cannot, with their utmost industry, preserve their wives and children from want. It is an undoubted fact, that

many honest and industrious men, with their wives and children, are habitually and hopelessly suffering from the want of sufficient food, clothing, and fire. A few passages from a pamphlet lately published by Mr. Waghorn, will show what they might expect in the Colonies.

“Shepherds and farm-labourers were getting by the last accounts 30*l.* a-year and a free house, with a weekly ration of ten pounds of beef and twelve pounds of flour for each man, besides an allowance of tea, sugar, and tobacco.” “In the Legislative Assembly of New South Wales, in the month of June last, it was stated, that this year no less than 64,000,000 *lbs.* of meat would be wasted for want of mouths—the corn is shed for want of reapers—the wool is injured for want of shearers. Herds of cattle and flocks of sheep are boiled down for the tallow, whilst in England thousands are pining for want of food.” The very same cry of want of labour is raised in South Australia. If anybody should think a large emigration would soon supply the void, and that therefore this outlet for our surplus population would be soon stopped up, let him reflect that the extent of Australia is about equal to that of Europe; that the southern districts are fitted to grow all the products of the Mediterranean, and the northern those of the West Indies; that fresh tracts of fertile land are continually being discovered, and that, as they come to be wanted, it is beyond a doubt that railways will be formed to connect those tracts with the coast.

Having thus endeavoured to show the desirableness of an extended scheme of Emigration, we propose in a future paper to take up the subject of its practicability.

Travellers tell us that the banyan tree spreads far and wide its branches, which drop their roots here and there, and as soon as they reach the ground, the branches rapidly increase in size, till they become as large as the parent trunk. So would we have our noble England spread her roots, and multiply her branches, till she shall have covered all the isles of the East; and their savage inhabitants shall repose under the shelter of her laws, and be nourished with the fruits of her religion.

THE FEAST OF THE ASCENSION AT CORFU.

THE Greeks, both in the islands and on the continent, still retain the old style of reckoning time, which throws their Almanac twelve days behind our own. In consequence of this variation in the calendar, it necessarily sometimes occurs, that the day on which Easter is celebrated differs from that observed by our own Church. It happened, however, that in 1847 Easter fell on the same day in both the Eastern and Western

Churches, so that all the festivals depending upon Easter Day, such as Ascension Day, Whit Sunday, &c., were celebrated at the same time by all the Christians in Corfù.

With the exception, therefore, of the Greeks lagging behind at May 1, while we were reckoning May 13, our ecclesiastical year was running on concurrently with their own Ascension Day, and we were prepared to celebrate it with them, though in a somewhat different manner. As long as man is compounded of soul and body, and the mutual relations and interdependence of the two remain so inscrutable, I suppose differences and disputes will exist as to how far (if at all) corporeal enjoyment should form a part of religious rejoicing. Our view of the matter, as generally prevailing in England, was sufficiently indicated by our simple, unadorned, somewhat meagre service in the Garrison chapel, in which but very few were found to join. On the other hand, the Corfùotes very clearly indicated *their* view, by preparing to celebrate the day by a festive assemblage outside the town, to which the country people flocked in great numbers from all parts of the island. In truth, a religious festival, without its gala, its display of holiday clothes, and other attendant festivities, would be to the inhabitants of southern Europe about as unreal, as shadowy an affair as Tantalus' feast; and it must be owned that we witnessed nothing on the day in question that at all tended to prove the incompatibility of the two, or that was inconsistent with a Christian recollection of the great event that was commemorated.

The Festa is celebrated a few miles from the town, just beyond the High Commissioner's country house, close to the site of the ancient city of Coreyra. The ground is very prettily varied into hill and dale, and covered, more or less, with groves of very ancient olive-trees. On leaving the carriage, we had to make our way, as in an English fair, through groups of persons lounging about, smoking, or gathered round the military band, which attends as the English contribution to the festivity. The appearance of the peasants and their dresses was not so striking as we had been led to expect, and becomes less so every year, as the original costume is being laid aside and lost; and certainly, as it is now preserved, though gay and picturesque in a throng, anything but taste is displayed by individuals in the arrangement of their attire. Those who had the most reason to delight themselves in the effect they produced, or in the honour they paid to the day by the richness of their costume, were arrayed somewhat in this fashion:—The hair braided and twisted up with various ribbons, sometimes surmounted with artificial flowers, or with a kind of canopy, formed by some gay handkerchief fastened down on the back and sides; very fre-

quently a bunch of gilt flowers, issuing from a long skewer-like stem, projected from the right side of the head, over the ear, the skewer itself being drawn through the lateral bunch of hair. The dress consisted of a velvet jacket, richly braided, with a stomacher, on which were suspended as many medals, locketts, gold or silver plates, buttons, or any other imaginable ornament, as the wearer was fortunate enough to possess. Over the shoulder was worn a muslin, or a bright red handkerchief, (the latter seemed most in esteem,) and the neck itself was laden with successive rows of necklaces. All these ornaments, however, were dingy and tarnished: they are heir-looms in the family, and form a chief part of the property of the females. The petticoats are worn very short, and the gown is of either some gaudy chintz, or damask; or, if it chance to be white, is embellished with gay ribbons and flounces. In fact, bright colours and gaudiness are the chief objects in all. The feet are shod in velvet shoes, with enormous buckles of thin silver, literally stretching all over the foot.

We had a favourable opportunity for observing all these minutiae, as we stood in a circle, which had gathered round an open piece of ground, to watch the Pyrrhic dance. The spirited ode of Byron naturally recurred to one's mind, in which, with his fervid sarcasm, he throws, as it were, in the face of the Greeks this their national amusement as a witness of their degradation. In many respects, as was to be expected, I was disappointed in the exhibition; and yet there is certainly a peculiar and pensive character about it, which fixes itself on the imagination, and makes one regard it as the lingering memorial of departed greatness. The origin of this national dance seems to be unknown. It is commonly traced up to Pyrrhus, the son of Achilles, as its founder, and is supposed to have been instituted by him in honour of his father's funeral. It was clearly in its origin a war-dance, and consisted (so say the antiquarians) of very rapid and dexterous movements of the body, representing a combatant warding off the blows of his enemy, and inflicting his own. We may fancy it as in some degree resembling the sword-dance which still exists in Scotland, or the war-dance of savage nations, in which the same idea and the same violent contortions of the body prevail. What we now witness of this once famous dance is sadly degenerated from its warlike prototype; together with the military accoutrements in which it used to be executed, all the energy and fire of the exhibition have disappeared; and I am not sure that the true way of regarding it is not as a kind of funeral obsequy, intended to keep up the remembrance of days that are gone. The performance of it is reserved, I believe, entirely for such

festivals as that which we were celebrating, and therefore naturally attracted our curiosity and attention.

About eight or ten of the most carefully attired among the women were formed in a circle, in the centre of which some unhappy fiddler took his place, and played a kind of shuffling dirge-like tune, something like a very slow and monotonous reel. Each woman holds in her right hand one end of a handkerchief, of which the other end is held by the next dancer in her left, thus uniting them all together. In the front of them three men take their station, and open the dance with a few rapid gestures; they then proceed and lead onward the women, by a movement resembling a simple reel step. These men, one after another, from time to time step into the centre of the circle, and cut several capers, awkwardly enough, but with great intensity of purpose and effort; and the females meanwhile continue in their never-ceasing circle, just moving, without raising their feet, to the measure of the dirge-like tune, in the most sedate unimpassioned manner imaginable. Their eyes are always fixed on the ground, and they move on and on, as if walking, or rather solemnly shuffling, in a funeral procession. On no one countenance did I see a smile, or appearance of emotion either sad or cheerful; and I could not but think they seemed to be doing all as a kind of religious duty. This went on as I have described for about a quarter of an hour; the circle then gradually narrowed, and, drawing toward the centre, the leading man and the foremost woman stretched out a handkerchief under which the remainder passed, as in the game of "Thread my lady's needle," and so the thing ended. The dancers mixed with the crowd again, betokening neither pleasure nor sorrow, neither making remarks, nor being congratulated; which confirmed me in the impression that it was a traditional observance they had been performing. Perhaps the violent gesticulations of the men might be intended to represent the vehemence and activity of the original dance, to which the solemn movements of the women may be regarded as a kind of chorus-like accompaniment. But it was not on account of the sex of the performers that it presented so grave an aspect, as the execution of the same dance by men, in another part of the ground, was not more lively. The women were none of them handsome; one or two had rather fine features, but coarse; they all seemed somewhat advanced in years, and I imagine none but the married are allowed to take part in the dance. We were also told that it is an object of ambition to the women to be admitted to do so, and the date of the day on which each has joined in this dance is preserved as among the important and honourable eras of her life.

On leaving the part of the ground where this was going on, we soon came to what might be called the refectory portion: innumerable small fires were kindled on the ground, and over each a lamb was being roasted whole; the poor, lean little animals being spitted on sticks, laid across two low forked pegs, and turned by the hand. This food looked dry and uninviting enough. All around were stationed small booths, in which were sold the wine of the country, cakes, and the other viands usually provided in such places.

In the dells below, and along the sides of the hills, small companies of country people were seated, quietly pic-nicking, but I think no women were with them. Occasionally, these groups were engaged in singing while seated; or knots of four or five men would stand in a small circle, and sing some Greek song, but of a dirge-like, chaunting air, which reminded me very much of their Church music. I was told, however, they were national songs. From time to time a very shabbily dressed priest might be met walking about with a small box in his hand, soliciting alms, which sometimes were given, but more frequently withheld, and seemed never to amount to more than an obole or so.

On the whole, there was great good humour and innocent enjoyment, and I could not but think that the character and habits of the peasantry thus exhibited, were infinitely better than would appear in an assemblage of a similar sort in England. In fact, any drunkenness that existed was, I fear, to be found among the English soldiers; and those who were on duty to preserve order and quiet (and there were several, their muskets in some places piled up one against the other,) seemed to have more to do with their own comrades than with the natives. A small chapel surmounts the hill: we went up to it: it was of the humblest sort, but stood open. In the interior a skreen partitioned off the altar, with some of the usual paintings on its panels, and a small lamp was burning before it. It was striking to see how in the midst of this merry-making some individuals would from time to time come up, and uncovering their heads as they entered, and crossing themselves, pay their usual devotion either to our Lord or to the Virgin, by kissing the picture of one or the other.

But it is thus that the festivals of the Greeks are never separated from religion: even in their mirth and rejoicings they seem to recollect that the occasion of it is connected with their faith. Hence their festivities are so free from the vice and sottishness which disfigure commonly the holiday times of our own working classes; and no inconsistency is felt by them in their turning aside, even in the midst of such a scene as has been described, to perform some act of religious devotion.

When we contrast with this the entire separation that has taken place in our own country between popular festivities and religion, so that an impassable gulf seems to part them and to allot to each a distinct class of votaries, we are naturally led to inquire whether the two are practically irreconcilable. Is it true that festive enjoyments cannot be connected with the commemorations of religion, without that religion being deteriorated and sensualized? We believe that it is not true; and that the error of so thinking might be readily traced to an unphilosophical view of the relation of the body to the spirit. We believe that, if fairly tried, it would be found that popular amusements would be rescued from their present degradation by being sanctioned by religion and connected with its observances; and not that religion would be lowered thereby to a level with a debased worldly enjoyment. At any rate, among the Greeks, by whom the two are associated, although their religious intelligence is at a low ebb, yet, such as it is, it does undeniably influence, control, elevate, and in its measure sanctify their festivities. It is the salt which preserves them from corruption. They are not handed bodily over to the Prince of Evil, and assigned to him as a domain in which he may exercise his jurisdiction undisturbed.

Yet, alas! this seems to be pretty nearly the case in our social state. Though the very word Holy-day testifies to the original union of festive amusements with religion; and though some Christian festivals are still observed by cessation from labour, yet the recreations which supply its place bear no religious aspect, and the consequence is that they deteriorate into mere sensual indulgences. Certainly, this appears to be a less Christian and more fearful state than that which is exhibited by our eastern brethren. Let the character of their religion be but elevated, and the whole body, it seems, would move upwards with it; whereas such an advancement among ourselves would only appear to separate one portion of the community still more from the other, and widen the gulf between them. Amusements the people must have; and if they are not to be simply vicious, they must be sanctified; but how shall this be done, while they are almost anathematized on the one hand, and faith seems dying or dead on the other?

Saint Augustine's, Canterbury.

A SERIES OF ECCLESIASTICAL SKETCHES OF ITS PAST
AND PRESENT ASPECT.¹

PERIOD II.

THE RESTORATION—MISSIONARY TRAINING IN THE LATTER DAYS OF THE CHURCH OF
ENGLAND.

VI.

LEARNING CONTINUED.—ACQUAINTANCE WITH PREVAILING
SUPERSTITIONS.

“ Whom, therefore, ye ignorantly worship, Him declare I unto you.”
Acts xvii. 23.

BUT language gains the heathen's ear alone ;
Who would inform, must penetrate his mind,
Where some dim shadows of the Great Unknown,
Some worship frail, some faith and hope enshrined,
The darken'd spirit fill, and strongly plead
For wisdom true, Conversion's work to lead.
Here then the student's deep research unveils
Each time-worn superstition, that avails
To feign religious power, and, dream-like, soothe
The soul that craves, yet vainly craves, for truth.
From Brahma's light men's purer thoughts must rise
To light's true GOD—to One who left the skies
In saving power, from gentler Vishnu's name—
Before the last dread day of wrath and flame
Dark Sheeva yields, and Buddhist's hopeless yearning
Is changed for love in christian spirits burning.
Thus learns the Gospel teacher ; thus prepares
To claim for Him, whose Grace and Truth he bears,
Man's long o'erelouded faith, man's long misguided prayers.

¹ Continued from vol. i. p. 409.

VII.

TRAINING TO USEFUL ARTS.

“ And because he was of the same craft, he abode with them and wrought: for by their occupation, they were tent-makers.”—Acts xviii. 3.

GREAT task was his, and work of noble meed,
 Such as the cold distrustful heart appals,
 Who preached in scornful ears the Christian creed,
 On Athens' hill, 'mid stately Corinth's halls,
 Yet see the same Apostle toiling,
 With brethren met in hardship's hour;
 The “ Hebrew of the Hebrews ” spoiling
 His name of earthly pride and power;
 Content with craftsman's art and fare,
 So CHRIST be served, and souls be won.
 Then say, shall men ordained to share
 His mission high, his labours shun?
 If village comforts, smiling field,
 And blessings of well ordered home,
 To wild, untutored minds may yield
 Some sign of happier things to come;
 Well worth the care, the kindly forecast given,
 Through such frail means on earth, one thought to gain for Heaven!

VIII.

TRAINING TO SYMPATHY AND ENDURANCE.

“ For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.”—2 Cor. i. 5.

“ YE see your calling, brethren,”—not the wise,
 Nor rich, nor great, most venerate the Cross;
 God chooseth still weak things that men despise,
 Glory through meekness, victory through loss!
 Thus warned, yet cheered, the Church sustains
 Her lonely watch by distant fold;
 Unmoved alike by fears or pains,
 Though worn and wearied, faint and cold.
 And while by voice her pastors preach
 The Gospel of her dying Lord,
 She wills their suffering lives should teach
 More plainly still His living Word.
 In solemn charge she seems to speak,
 And point to Him who bore its cost,
 “ Bind up the broken, raise the weak,
 “ Reclaim the outcasts, seek the lost ! ”¹

CHRIST'S truth will search, yet soothe, worst wounds of woe;
 And they who probe them deepest, best may know
 How contrite hearts are won, while tears of anguish flow.

¹ Office for the Consecration of Bishops.

IX.

FRUITFULNESS AT HOME.—CONCLUSION.

“For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles, by the experiment of this ministration, they glorify God for your professed subjection to the Gospel of Christ.”—2 Cor. ix. 12, 13.

GLISTENING with showers, or bright with morning dew,
 Earth's fragrant breast, sweet witness, breathes around
 Of power deep hid within her, to renew
 Her fruitful strength, with golden harvests crown'd.
 So round AUGUSTINE's honoured walls may cling
 Memories and hopes of fond imagining;
 And England's pardoned Church may yet reveal
 Her own high pledge of charity and zeal,
 Returned in thankful joy from those far lands,
 Where God's own work is prospering in her hands.
 Their faith may kindle hers; their fervour high
 Restore her broken bonds of unity;
 And all the blessings of salvation, shed
 Along their path, may gather round her head.
 Oh! may thy Missionaries' world-wide praise
 On thee, dear guardian of their earliest days,
 And on thy Church, descend! while love for love,
 And grace for grace, CHRIST, from His throne above,
 Awards thee still. In all thy wealth or need,
 In thought and word, in counsel and in deed,
 We bid thee for His sake, and in His Name, “GOD speed!”

Reviews and Notices.

Popery in the Colonies. A Lecture delivered before the Islington Protestant Institute. By the Rev. EDWARD BICKERSTETH. Seeleys, Fleet-street. Price Eighteenpence. Pp. 78.

THERE could not have been chosen a more interesting subject for such a Lecture as this of Mr. Bickersteth's than the one he has selected; and he has treated it with great diligence and force. We may say, in the outset, that there are some of his individual sentiments contained in the lecture—such, for instance, as the prophetic view of Popery, the conduct of Government towards the Colonies, and some of the remedies he suggests—in respect of which we may perhaps feel some hesitation, but in the main drift of his argument we cordially concur. He has

spared no pains in collecting from every source evidence and illustrations on the points of which he successively treats. These are: our responsibility in regard to our Colonies, the character of Popery, the zeal of Roman Catholics in its diffusion, its conflicts with our own Missionaries, and, suggestion for withstanding its aggressions.

Now, we lay it down as a fact which all religious men should keep before them as one of the leading convictions of their mind, that our controversy with the Church and the system of Rome will go on gathering in intensity, and that the chief field on which it will be enacted will be our Colonies. That this Church is essentially and restlessly aggressive, is avowed unreservedly by its members; and Mr. Bickersteth justly quotes (see p. 14) Lord Arundel's words—

“ That the Church of Rome was antagonistic to Protestantism ; and, as long as the world lasted, it would continue so until Protestantism was extinct. The struggle for religious freedom must go on ; but in that struggle he was not inclined to relinquish one iota of the claims of the Church.”

This sentiment has been since repeated by the same individual who professed in the House of Commons “ that a Church which was not aggressive was not worth belonging to.” We admire the candour of the avowal ; we accept it ; and let not the fact be henceforth doubted.

Next, it is equally clear that the scene of combat, the selected points of aggression, are our Colonies. This is clear, from a careful observation of the increase of the Romish Missions in that direction, as recorded in the “ *Annales de la Foi*,” and from the fact, adduced from this same authority by Mr. Bickersteth (p. 23), that “ the greater part of the funds” of the Lyons Association “ is devoted to this purpose.” The lecturer brings further and copious evidence of the same circumstance from the testimonies of the Romish Missionaries themselves (pp. 47—49), from which we cannot, of course, cull any extracts here.

First, we must observe that, unlike England, with an Established Faith and Church, the Colonies are an open field for the trial of strength among all contending religious bodies, and equal favour is shown to all. Whether this be false liberality or not on the part of our Government, as Mr. Bickersteth somewhat indignantly maintains,—and certainly the language of Sir R. Peel (quoted p. 29) has a tone of very offensive candour,—still such is the fact, and we know what we are to expect.

Further, we cannot fail to recognise as a sign of the times, and of the system of Rome, the pliancy with which she can

adapt herself to the prevailing spirit of the day, and throw herself into the scale which seems likely to preponderate. This is well pointed out by Mr. Bickersteth in regard to the spirit of independence which is so cherished in all infant Colonies:—

“The very spirit of independence which the situation of men in the Colonies fosters, is turned by Popery to its own advancement. The spirit of democratical insubordination is essentially opposed to the Gospel, and is also an opposite element of evil to Popery. The moment a body of Englishmen are planted out as Colonists, the very peculiarities of their position tend to their becoming democrats,—first in policy and temper, and then in words and facts. But Caiaphas and Pontius Pilate and Herod can unite against Christ; and in like manner, Popery and democratical insubordination can unite against the Gospel.”

Strongly has this been verified in the conduct of the French Clergy in Republican France, and in the bold avowal of Father Ventura, when, in his panegyric on the Irish agitator, he said, that the Church in former times had anointed kings and bidden them reign, but they had betrayed their trust, and “now she turned herself to rude uncouth Democracy, and said to her, Rule thou; and,” he continued, “*she shall reign.*”

We must, then, as a nation, look anxiously to our Colonies, and to their spiritual condition. Mr. Bickersteth notices (p. 23) thirty-nine Roman Bishops in the British Colonies and dependencies. Subtracting, however, some places which he has, erroneously, we think, counted in the list of Sees, the number is reduced to thirty-two. A large number, no doubt; but, thanks be to God, we can set against them twenty-one Colonial Bishops of our own Church in our Colonies; these, too, observe, not collected from the wide surface of Europe, as the Roman Bishops are, but from within the sees of our own island. Moreover, we thoroughly believe, that when our Church system and her Gospel truth are fairly set forth, the Roman Church, notwithstanding her vauntings, and the reports (frequently exaggerated) of her Missionaries, makes no way.

But we must conclude, recommending the pamphlet of Mr. Bickersteth, and especially the subject of which it treats, to the earnest attention of our readers.

A Charge, delivered to the Clergy of the Archdeaconry of Maidstone. By BENJAMIN HARRISON, M.A. in May, 1848.

UNDER the appropriate title of “The Remembrance of a departed Spiritual Ruler and Guide,” the Archdeacon of Maidstone has drawn a faithful portraiture of the late Primate.

Probably no one had such abundant and favourable opportunities of knowing the real character of the Archbishop as he who for a long series of years had the privilege of serving him in the capacity of domestic chaplain. It is well, therefore, that we have such a character as that of Archbishop Howley delineated by such a pen as that of Archdeacon Harrison. Of course he dwells principally upon the late Archbishop's Christian excellences,—his meekness, patience, and humbleness of mind; qualities, however, which are proved by his example to be not incompatible with courage and firmness. The gentler virtues, however, were universally conceded to him, and were in a manner impressed upon his countenance. Other qualifications were only known to those who were admitted to share the conversation of his social hours.

"He possessed," says the Archdeacon, "in remarkable perfection of each quality, and in rare combination, the faculties of imagination, of memory, and judgment. The quickness of his imagination, so well was it controlled, hardly showed itself ordinarily, save in a certain characteristic pointedness, oftentimes, of expression, and in the exquisite feeling with which he entered into the finer beauties of thought and language: for in regard to him, too, it could be said, and in no low degree, that he was 'not a stranger to the more light and airy parts of learning,'—'poetry' in particular—'all of which he had digested and made useful.' The extraordinary retentiveness of his memory continually astonished those who heard him, in social hours, bring forth, with such perfect ease, as the conversation held on its natural flow, the products of all times and ages,—the things which commonly, if men have known them familiarly (it may be) in boyhood or youth, they have long since forgotten, and the things which ordinarily in advanced age from their recentness leave but a faint impression. And his judgment could apply itself with equal exactness to greater matters or smaller; constituting him the kind yet accurate critic, of whose aid his literary friends, or learned men, no less gratefully and anxiously availed themselves, than those who sought for his counsel to guide them in important affairs of life, and posts of public responsibility; his nice and practised discrimination exercising itself as willingly and condescendingly upon the questioned turn of an expression, in some monumental tribute designed for a departed friend, as upon the weighty concerns which required his best and most intense consideration, as they affected the welfare of the Church, or the spiritual interests of the many millions of the vast empire of Britain.

"In the words which Bishop Jeremy Taylor has used in regard to a distinguished prelate of his own time, 'the Lord Primate' of Ireland—Bramhall—and which may, in no unworthy sense, be applied to the case of our own Primate, 'it was greatly true of him, that the single perfections which make many men eminent, were united in this Primate, and made him illustrious.' There was not less striking a combination in our Archbishop, in regard to intellectual powers and attainments,

than in him of whom Bishop Taylor said, 'He was an excellent scholar, and rarely well accomplished, first instructed to great excellency by natural parts, and then consummated by study and experience.' In early life he had not only cultivated classical literature in a high degree, with peculiarly refined taste, and more than ordinary critical acumen; he had not only made himself familiar with most of the languages of modern Europe, in particular the German, Italian, and Spanish; but—what was rare at the time when he was a resident at the University, and demands especial notice in its connexion with that which was the crown of his varied knowledge, and must be the end of all our studies—he obtained such an acquaintance with Hebrew, as gave him that keen perception of the Divine beauty of the inspired compositions of prophets and psalmists, which contributed to make those sacred strains of holy prayer and praise his resource and his comfort to the last. And in the doctrinal, as well as the strictly prophetic, portions of Scripture, he was not less carefully studious. His Greek Testament was the constant companion of his journeyings; and in his solitary walks at Addington, divesting himself, as he did, with singular happiness, of the disquietudes of daily business, he could turn his mind at once to calm meditations in wider fields of thought; to deeper musings on Scripture and its varied contents, and that vast and comprehensive system of 'manifold wisdom,' which it reveals in the economy of the Christian Church. His conversation with those who were privileged at any time to have a share in the results of these his contemplations, revealed how continually and instinctively his mind was reverting to these and such like topics;—to the general argument, perhaps, of some more obscure or recondite portion of Holy Writ, or to some, in particular, of the 'things hard to be understood' in the apostolic writings; as some new or clearer idea suggested itself to him, for the more satisfactory interpretation, or the more perfect elucidation, of them.

"It might certainly be said of him, as it was said of the Primate already referred to, in the language of an ancient father, quoted by Bishop Taylor, he was one who divided his life between his work and his book—'he was *μερίζων τὸν βίον ἔργῳ καὶ βιβλῳ*;' and it was wonderful how easily he could pass from the one to the other."

When he first came to the See of London it was said of him, by one well qualified to judge, that "he had as much piety as Bishop Porteus, and more learning."

With our limited space we cannot of course enter upon a minute estimate of the character of the late Archbishop as a scholar, a theologian, or as the chief ruler of the Church during a season of uncommon trial and difficulty. For this we must refer to the Charge itself. Our readers, however, will be glad to have before them the following authentic narrative of his last illness.

"On Saturday, the 6th of November, he experienced a severe shock in the tidings which he received, without previous intelligence of

his illness, of the death of his aged and highly-esteemed brother in the primacy of England, the venerable Archbishop of York, who had died on the preceding day. From the Monday following, onwards to the end of the year, the book in which he noted down the letters which he wrote from day to day, exhibits in the unvarying blank which it presents to the eye, with the exception of two days, where entries have been made with a feeble hand,—a too faithful reflection of the state of bodily health in which he found himself, with a feeling of inability to do more, in the way of business, than what the immediate occasions of each day absolutely called for, and which he did not neglect. On the 24th of November, he was even able to preside at the Jerusalem Chamber, in the Convocation of the Province of Canterbury; nor did he suffer from the length of the Session, though it occupied altogether not less than five hours. Some of those, however, who were present,—still more, those of his family and household,—could not but feel much anxiety and apprehension from the symptoms of feebleness and discomfort which seemed now more heavily to oppress him. The weekly journeys to London, in particular, involving more fatigue and exertion than he was able to bear, the family removed to Lambeth on the 21st of December; and on that journey, if I remember rightly, (if it were not on an earlier one,) as well as on one or two other occasions, the Archbishop expressed to me, without emotion of any kind, what seemed to have impressed itself on his mind as probable, in the appointed order of Providence, that his own archiepiscopal chair would soon be vacant. During the early part, however, of the first week of the present year, there appeared to be brighter symptoms of returning strength; and on three days in the course of that week he was able to go out in his carriage. But the sudden change of weather to severe cold, on Thursday the 20th of January, seemed to smite down his already enfeebled frame; and on the next day it was the advice of his medical men that he should not, on the following morning, or during the continuance of the intense cold, attempt to leave his bed.

“It was on the evening of that day, Saturday, the 22d, that, having been sitting for a while in the adjoining room, he desired me to write a few lines to one who was my immediate predecessor in the office of chaplain,¹ and who had, some little time before, sent him a volume which he had recently published; he desired I would tell him that he had delayed to acknowledge the receipt of the volume, in the hope of being able first to read it, but that this he had not been able to do, and, as he added, never should now; but that he was anxious he should know why it was that it had not been acknowledged. And then he went on to express, in his wonted calm and quiet manner, that he felt as if he could almost say, ‘Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation,’ if only he could see things in a more comfortable position in regard to the Church. Thus, full of that kind consideration for others, which was so characteristic of him, and with humble aspiration for his own release, subject only to

¹ The Rev. C. A. Ogilvie, D.D., now Regius Professor of Pastoral Theology at Oxford.

the higher welfare of the Church of God,—in the spirit of a meek and patient predecessor, Archbishop Whitgift, when his sovereign, visiting him in his last sickness, expressed his earnest desire for the continuance of his life, and his answer was, with uplifted eyes, ‘Pro ecclesiâ Dei, pro ecclesiâ Dei!’ and with the words on his lips of that elder saint who ‘was just and devout, waiting for the consolation of Israel,’—our aged father in Christ seemed to take leave, with the close of that week, of the lesser concerns of earth; and, leaning with a tottering weight on the arm which supported him to his room, never left again that which, from being the chamber of sickness, was destined, before three weeks were ended, to become the chamber of death.”

After referring to symptoms which seemed to indicate a transient revival, the melancholy narrative thus proceeds:—

“But the continued progress of weakness and emaciation revealed more and more distinctly, as days went on, what the appointed end was too probably to be; and mercifully at last, where hope had been fondly lingering, gave a strong foreboding of what was immediately impending, when, at an early hour on the morning of the day which was to complete the eight-second year of his earthly pilgrimage, the desired release was given; and his honoured head sunk down upon his breast, and, before the Church’s commendatory prayer had been said, ‘the spirit,’ set free from its earthly prison, had ‘returned to God that gave it.’”

We are all of us aware of the general feeling of sorrow and regret which was exhibited in this country at the loss of the good Archbishop; but we learn from the latter pages of the Charge, what indeed we should have anticipated, that a like feeling was manifested abroad. In Canada, Nova Scotia, and Newfoundland, the churches were put in mourning; and an American journal, recording, as it is believed, the words of a Bishop whose “praise is in all the churches,” announces the Archbishop’s death, as “the saddest news which could come from the Church of England at that time.”

But we may not dwell longer on this melancholy and yet consoling subject; we will conclude our imperfect notice of the late Archbishop with the reflection of the Bishop of Newfoundland, “Honoured in life—happy in his death! ‘*Felix opportunitate mortis.*’”

Correspondence, Documents, &c.

MISSION SCHOOLS FOR HEATHEN CHILDREN.

“ Ma per trattar del ben ch'io vi trovai
Dirò dell' altre cose ch'io v'ho scorte.”—DANTE.

LETTER I.

MY DEAR —, At last I take pen in hand, purposing to try to meet your wish that I would throw into a somewhat connected shape the observation of facts, the reflections, and fragments of theories on Missionary matters in India, which you have from time to time had from me in a desultory way. How I may succeed remains to be seen; and I must stipulate that you bear in mind, as you read my theories, that, not being a Missionary, I lack the opportunity of testing them practically. Also remember, as you read my facts, or anecdotes, that, from the same cause, they are often *second-hand*, being taken on hearsay from others, or met with in *Reports*. Still I may, and I do, undertake not to set down anything rashly.

On examination of some of the Missionary Reports in India, it is impossible not to be struck with the immense apparatus of *schools* which they disclose. Nor is this peculiar to one Society. I apprehend that there is hardly a Missionary Society but is much the same in this respect; though, to judge by the Reports of its Calcutta Committee, the “Society for the Propagation of the Gospel” has few in comparison with the extent of its Missions, and the number of converts in them.

Now these schools cause an immense outlay of the money of the Societies which maintain them; and on this account alone, it deserves inquiry whether they constitute a right or a hopeful Missionary process.

Moreover, the Missionary must in many places subside into the schoolmaster; and the *instruction* of a promiscuous multitude, of which the majority is heathen, must interfere with, if it do not supersede, the *education* of Christian children, and the conversion of adults. And can this be right?

And hereupon occur to me two notions almost universally received in India, and I think largely participated in by good folk at home. They are, 1st, That you must *intellectualize* the people before you can *evangelize* them: 2dly, That the case of the adult heathen is next to hopeless, if not quite so; and that therefore one's only, or one's main, chance is with the children.

From the former of these notions springs the corollary, which is equally maintained, that, though one make but Deists, or the thing next to Atheists, these are more hopeful subjects to evangelize than are Polytheists or Idolaters. And this comes in as a topic for consolation when the second opinion is found not to be verified in practice. For, say people, though these youths turn out but Deists or Atheists, their children may, *the more probably*, become *believers*.

Now I do not mean here to pronounce upon these notions, but I hope, if these letters find favour with yourself and friends, to proceed, on some future opportunity, to the consideration of two subjects, which these opinions involve, and to which I should like to see the attention of some learned and pious minds drawn. They are these—1st, Does Deism tend to belief or to unbelief? by which I mean, of course, the reception or the rejection of the Christian faith. 2dly, The intellectual character of modern Missionary operations. Before, however, I can myself get so far as this, it will be requisite to give you some notion of what Mission schools generally are.

The most perfect exemplification of them, and of the two opinions above mentioned, is presented, I believe I may safely say, by the noble enterprise nobly conducted for so many years by that exemplary and devoted man, Dr. Duff, and now in connexion with the Free Kirk of Scotland. In it lads are instructed, one may almost say, *de omni scibili*, from the elements of English to the highest branches of mathematical and physical science, and also (alas!) in the deepest mysteries of our most holy faith, before they have been brought to believe its simplest postulates. I must avow that to my mind, and to the minds, I know, of many of the most religious and thoughtful persons whom I have met with here, it has been a matter of sorrow and horror to read the answers to examination-papers, and the essays on such subjects, which have from time to time been published, as, avowedly, the productions of *unbelieving* pupils of the institution of which I now speak.

Not without weight, I conceive, in reference to the point now in view, is the fact, that this most energetically conducted and (*intellectually*) most successful institution, having had for years a *daily* attendance of *hundreds* of *pupils*, has produced but twenty or twenty-four converts. I cannot speak exactly, but even report, prejudiced as religious opinion is in favour of the system, has never rumoured more; and the above is the maximum I have been able to hear of from parties who have opportunities of knowing what is fact.

But this is not peculiar to that institution. I recollect that, soon after my arrival in the country, I made one of a party to

examine and distribute prizes at a school some few miles from Calcutta. There was a large assembly, from the almost ragged little black starveling, learning his native alphabet, to the sleek, full-grown, white-muslin-clad adult.

The course of instruction was, in the main, of a humble cast, and the thing in view evidently was the religious instruction of all. There were answerings in geography, and English and Roman histories; but the most progress was shown in the head-knowledge of the doctrines and mysteries of Christianity, in which unbelievers answered best, and won the chief prizes.

I have a knack of my own of discerning a Native Christian, child or adult, by the countenance. To me there is a *φῶς ἰλαρὸν* about it, or in it. When, then, I go into a school such as I am describing, and look about, and guess, and then ascertain, which are the Christian lads or children, I almost invariably find them low down in the classes, or at least the most of them there; and they come off second-best in the intellectuals. I own I felt sad one day, and almost vexed, when assisting in distributing prizes at another large school, at finding but few of the few Christian boys in it were among the winners.

Why is this? My impression is, that they cannot have exactly fair play, in being jumbled, and jostled, and lost amid the crowd of heathens. I feel convinced that their *education* must be sacrificed to the others' *instruction*.

On the occasion, however, of which I was first speaking, I think every one got something. There were big books, and little books, and minim books, in all the colours and gaiety that cloth binding can revel in, and rupees, too, and half-rupees, &c. Those who got the prizes in the natural sense were told so. The others, it was hoped, would be put in such good humour as to come to school again after the holidays, to be taught every thing for nothing; at least so the matter was explained to me at the time by the good people I was with.

All very innocent, perhaps, so far. But was this a *Missionary* expenditure of money on the part of those who supplied the cost?

Besides Dr. Duff's school, above noticed, and others that might be mentioned (but *πόλλων ὀνομάτων μορφή μία*), I cannot but say a word of the Church Missionary Society's head institution at Mirzapore, (alias, in Amherst-street,) Calcutta. It was founded ostensibly as a preparatory school, whence promising native converts should be drafted to Bishop's College; and its original rules, now before me, and to which I may have to refer again in some future letter, seem to have been partly drawn from the statutes of the College. But I have not been able to

learn that it has answered this end: neither can I say whether it has surpassed, equalled, or fallen short of Dr. Duff's school, in effecting conversions. Whatever may be the fact in this particular, it should be borne in mind that this institution is less ambitious than the other.

The above are merely specimens of a system of operation which I may more fully describe hereafter, at present only adding, that to it I ascribe, in a very great degree, the merely intellectual reception of Christianity which is said now to be very prevalent, and is considered hopeful. Be it or be it not so, I am aware that it may be said that, after all, the same is the case in Christian countries. Granted. But is there no difference?—and is the difference, or is it not, an important one? Is believing without practising, the same with knowing without believing? The former I hold to be the case among professing Christians, the latter among intellectual Hindoos, such as I speak of. Let the case be considered in all its bearings.

I am, yours very truly,

March 13, 1848.

P.

THE CHURCH IN TENERIFFE.

SIR,—It may serve to promote the designs of the *Colonial Church Chronicle*, if I furnish you with a few particulars of the religious position of the members of the Church of England in the Spanish island of Teneriffe, the results of some inquiries made during a visit to that island in the spring of the present year. In sending them, I would venture to suggest that it would be of service to the interests of our Church if travellers, who, from time to time, may visit some of those less frequented spots where small communities of our countrymen are gathered together in foreign countries, were to send for insertion in the *Chronicle* such particulars as they may be able to collect respecting their spiritual condition. It would, at any rate, be of service that the extent of the destitution prevailing in such quarters should be ascertained and recorded; and I have little doubt that in many places measures might be adopted for the partial, if not for the complete, supply of the spiritual necessities of our brethren in foreign countries, if only the existence of such wants were made known to the Clergy of the Church of England. This remark especially applies to the case of all those foreign settlements in which a British consul is maintained; as, by the Consular Act, Government aid is guaranteed to meet such local exertions as may be made by British subjects to

obtain the ministrations of religion for themselves. As one such case, I would refer to the island of Teneriffe, a Spanish Colony, where a British consul is resident, and which for centuries has maintained commercial intercourse with England, and has been frequented by British subjects.

The present capital of the island is Santa Cruz, situated on the southern side, with a population of about 8,000. There is another port on the northern coast, that of Orotara, which gives its name to that beautiful valley lying under the shelter of the famous "Peak," whose praises have been so enthusiastically celebrated by Humboldt in his travels. At each of these ports, separated by a five hours' journey of about twenty miles over very bad roads, there are four or five English families, besides single men and others, for whom our Church is bound to care. Altogether, I believe that there would be some fifty souls in the island capable of attending an English service, and who either would, or ought to, avail themselves of the ministrations of a Clergyman of our Church. To these should be added the English residents at Palma, the capital of the Grand Canary island, which is within sight of Teneriffe, and where, I am told, a larger body of our countrymen is collected than even at Santa Cruz. At the latter port, moreover, English merchant-vessels, transports, and men-of-war, are continually calling. And yet it is sad to have to report, that for all these souls there is no stated provision whatever for a supply of the means of grace; so that when an English service was held in March last, on the occasion of our visit, the residents, who gladly attended it, stated that the last such service held was as long as two years ago. Except when an opportunity of public worship is afforded by the chance visit of some English Clergyman, who may have come over, as our party did, from Madeira, there is no outward sign or token given in the eyes of the Spaniards of Teneriffe that the English have a national religion or a national Church.

It would be an act of great injustice to the highly respectable English families resident in the island, to assert that this lamentable state of things is not with several a matter of deep regret. It is, however, obvious that very painful consequences must necessarily ensue from the total absence of the public means of grace, especially among the young, who, without any fault of their own, are allowed to grow up without the ordinances of religion. One consequence which might be expected too commonly ensues,—I mean, either the entire perversion of all the younger members of a family to the Roman Church, as the only religious body at all presented to their notice, or else, where the faith of the parents is different, the bringing up of one

portion of the family as Romanists, and of the other, not so much as members of the Church of England, but simply as Non-Romanists,

There is another feature in the Society of Teneriffe, Spanish as well as English, which makes it peculiarly important that the real character of our Church, and all those happy influences which must follow more or less directly wherever her wholesome doctrine is taught, and her edifying ordinances are duly celebrated, should be visibly though discreetly displayed in that island. Many of the most influential Spanish families are either directly descended from Irish Roman Catholics, who were driven to take refuge there in consequence of the unsparing severities of Cromwell, or else have intermarried with the descendants of such families. The consequence is, that although neither the religious, nor even, I fear, the national sympathies of such families can be expected to be with us, a knowledge of the English language is very widely diffused amongst the educated Spaniards. A channel would thus be opened for the indirect influence of our Church upon many on whom such influences would operate most beneficially. Some idea of the decayed and decrepit condition of the Romish Church in this, as in every part of the dominions of unhappy Spain, may be formed from the fact, that although there is a Bishop in the island, (resident at Laguna,) no Ordination has been held for twelve years. Owing to the suppression of the religious orders, and the general confiscation of Church property, the means of maintaining even the present generation of Clergy are hardly forthcoming.

Should any Clergyman find himself likely to visit Teneriffe for the benefit of his health, either from Madeira, or direct from England, (from which there is a monthly mail packet, which calls at the last-named island,) he will find that in an island, the climate of which (especially on the north side) is said to be more favourable to many constitutions, from the dryness as well as mildness of the temperature, than even that of Madeira, opportunities of spiritual usefulness to his countrymen will be offered to him which might, in some measure, compensate for the trial of having to leave for a season his sphere of duty at home. Any Clergyman feeling his way cautiously and judiciously would, I have little doubt, be enabled to collect in one or other, or even (by turn) in both of the places I have named, small congregations of those who have hitherto been left wholly as "sheep without a shepherd." I have reason to hope that a commencement will have been made in such an effort since the date of the visit to which this letter refers; and I should be thankful if in some future number the success of the tem-

porary experiment which was contemplated may have to be reported.

I should add, that there is a small burying-place appropriated to the English both at Orotara and at Santa Cruz; and I was informed that at an interment, which had recently taken place at the former town, an excellent feeling had been shown by the Spaniards, who attended the funeral in large numbers. There might be a great improvement effected in the state of these burying-grounds. The condition of that of Orotara is painfully in accordance with the waste and scattered state of the living temple. In several cases the members of our Church are obliged to take their children to the Roman Catholic priests for Baptism.

I am, Sir, your obedient servant,

G. H. F.

MISSIONARY SOCIETIES.

SIR,—I have lately been placed in a position of some difficulty, which I doubt not must be occasionally experienced by other Clergymen as well as by myself. Application was made to me, as Incumbent of a parish in a midland county, to form a Parochial Association in connexion with one of the two great Missionary Societies of the Church. Now, it happened that a branch Association of the other Society had existed for some years in my parish; and, as I did not wish to lead my people to think that there were two parties in the Church working against each other, I was obliged, reluctantly, to decline doing anything for the second Society.

Sir, I have witnessed the operations of both Societies abroad; I have seen how eminently their labours have been blessed. Why cannot an effort be made to unite these two Societies into one great Missionary Society, as the Missionary branch, if I may so speak, of the Church of England?

Let not subscription constitute membership, but let every Member of the Church of England be held to be of necessity a member of the Missionary branch of the Church. He may be an idle or a rebellious member; but still let evangelizing the world be so prominently and authoritatively put forth as the duty of the Church of England, that no conscientious member can neglect taking a part in that work.

Can it be the duty of our rulers to restrict their anxiety to the preservation of the Church in England, and not also to view

it as the leaven which is to leaven the *whole world*, the salt which is to salt *the earth*?

Missionary efforts should not be left to be voluntarily made by individuals forming themselves into associations for that purpose. Should they not form a part of our Bishops' instructions at Ordination, and of their charges at Visitation? Should they not be considered as much the duty of the Clergy and the people as education at home is acknowledged to be? Meetings, also, should be held under authority of the Diocesan at fixed times, and intelligence from the Colonial Churches communicated to the people by Clergymen recently returned home; this would be following the apostolical practice, as we learn from the Acts of the Apostles.

We sadly want unity in all our operations, and the Church of England will never prove that powerful instrument for good which her truly Apostolical constitution so eminently fits her to be, until that unity is brought about. The Church of England herself must be the great Missionary body of England, and her Bishops and Clergy, with some of the laity, the officers of the Association.

I am strongly impressed with the idea, that if the matter were taken up by our spiritual rulers, and an uniform plan of operation decided upon, and a Central Mission Board for the whole Church of England formed in London, the two Societies might be incorporated.

M.

BOOKS FOR THE COLONIAL CLERGY.

SIR,—Would you allow me, through the medium of your valuable journal, to make a suggestion which I cannot but think calculated to promote the cause which you are labouring for.

Most of the Colonial Bishops are in want of books, for the use either of their collegiate institutions or of their dispersed Clergy. We find them, from time to time, earnestly begging, either in their letters from abroad or in their speeches at home, to be supplied with donations for that purpose; and, to any one who considers their circumstances, it must be obvious that this their want must be great.

Now, I believe, sir, that there are many persons who would be willing, in a greater or less degree, to minister to this want, but who are deterred by circumstances which might easily be removed. Perhaps they are not acquainted with any Bishop, and know no one who is. If they are, they have, probably, no means of cheap conveyance to him or his agents, or not at the right time. Or, again, perhaps they are in doubt whether the

book or books which they can spare is such as that Bishop may want. They do not like to send it on the chance; and they do not like to write and ask, because that would seem to be making much of a small matter. I would beg leave, therefore, to suggest that a *depôt* should be opened by the *Society for the Propagation of the Gospel* for the reception of all such books as any one may be willing to present or bequeath for the use of the Colonial Churches.¹ To this *depôt* I am sure that many a book would find its way which now remains useless on its owner's shelves; and in the course of years, I have not a doubt that libraries, or parts of libraries, would be left by will for the same end and purpose.

At the *depôt* thus established, any Colonial Bishop might make known his literary wants; they would be at once supplied—so far as the books then on hand would supply them—and the deficiency might be gradually made good afterwards, as more books came in. As some of the more common books might be sent in larger numbers than could be profitably used, and others occasionally of a kind not required, perhaps the donors would allow of such being sold, or exchanged for such as are most wanted in the Colonies.

Hoping that this suggestion may be improved upon by those who are more conversant with the subject than myself,

I am, &c.,

CLERICUS.

Colonial, Foreign, and Home News.

CANADA WEST.—*Death of an Indian Chief.*—The Rev. Richard Flood, Missionary at Delaware, on the Thames, has addressed to the Editor of the *Toronto Church* the following account of a deceased Indian chief, known as Capt. James Snake, who died on Feb. 16th, aged 72.

“At an early period in the history of what was called Upper Canada, this remarkable man, with other warriors of the Muncey tribe, left the United States, entered this Province, and joined the British standard as independent allies about the year 1800, some time after which period they settled on a part of the Ojibway reserve, now called Old Munceytown, situated on the river Thames, which is distant about twelve miles from the village of Delaware.

“The subject of this brief memoir was, in early life, a distinguished warrior, as well as a great orator at the council fire. In many a fierce and deadly encounter with Britain's foes, did he stand forth the bravest of the brave in his tribe; he received his first lessons in those

¹ By a reference to our report of the June Meeting of the Society for the Propagation of the Gospel, it will be seen that some books have already been sent to the Society, in consequence of the notice in our last number.

stirring times under the training of his uncle, the celebrated warrior Tecumseth. Shortly after my appointment as Missionary to Caradoc and parts adjacent, I discovered that the Muncey and Bear-Creek Ojibway tribes were enveloped in all the darkness of Paganism, with few exceptions, and therefore considered it a duty incumbent on me to visit them, as time permitted, with the view of drawing their attention to the great truths of Revelation; but nearly two years elapsed before a decided impression was made, when this aged chief, the firstfruits of my labours, expressed a desire to renounce Paganism, and embrace the Christian faith. After due examination made into the grounds upon which he sought admission into our Church by Holy Baptism, I ascertained to my great joy that the Gospel, hitherto proclaimed without any apparent success, had not fallen to the ground. On that occasion, this truly converted man freely and fully unbosomed himself, by giving me a short history of his former life, such as the awful scenes of warfare in which he took a prominent part—his deep-rooted attachment to Pagan rites, with all their soul-enslaving and demoralizing tendencies; and added, ‘I thank the Great Spirit for directing your footsteps to us, for I can now plainly see the folly of placing dependence upon those ridiculous traditions of our forefathers, when my poor immortal soul is concerned.’ He was led, I doubt not, by the teaching of the Holy Ghost, to the knowledge of the Lord and Saviour Jesus Christ, who loved us and gave himself for us; and so found, with all those who have obtained like precious faith, peace and rest to his soul in time and in eternity. I can truly affirm, that from the day of his reception into the Church, I never had occasion to reprove or censure this worthy man for the least irregularity, so upright and consistent was his conduct with the profession which he made before many witnesses.

“His death, although assuredly gain to himself, I have to regret, for many reasons; his example was a silent sermon to the entire settlement—his profiting under the means of grace was manifest to all; added to which, he was universally beloved and respected by the other tribes as well as his own in this locality.

“I gladly availed myself of his invaluable assistance in this peculiarly trying sphere of labour, which he cheerfully rendered by advising, admonishing, and exhorting his people to embrace the ever-blessed Gospel; in which labour of love his soul always seemed to take the greatest pleasure. Yea, even more than this: I have learned from Mr. Hogg, our schoolmaster and catechist, who had the sincerest regard for the old man on account of his many excellent qualities, (at whose table he was a constant guest,) that during my absence in the white settlement, this venerable chief took every opportunity of rendering my instructions more impressive, by dwelling much upon them in his intercourse with the Munceys.

“This consistent Christian, who has been declining in health for the last six months, was induced a short time since, at the instance of his daughter, to accompany her to Moravian Town, where she resides, with the view of receiving that care and attention which his delicate

state required. My Muncey interpreter visited him in the course of the past month, by whom he sent me his (*wtalwaultoowankun*) Christian love, as he felt dangerously ill, and expected not to recover; 'he shook hands with me in his heart, and requested me to remember him at the throne of grace,' a request I could never forget.

"It is delightful to know that the closing scene of his eventful life was peace. The Moravian Missionary has just informed me by letter, that during his illness his faith in the Lord Jesus Christ never wavered, and that he frequently reverted, in conversation with this gentleman, to this comforting truth which he had been taught in Muncey Town, and which furnished him in the last trying hour with the bright hope of a blessed immortality.

"Thus through grace our beloved brother continued steadfast to the end of his Christian course, and is entered into the rest that remaineth to the people of God. I pray that all who read these few lines may, through God the Holy Spirit, be enabled to follow his footsteps with patience and zeal, 'looking unto Jesus, the author and finisher of our faith.'"

FREDERICTON.—The Bishop of Fredericton, who is now making a brief stay in England, has issued an appeal for assistance in completing the erection of a Cathedral Church for his diocese. The following particulars will be found generally interesting:—

The existing parish church, now used as the cathedral, is a mean and insufficient structure of wood, containing not above thirty free sittings; the cathedral which is now in the course of erection will contain about 800 persons: every part of it will be available for the services of the Church, and all the sittings will be free, so as to accommodate the poor conveniently, without distinction of colour.

The external walls of the nave and aisles (83 feet by 57,) have been erected, and the nave roof will be put on this summer; it remains to add the choir about 40 feet in length, of which the tower will form a part, to roof the aisles, complete the western porch, finish and fit up the interior, and erect a building which is intended to serve as a vestry, chapter-house, and clerical library. The sum required for these purposes beyond what has already been spent on the building, cannot be less than 4,000*l.*, for labour is very dear, common masons earning 10*s.* a-day, and the contract price for the walls being 30*s.* per perch.

The total expense of the cathedral is estimated at about 10,000*l.* of this sum 3,000*l.* has been raised in the Colony; and it is right to state, in proof of the importance which the Bishop attaches to this measure as a mean of good to his Diocese, that he has himself also expended on it a sum nearly equal to the whole income of the See for the three years during which he has presided over it.

It may not be generally known that the Colony is among the poorest of the British dependencies, and is at present unavoidably suffering severely from depression in trade. The Bishop, however, testifies that to the extent of their means the inhabitants have evinced great

zeal and liberality, and he believes that they will continue to do so. The petition to the governor in council for the very eligible site of five acres, on a part of which the new building is now in course of erection, was signed by nineteen-twentieths of the inhabitants of Fredericton, dissenters as well as Churchmen.

BARBADOS.—The Bishop set out on March 11th to visit officially the archdeaconry of Trinidad, comprising the islands of Trinidad, Grenada, and Tobago. In Trinidad he confirmed 205 persons, ordained two deacons, and consecrated the burial-ground of St. Philip's Church, the parish church of St. Michael, and All Saints' Chapel-school, Port of Spain.

After the consecration of All Saints, on the 11th of April, the Bishop held in the chapel a Visitation of the Clergy, of whom thirteen were present, two others having just left Trinidad for England, and one being prevented from attending by illness. Shortly after the Visitation, the Bishop and his chaplain embarked in the *Conway* for Tobago, where they landed early on the 12th of April, and remained till the return of the *Conway* from Demerara on the 20th. In Tobago the bishop confirmed 649 persons and visited several schools. His lordship visited also the ruins (remaining from the hurricane of last year) of the Hope School, temporary place of worship, at Scarborough; school at Roxbrough (partially restored); chapel-school and dwelling-house at Lambeau-hill; and made arrangements with the rectors of the different parishes for the restoration, as far as practicable, of the different ecclesiastical buildings overthrown or injured in the hurricane, out of the grants made to the Bishop for this purpose by religious societies in England—viz. 250*l.* sterling by the *Society for Promoting Christian Knowledge*, and 400*l.* sterling by the *Incorporated Society for the Advancement of the Christian Faith*.

On the 22d, the Bishop landed at Grenada, and instituted the Rev. J. A. Anton, on the presentation of his Excellency the Governor-in-Chief, to the rectory of St. George; after which, Mr. Anton was inducted into the benefice by the Rev. T. Clarke, in the presence of the gentlemen composing the vestry of St. George. Early on the 23d (Easter Day) his lordship landed at Carriacou, assisted at Divine Service in the parish church in the morning, and held a Confirmation there at the close of the afternoon service. On the following day he examined the different schools of Carriacou, five in number, assembled at the parish church from the town (Hillsborough), Beauséjour, Harvey Vale Limlair, and the glebe. On the 25th April, the Bishop and his chaplain returned to Grenada, and remained there till the 8th May, visiting the different parishes with their places of worship and schools. In the rural deanery of Grenada, the Bishop confirmed one hundred and twenty-seven persons. On the 8th May, the Bishop and his chaplain left Grenada in the steamer *Reindeer*; and on the 10th landed again in Barbados.

CAPE OF GOOD HOPE.—We have been favoured with the following intelligence respecting the Bishop of Capetown. His Lordship has taken a house situated within a convenient distance from the town, and occupied by a former Governor. It is within a walk of two country churches, and near enough to the Cathedral to allow of the Bishop being a frequent attendant at the daily prayers. The Cathedral is at present unconsecrated, being in the hands of a company of proprietors, and burdened with a large debt; it is also very defective in architectural propriety, and inconveniently arranged. The excellent Bishop is very desirous of building a Church by the waterside, entirely free, for the use partly of the poor, who are almost without Church accommodation, and partly of sailors who have no special place of worship, although the harbour usually contains thirty sail of ships. The Bishop also feels very strongly the necessity of some immediate efforts for the education not only of divinity students, but also of the higher classes of English in Capetown.

MADRAS.—The Rev. C. Hubbard, Missionary on the list of the Society for the Propagation of the Gospel at Canendagoody, Tanjore, has made a report of his Mission, for the half-year ending December, 1847. We extract the following details:—

“The congregation at head quarters, embracing the Upper and Lower Canendagoody, is numerically large; and though several of those who are offended at our introduction of the non-caste principle have been threatening that, rather than accept of that, they will go back to Heathenism, yet none have taken the step at present.

“The great thing required here as everywhere else, is not only a resident, but a permanent Missionary, of firm yet considerate character: who knows both how to ‘rebuke with all authority,’ and can be ‘touched with the feeling of others’ infirmities;’ and should it please the great Bishop of souls to allot such an one for a series of years to this station, I doubt not the change would be conspicuous in the entire character of this people:—the misfortune hitherto has been for forty years together, their having had but the casual visits of Missionaries; and since Canendagoody has been erected into a detached station with its own Missionary—a period only of about three or four years—it has had three changes of Incumbents, until at length there is a sort of proverb abroad among the people, ‘a new Missionary every year!’

“The village congregations connected with this Mission are all going on satisfactorily; and some of them have been visited by myself this half-year: the rest I am about immediately going to, and should have done so before, but for the excited state of this people, consequent on the administration of the Lord’s Supper without distinction of caste, as reported in my letter of November, after which persecution of a very threatening character broke out, and one woman was most cruelly beaten.

“I have visited Maliyanattam, where we have a small school and resident master, who, besides his own proper duty, reads the morning

and evening prayers to the only Christian family we have there. My visit there was made in August last, when I examined the school ; read prayers and preached on the parable of the wise and foolish virgins ; baptized a boy of seven or eight years old, who is part of the Christian family mentioned above, but whose baptism they had scandalously neglected hitherto ; and gave the Sacrament of the Lord's Supper to eight persons. I took occasion also according to my usual practice to speak to the Heathen, who came to pay me their respects, on 'the things that concern their peace.' I left the village in the evening for the neighbouring village, Coodicadoo. Here we have a resident Catechist, whose duty it is to have service every Sabbath morning in his own village, and in the evening at Maliyannattam ; and on the week days he itinerates to several circumjacent villages, where there are a few Christians living, but without any proper spiritual instructor. I had service with our few people in the open air, for there is neither prayer nor school-house, the Catechist performing service on the piall of his house—conversed with several of the Heathen villagers, who are very anxious to have their abolished school re-opened, and have consented if we will build a school-room to assist in the work, besides giving some materials ; and the Catechist showed me a nice spot of ground for the purpose, which he is willing to give us without price. I should say 14 rupees could not be better expended than on such a building ; and then the Maliyannattam master might be removed to Coodicadoo and bring his children with him. I could not help thinking when in this village, and while examining some young men, who were once children of the school formerly supported by the Society here, and who read the Scriptures fluently, as well as delivered parts of our catechisms and prayers very well, how Providence frequently refreshes us, when and where we little expect it, with proofs that our labours and expenditure too are 'not in vain in the Lord.' These youths, or rather these young men, are capable of reading God's word—and is not that something ? simply because we spent a little of the perishing mammon upon their village school ; and they understand us when we preach, a qualification which few Heathens possess, and none except such as have had similar opportunities of knowledge afforded by our scantily paid Mission employers of the humble sort. The Heathens at this village greatly pleased me by their frank and friendly behaviour, by their intelligence, and manifest anxiety for the means of instruction for their children."

"My next visit was to Paneyacottah on my return to Canendagoody. Here we have a schoolmaster, who acts too in the capacity of Catechist, reading prayers, and preaching to the people every Sabbath day, as well as having with them the daily morning and evening prayers. The school, which is very small, was examined, and afterwards I had full service, preaching from Ps. cxxvii. 1, 2, and giving the Lord's Supper to eleven persons : after which it was necessary to adjust a number of petty matters of a private kind, on which however the welfare and comfort of the people is greatly dependent. This con-

gregation is somewhat unique, consisting, I believe, of only one, but that a large family, whose mother, a venerable old woman, was the convert of Schwartz ; and her four sons, and their wives, and children, all reside in the same village, engaged in the pursuits of tillage ; and are, apparently, very respectable and praiseworthy persons, and very zealous for the religion of their sire. One or two families, still resident there, apostatized some few years ago.

“ Among the congregations beyond the central station, is one consisting entirely of Pariahs, situate at the chuttrum about one and a half mile from this. The Catechist also teaches, and that very admirably, a school held in the little church, consisting of fifteen or sixteen children, boys and girls : and I can truly say, this congregation, though low in caste, is one of the best in the District. Being near my house, I am able to visit it frequently, and am thoroughly acquainted with its concerns.

“ In some of the villages, a few persons have put themselves under instruction for baptism, whom I hope, please God, to receive into the Church during the current half-year. No doubt too some would ere this have joined us from Upper and Lower Canendagoody, but our caste troubles have deterred them and will probably do so still. Yet who can count that loss which is incurred by the gain of carrying a great principle ?”

Tinnevelly.—The Rev. R. Caldwell writes thus from Edeyengoody, under date 21st January, 1848.

“ The number of schools supported by the *Society for Promoting Christian Knowledge* in the District of Edeyengoody, is six ; two of which, day-schools for boys and girls, are in the village of Edeyengoody, the rest in other villages in various parts of the District ; and the number of children of Christian parents, educated in the schools supported by the Society is, boys ninety-six, girls ninety ; besides ten girls out of thirty-three maintained in the female boarding-school, and nineteen children of Heathen parents.

“ This is an addition to the schools supported and the children educated at the expense of the *Society for the Propagation of the Gospel.*”

ADELAIDE.—After a remarkably prosperous voyage, the Bishop arrived here on December 28th, 1847, which was the eleventh anniversary of the foundation of the Colony by Governor Hindmarsh ; “ one of those unexpected coincidences,” says his lordship, “ which make themselves felt as being something more than fortuitous. Nothing could exceed the friendliness of our reception.” The following extract from the *South Australian Gazette*, 1st January, 1848, will show the kind of impression which the Bishop has made :—

“ It is rather a curious coincidence, that precisely on the day of the eleventh anniversary of the Colony, the Lord Bishop of Adelaide should have arrived amongst us. We are not superstitious ; but there is something in the omen which we cannot refuse to take as favourable to the religious peace and advancement of the province.

Hearing the Bishop's Charge, as it partially was, to his Clergy, on Thursday, and reading, as we have done with unfeigned pleasure, his reply to the Clergy of his Diocese, which we publish to-day, we come to the conclusion that South Australia has obtained for the head of one of her greatest religious bodies, the incalculable blessing of a learned, good, amiable, and thoroughly Christian pastor. Verily, there is much cause for rejoicing."

On the Thursday after his arrival, the Bishop was installed in the temporary Cathedral Church of Trinity, in the presence of the Governor and officers, and a large and most respectable congregation, including several dissenters. In the service was introduced a thanksgiving for the safe arrival of the Bishop and Clergy. After the sermon and administration of the Communion, an address from the Committee of the *South Australian Church Society* was presented, to which the Bishop returned an extemporary answer to the following effect. His Lordship first adverted to the expressions of kind feeling towards himself, which he was quite sure embraced also the Clergy who had accompanied and preceded him. He valued them principally as they regarded the office with which he was invested, which taking its beginning in the Apostles, must be regarded by Episcopalians as originated by the great Head of the Church. It was intended to preserve and hand down "the form of sound words" committed to faithful men "ordained in every city," and by whom the waste places of the Lord's vineyard were to be cultivated. It was to be a bulwark against the undue assumption of supremacy on the one hand, and a centre of unity in the various branches of the Universal Church on the other. There was something in the attendance on the services of the day which led him to believe that the interest evinced arose from a deep conviction of the importance of that high office to which in the providence of God he had been called. It would have been unpardonable on such an occasion not to have made reference to the Christian lady by whose munificence the see was endowed. Every one who had the happiness of knowing her would bear testimony to the unaffected, unassuming simplicity of her character and Christian deportment. No sooner had she become possessed of very great wealth than she cast about how to honour God with the first-fruits of her increase. She resolved first of all to build a noble Parish Church and Parochial Schools, and provide a competent maintenance for a minister in the very poorest portion of the city of Westminster, with which her father had been so long politically connected. The Colonial Churches next engaged her attention, and a portion of her wealth was, with the approbation of his Grace the Archbishop of Canterbury, assigned to the See of Adelaide. With regard to himself, he should ever esteem it a happy day when he was enabled to accept the call addressed to him by the Archbishop of Canterbury, to undertake the charge of overseeing this Diocese, a call which obtained the approval of her Majesty. They all knew by experience what it was to sever the ties which bound them to home and country, kindred and friends; still there was a joy in being able to make some sacrifice, however mean, and to undergo

some self-denial for the sake of the Gospel. He did not look for success in the work before him to his own energy or zeal, or any ability which he might possess, but to the grace of God enabling him to build on the Rock of Ages, and the continual guidance of the Holy Spirit. All labour in the Lord's vineyard otherwise carried on was not more stable than the houses of sand which children in sport build on the sea shore, and which the advancing waves quickly crumble and efface. Under God he looked to the zealous efforts of the Clergy, and the hearty co-operation of the laity. The Clergy were not the Church, but the ministers of the Church. All for whom Christ died were embraced, or to be embraced, in the great household of faith. When the Apostle said that he who would not provide for his own was "worse than an infidel," he could not have limited his censure to those merely who would not provide the meat that perisheth; much more would he have applied it to those who neglected to provide the meat that endureth unto eternal life. He would implore those who were either heads of families or hoped to become so, to exert themselves effectually to procure the ordinances of religion for themselves and their children. With reference to another subject in the address, namely, sound religious and useful education—his attention had been already drawn to that point. The Venerable *Society for the Promotion of Christian Knowledge*, with a wise foresight, looking to the time when the Colony should provide its own Clergy, had authorized him to draw upon them for a considerable sum towards the establishment of a Collegiate School, capable of affording a superior English classical and mathematical education, and Theological lectures to such young persons as might be desirous of offering themselves for Holy Orders. The royal foundations and endowed Grammar Schools of England were the true models of such an institution. In them was formed the character of the English Christian gentleman, the basis of which was religious principle, and which was also distinguished by refinement and generosity of feeling. The address expressed a hope that, by the blessing of God, the erection of the See and the presence of the Bishop would be instrumental in suppressing irreligion, promoting unity, and extending true religion in the province. It was the prerogative of the Spirit of God alone to make men of one mind in His house. He was not sanguine enough to suppose that religious divisions would cease; but he thought if the Clergy, while extending the teaching and discipline of the United Church of England and Ireland, would act on the spirit of the Apostles' precept, "in meekness instructing those that oppose themselves," their motives would, eventually, not be misconstrued, nor their exertions to promote the spiritual welfare of the people at large be undervalued. Personal respect for good men, whose religious views might differ from our own, was quite compatible with disapproval of the system of religious teaching or Church Government which they supported. He would entertain a hope that, so far as the Scriptures permitted us to hope for unity, his coming among them might accelerate rather than retard that happy consummation. It would doubtless be promoted by those who had received the Gospel in the love of it. There was in the

Catholic Church a real communion and fellowship of the saints, which annihilated space, obliterated prejudices, and brought together in unity of spirit those who were otherwise widely separated from each other. He trusted that that bond of union would be increasingly felt, and that they should be more and more united in one mind and one judgment, as their acquaintance with each other increased; and in conclusion, he once more thanked them for their good wishes and kindly feelings towards himself.

In a letter dated February 2d, the Bishop speaks of having consecrated a church at Woodford, about two miles distant from Kensington, Adelaide. The building was filled to overflowing. The Bishop preached from Heb. xi. 8—10. In the administration of the Holy Communion the Bishop says, "I was gratefully reminded of my friends in England by using on this occasion the altar-service and books presented to me by the members of a clerical meeting in Northamptonshire, which I had long and happily attended. The Communion Service of plate was also the gift of another devoted brother in the ministry. I believe great interest has been awakened by this event, and I cannot but bless God that so much zeal and anxiety for the religious ordinances of our Church manifests itself in various quarters."

NEWCASTLE.—*New South Wales.*—We have been favoured with the following extracts from the private letters of Bishop Tyrrell:—

"The ship *Medway*, Oct. 20, 1847.—I lamented the state of confusion in which I found my cabin, because it prevented my receiving therein some visitors who came on board to bid me farewell shortly after my brothers had left me. They were the parochial clergy of Gravesend, who, having learnt from Mr. Coleridge that I was to leave Gravesend that day—came in a body, to express their sympathy, and promise us their prayers. I could only see them in the public cabin or cuddie, amid much bustle, but I hope that I made them understand how gratified and cheered I felt by their truly kind and Christian visit."

After saying that Morning and Evening Service was held daily, the Bishop mentions the following pleasing incident:—

"When we first began the Evening Service I had it at half-past seven, after our tea; but the captain came to me after service the second evening, and stated that the other passengers felt a reluctance in returning to their amusements after prayers, till they went to bed, and would therefore be gratified if I would alter the hour, so that they might conclude the evening with the service. This I at once acquiesced in, expressing my pleasure at the existence of such good feeling on their parts, and we have since had the Evening Service at half-past nine."

"You will readily imagine that I am often engaged in anxious thoughts about my future plans—my very imperfect knowledge, however, of the actual state of my Diocese, and of my future place of residence, makes it impossible for me to settle anything definitely. The end of every long meditation or consultation on these subjects is

this; we must wait till I learn from the Bishop of Sydney the real state of things, and have the advantage of his advice and counsel; you therefore must not expect to hear of episcopal labours and arrangements until I have been for some time in my Diocese. Even this delay is, I am sure, peculiarly valuable. I am every day becoming better acquainted with my chaplains and the candidates for Orders, learning more accurately their dispositions and powers, and accustoming myself, day by day, to exercise a mild guidance and influence over them, while, I trust, that my own principle of action, and purposes of devotion to the duties of my high office, are becoming, by frequent serious meditation and prayer, more settled and confirmed. The voyage is likely to be a long one, but so employed cannot prove either tedious or unprofitable."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The General Meeting of the Society was held on June 6, the Bishop of Antigua in the chair. A letter was read from the Bishop of New Zealand, mentioning the satisfactory progress of the College, and the new version of the Maori Prayer-Book. Five hundred copies of the English Prayer-Book were voted at his lordship's request.

A letter was read from the Bishop of Adelaide, dated January 19, announcing his arrival and installation in the *pro tempore* cathedral, and calling attention to the state of education in Adelaide.

Books to the value of 20*l.* were granted for the use of Candidates for Holy Orders, in the diocese of Fredericton. Also, a set of books for the use of St. Anne's Chapel. A grant of 30*l.* was voted conditionally for aid towards a church at *Boulogne-sur-Mer*.

A motion was made to the effect that "It is the opinion of the Board, that any large accumulation in the income of the Society during the last four years, beyond the expenditure, shall be forthwith applied to the relief of the Church in the Colonies." The treasurer made a statement, from which it appeared, that during the last thirteen years the funded property of the Society had been diminished by upwards of 135,000*l.*, and that the whole amount now absolutely at the Society's disposal was little more than 25,000*l.* The motion was consequently withdrawn.

The Lord Bishop of Antigua stated to the meeting that he was about to leave England for his diocese. His Lordship expressed his thanks for the cordial co-operation and the liberal assistance which he had uniformly received from the Society, and he affectionately bade them farewell.

The Lord Bishop of Norwich having taken the chair, it was agreed, "That the thanks of the Board be offered to the Lord Bishop of Antigua, for his kindness in coming to the meetings; together with the earnest prayers of the Society, that the blessing of Almighty God may attend him on his return to his diocese."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The ordinary Monthly Meeting was held on Friday, June 16. Present, His Grace

the Archbishop of Canterbury, the Bishops of London and Bangor, and several of the Clergy and Laity.

It was agreed that the donation of 75*l.* 17*s.* by the late Colonel Sackville, which had been conveyed to the Society by its late President, and which by the intention of the donor was appropriated to Bishop's College, Calcutta, should be invested in Government securities in India towards the formation of an endowment fund for the maintenance of the Principal and Professors of the College. The Rev. Dr. Withers, the Principal, very recently gave a donation of 50*l.* for the same purpose.

It was agreed, on the recommendation of the Lord Bishop of Fredericton, to place on the Missionary list for his Diocese the name of Mr. Joseph Cockeram.

A letter was read from the Rev. Dr. Parkinson, of Ravensdale, stating that he was induced by an article which had recently appeared in the *Colonial Church Chronicle* to offer to the Society for the use of the Clergy of the Diocese of Fredericton, and other Colonial Dioceses, a collection of theological, classical, and educational books. Agreed, that Dr. Parkinson's offer be accepted, and the thanks of the Society be returned to him for his liberality.

Thanks were also given to the Rev. E. Walford for a copy of Tillotson's works.

A letter was read from the Bishop of Antigua to take leave of the Society previous to his return to his Diocese, and to express his anxiety to further to the utmost extent of his power the Society's important designs.

Several very interesting letters were then read from the Bishops of Adelaide and Capetown, extracts from which will be found under their proper heads, at pages 33 and 35.

OXFORD UNIVERSITY SERMON ON MISSIONS.—We lately noticed the endowment of a Sermon to be preached annually at Oxford on the Extension of the Church in the Colonies. The first of the series was delivered on Trinity Sunday, by the Rev. T. Vores, of Wadham College. The text was 1 Cor. ix. 16, 17, and the drift of the sermon was on the words "a dispensation of the Gospel is committed unto me." The preacher commented on this *οἰκονομία*, showing that it attached to all Christians, as "a royal priesthood," and also to nations, especially to Christian England. This he urged on the grounds of a pure Church existing within her—of the extent of her commerce and colonization—and of her present tranquillity in the midst of revolutionized Europe. He contrasted the character and principles of our universities with those of Germany and France; and concluded by urging that in the execution of this dispensation a large share devolved upon Oxford, to which she must address herself.

TO CORRESPONDENTS.

"Circumnavigator" is thanked for his second letter. For the present the insertion is postponed, as we understand that the circumstances respecting the Wairarapa Plains and Banks' Peninsula will be fully investigated before a final selection is made.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

AUGUST, 1848.

THE FUTURE OF ST. AUGUSTINE'S.

THE last month witnessed the inauguration of one of those noble institutions which have ever been the glory of the Christian Church and the means of regeneration to apostate man. In the earlier and middle ages they grew up thickly and widely, became the centres of conversion and civilization, till, their work accomplished, they seemed to stand at last in the midst of established Christianity, as landmarks from whence the waters had retired, or monuments of past conquests,—and then fell into decay.

It is not our intention to repeat the circumstances which attended the consecration of the Missionary College of St. Augustine's—the concourse of the priesthood and of the laity—bishops from the sister-Churches of Scotland and Canada—the solemn dedication to God of the chapel by the select band who met with one accord, and shared the Eucharistic feast within its narrow limits—the associations of the place, burdened with the recollections and the traditions of 1200 years—the strong voice of the praying multitude in the Cathedral, which, resounding in the aisles, struck with such solemn and intense grandeur on the ear—all this has been related again and again; it has made St. Peter's Day, 1848, historic; we therefore pass it by, and yet, in passing, must indulge in one mental prayer, “*Benedictus benedicat.*”

It were idle and intrusive to express our sympathy with this noble undertaking. It is an augury of the future no less than a sign of the present. And we would rather indulge in the thoughts which offer themselves under this twofold aspect of the College, and which seem most naturally to engage the mind now that the first ebullition of feeling has passed away.

It is a *sign*, then, *of the present*. Its very singleness, its being the first College, set apart for the supply of our Foreign Missions, this

makes it the more significant; for it indicates the "care which now at length hath flourished again" for the heathen world, and for our own expatriated fellow-Christians; it indicates this care recognised as a known and fixed duty by the Church, for the accomplishment of which it would make a special provision. It is thus an index of the religious movement and progress of the times. Again, in the very way in which the foundation of the College has been provided, it is full of import; for it is chiefly due to the munificence of one man. We witness once again amongst us the founder of an institution for the service of God; we see the responsibility of large possessions acknowledged; and while the nation, or individuals, are squandering twenty times the amount in raising places for the trafficking of merchants, for the contests of politics, for the cumbrous magnificence of royalty, or the family pride of a noble, we here find wealth which might have been, unblamably by the world, given to some such vain and perishable purpose, dedicated to Christ and His Church, and the salvation of human kind; and we hail the sign with thankfulness.

But further, and above all, we discern herein a token for good in the circumstance, that we witness in this institution not so much an original and new foundation, as a revival of one which before existed for the same object. It is said that history affords no example of a powerful nation, when once it has lost its national spirit, being again regenerated to its former life and greatness: it is said that when once a Church has allowed its faith to be extinguished, or to die out, history records no instance of its light being again rekindled. But here is a revival of the past, a renewal of that spirit of faith which recovered England from a lapsing state in early ages. That spirit lives; it rises from the ashes of antiquity; it burns with a fresh flame and light; it teaches our country what benefit heathen England once received, and what a debt Christian England now owes; it identifies itself with past deeds of heroism, and becomes itself the augury of future destinies. And as the Jews who laboured at the restoration of their fallen temple—fallen for its idolatry and sin—witnessed the completion of their work with fond recollection, mixed with grateful joy, so may we thankfully hail the renewed blessing of God upon us, shown in His permitting this offering of faith to be presented to Him; and we may humbly trust that He has in store for it a destiny and a glory exceeding all that attended any former structure which occupied the site of this old nursery of evangelists.

But we discern in this institution also an *augury for the future*. In the future, indeed, lies all its history; but what will that future be? We are standing, as it were, by the

cradle of its fresh birth, and are naturally tempted to picture to ourselves the character of its existence, and to anticipate the influence and blessings which it may be the means of dispensing. Yet from the expression of hopes or expectations such as these we deem it wise to abstain; they should rather take at present the form of aspirations. Still, the course it has to run will be shaped in large measure by the specific objects and views which shall be set before it; and on these, which are matters of practical judgment and forethought, we may, perhaps, without presumption, form and express our anticipations.

It cannot be denied that the field presented to the labours of such an institution is large and varied; more large, and more varied, than any which ever yet lay before a similar foundation. The Missions of England are directed towards the pastoral wants of our Colonies, the vast systems of heathenism in the Eastern empires, and the barbarous idolatries of islanders and Africans. We need labourers for all—labourers fit, and trained, and numerous. The question then arises, Whether any one institution can supply men fitted for these different departments of labour; whether it can comprise a course of studies and pursuits sufficiently wide, and influences for the formation of character sufficiently various, to qualify men for duties requiring such diversity of tempers, habits, and attainments? We apprehend that this question must be answered in the negative; that, if the institution is to be effective, its object must be limited, and that one portion of the wide field that is presented must be selected for its special culture, and for the concentration of its efforts.

It can scarcely be needful to mention, how this principle of divisional labour, and specific preparation for it, is observed in the organized system of Rome; how special instruments are provided for special service, whether that service lie at home or abroad, among christianized or heathen people, each sphere of action being almost allotted to its own Society, and having its appropriate seminary.

Since then it will probably be found needful to confine within certain limits the objects of the College, and to fix a point and direction to its labours,—and since, upon a general view, the supply either of Clergy for our Suffragan Churches in the Colonies, or of Missionaries for the heathen, seems to offer the alternatives for our selection, we conceive that the very circumstances of the case indicate how that selection must be made.

For it seems to us that everything conspires to claim for St. Augustine's a new and *peculiar* character. It is not a common foundation. It is inaugurated with no common wishes and prayers. It is raised for a special work. Its appliances

for learning, its arrangements, and the discipline contemplated thereby—its very locality, apart from our ordinary Colleges, under the shadow of the Metropolitan Cathedral, as though it were a fresh offset from the very centre of the English Church; the recollections and *prestige* with which it is encompassed—all seem to demand that it have its special purpose and character, and to forbid its settling down into a common theological seminary. But this it would become, were it to be thought that a mere undistinguishing preparation for the priestly office, such as is required to supplement the Church either at home or in our Colonies, fulfilled the object for which it has been founded. Much as we value an institution set apart for the training of poorer scholars for the ministrations of the altar, and appreciate the dignity of such an office, still it seems to us to fall short of the calling reserved to such a College as this, and scarcely to come up to its elaborate construction and the influence of its name.

But, besides this, other circumstances seem to withdraw it from such a destination. The testimony of our Colonial Bishops, while it presses upon our notice that our *second-rate* men are not such as they require in their Dioceses, assures us, too, with increasing unanimity, that they can themselves provide, better than we can, men fitted for their less prominent and important posts. Among the children of the Colonists, and in their own Theological Seminaries, they can rear, under their own eye, men competently instructed for their work, having the advantage, too, of an acquaintance with the feelings and customs of the inhabitants. And if a few men are needed from the mother-country—men of high attainments, and cultivated intellect, and wide ecclesiastical experience, to infuse a higher tone in their institutions, or occupy the more responsible stations, such as these may be better found among the members of our Universities than they can be furnished in any school of more confined or special training. For labourers such as these, rarely needed and already provided, it would seem ill-suited that St. Augustine's should sacrifice any of its specific character and toil.

We are led, then, to turn our minds from our Colonial empire to another sphere, as the appropriate and destined scene of action for this new-born College. And looking to the heathen world, what an ample field unfolds itself, worthy of its high purpose and the devotion of its capabilities. We are met at once by the two-fold aspect of Paganism, as it is presented in the ancient and philosophical mythologies of the East, or in the uncivilized idolatries of Africa or Polynesia. We see room for the devotion of every kind of individual gift and capacity, and a necessity that to the development of these a *special system*

of instruction be applied. It would draw us too much into detail, and away from the simple thought we have before us, were we to venture on the details of such a topic as is presented in the various qualifications which the task of evangelizing the heathen world demands. While, on the one hand, there is much training that is common to all who shall be called and shall dedicate themselves to these apostolic labours,—much therefore which can be imparted under one system, such as the acquisition of some foreign tongues, acquaintance with some of the practical sciences or manual arts, and, above all, the hardihood of habits, the self-denial, the ardour, and piety with which all must be alike armed; yet, on the other hand, there are attainments of a special sort, mental culture of a higher order, a wider range of learning, and dialectic skill of more than common power, which will be needed in those who shall be fitted to maintain anything like a successful conflict with the intricate systems of Brahmanism or Buddhism, the subtle morality of Confucius, or the mystical philosophy of Lao-tze.

We perceive, then, in labours such as these, not merely room for the devotion of all the resources which any one institution may possess, but the necessity of a line of training which will impress upon it its own stamp and peculiar character. If St. Augustine's at all discharge its great purpose, if it at all satisfy the strong wishes and prayers of those who witnessed its dedication to Christ, it cannot be that it should sink into an ordinary theological college. Not merely in the peculiarity and variety of its studies, but in the moral culture of its inmates, in the rule of life observed, in the discipline and tone of thought encouraged, we look for its distinctive eminence, and for the influence which it shall spread abroad even amongst ourselves. A standard of piety and holiness will be set within its walls, which has not commonly belonged to kindred institutions; a new spirit will have to be fostered, and men of a new stamp reared. To effect this, the whole imagination and feeling of the place should be directed to its one object, and be undistracted, till it grow into an enthusiasm, and create the temper it needs. And strongly do we feel to how responsible and difficult a task they are called, who are, or who shall be, set to superintend the early growth of this Institution. They have in their own Church no model on which they may form it, no traditions to guide and sustain them; the first impress is to be given; and much do they need, and should receive, the sympathy and the prayers of the Church in their behalf.

With such feelings as these, then, we venture to forecast the future of St. Augustine's. It is no unworthy, no inappropriate sphere that is allotted to it, when the imagination assigns to it the

heathen as its portion, and specially the heathen of the oriental superstitions. Nor can we help anticipating the time when, as many a Saxon convert was once gathered within its walls, and, after a dedication to God, was sent forth to win back our forefathers from their fierce idolatries, so again, from across the ocean and from lands then little dreamt of, converts from China or India, Borneo or Siam, may be received into this asylum, and, when their early faith has been disciplined and matured, then be consecrated as the servants of Christ, and return to their torrid lands charged with the conversion of their brethren.

But we must draw to a close. And in turning once again from the future, on which we have ventured to cast an anticipative look, to the present, the feeling of thankfulness recurs for the Divine favour which has brought this great project to its completion, and we again repeat the prayer which has throughout been on our minds, BENEDICTUS BENEDICAT.

ORGANIZED EMIGRATION.

HAVING in a former article¹ attempted to prove that a large and steady current of emigration directed from the mother country to the Colonies would be beneficial to both, as well as to the emigrants themselves, we shall now endeavour to show that it is perfectly practicable to conduct it on such a scale as to afford to the mother country the required relief from a redundant population.

The increase in the population is measured by the excess of births over deaths. Now, it appears by the Reports of the Registrar General, that there are in England and Wales three births to two deaths; therefore the population would remain stationary if the births were fewer by one-third. But as (other things being equal) the births will be proportioned to the marriages, in order to reduce the births by a third, you must reduce the marriages in the same proportion. What, then, is the number of marriages? It appears by the same officer's Report, that, in the year 1847, they amounted in England and Wales to 143,743; and as they will probably soon amount to 150,000, I shall treat them as having already arrived at that number, and that 50,000 couples, or 100,000 individuals, at or near the time of marriage, would have to be removed annually to the Colonies, in order to equalize the number of births at home with that of the deaths. To carry the scheme out rigidly, it would be requisite that the emigrants should consist exclu-

¹ No. XIII. p. 2.

sively of young men and women, taken either before they are married, or very shortly afterwards. In practice, that cannot be done, but it is the standard at which we should aim; that is the best time for emigration. As of the day, so of life, the morning is the best time to be stirring. In the autumn of life the household gods are with difficulty reconciled to a voyage which they will cheerfully undertake when our loves are in their spring. Of the 100,000 emigrants, we would allot 25,000 to our settlements in Australia and New Zealand, (leaving the remaining 75,000 for Canada, Nova Scotia, and New Brunswick, and the Cape of Good Hope). This addition to the population of the Australian Colonies would not be too great for their wants. Their aggregate population, at present, is about 300,000, and, consequently, the proposed addition would be as one in twelve. We apprehend that each of the five existing Colonies of New South Wales, Port Philip, South Australia, Van Diemen's Land, and New Zealand, could, one with another, well receive an addition of 5,000 a-year, independently of the future settlements which will certainly be made in those provinces: and we proceed to consider the means by which a systematic emigration to that extent may be practically effected. We will begin with the part to be allotted to Government in this matter.

It should be the duty of Government to undertake, in the first place, a good hydrographical chart of such parts of the southern Colonies as are yet without it, marking the harbours particularly, with their soundings, tides, currents, anchoring grounds, &c.; and then to have executed trigonometrical surveys of such spots as, from the presence of rivers, building materials, fertile soil, exportable products, or other causes, should offer the best sites for colonization. This would form an invaluable guide to companies or individuals seeking a place for fresh settlements. Perhaps, also, they might employ convicts in some of the most laborious preliminary labours requisite for fitting a new country for inhabitants; such as forming roads, clearing away brushwood in forests, draining swamps, quarrying stone, building bridges, and the like.

The Government should receive the purchase-money for the land sales, and set it apart to form an emigration fund. They should appoint an agent in every Colony, to whom each settler might, by a given day in every year, send a statement of the number of fresh hands which he could employ; and these statements should be collected and sent home to the Emigration Board in England.

The Board should appoint Emigration Agents all over the kingdom, who should be furnished with the latest intelligence

from the Colonies, and should, by frequent advertisements in the local papers, and other ways, let it be universally known how many labourers were wanted for each Colony, and that they were ready to supply information on the subject to all those who should seek it.

The number of candidates for emigration each season would soon be known through them, and as many selected as could be accommodated. The Emigration Board would have the duty of superintending emigrant vessels; refusing a licence to such as should be unfit; seeing that no greater number was allowed to go on board than the vessel would accommodate; ascertaining that the various stores, and other necessaries, were of the right sort and quality; having a veto in the appointment of captain, surgeon, &c.:¹—in short, taking care that the regulations for preserving life, health, and decent conduct, to be from time to time promulgated, were duly attended to.

In our view, the duty of the Government should be confined to this sort of general control and superintendence, and they ought not to be called on to supply the funds for emigration. These should be sought, and might be found, in the combination of several sources, which we proceed to notice. That on which we should place our principal reliance, would be the sale of lands in the Colonies. And, by way of example, let us look to the capabilities of New Zealand in this respect. It is of nearly the same size as Great Britain, and contains, therefore, about 60,000,000 acres: allowing even 10,000,000 of acres for the present inhabitants, whether natives or settlers, there will remain 50,000,000 available for future sales. The proper price per acre has been much disputed, but considering its high average fertility, and the means suggested to be taken by Government for increasing its value, we are inclined to make 1*l.* per acre the basis of our calculation, from which, if it be too much, the necessary deduction can easily be made. If that price should be realised, New Zealand might supply half a million sterling for 100 years to come; and as Australia is thirty times as large as New Zealand, it will be long enough before the scheme will fail for want of land to sell. But, as before observed, we do not look to the proceeds of the land sales exclusively. Each of the parties benefited should contribute something, and they are assumed to be—1. the Colony; 2. the mother country; and 3. the emigrant. It should be notified to every Colony, that any sum which it might be inclined to place at the disposal of the Commissioners would be applied in sending out the class

¹ These functions are already exercised by the "Colonial Land and Emigration Commissioners."—Ed.

and number of labourers in demand. Parish Vestries, also, should be informed of the sum required to convey to the Colonies such labourers as from want of work might be burdensome to the parish: and individuals should also be enabled to judge whether their condition and prospects would or would not be benefited by emigration. Towards the expense of every emigrant ship, then, the produce of the land sales should be applied as far as it would go, and the rest should be made up by the other three sources, in proportion to the benefits received by them; the money of the Colonies being principally applied in taking out labourers in the prime of life, that of parishes in conveying large families. The contribution required from individuals would vary with their circumstances, handicraftsmen and mechanics paying all the expense remaining after the application of the land fund, and after the sum which the Colonies might choose to allot for such and such trades; and where individuals, of whatever class, could not raise the whole sum required of them, the remainder might be charged on them as a debt to be repaid within a specified term after landing in the Colony;—the duties of the Government being, not to advance any money, but to superintend and to regulate; to make the preparatory surveys; to introduce a simple and easy mode of acquiring and transferring land; a good law of debtor and creditor; and other municipal regulations of that kind, which must exercise a great influence on the fortune of the Colony; and, what would be *instar omnium* in reference to municipal regulations, empowering the Colonies to make laws for themselves.

We have said nothing of that most important point, the extension of the Steam Mail Packet service from Sincapore, because we understand it to be already determined on; and we are thoroughly persuaded that, with the great amount of experience which we now possess, a system of plain and simple regulations may be devised, such as shall set in motion a steady and regulated stream of emigration, subject to neither drought nor torrent. We might not begin with a perfect system—nothing human is perfect—but experience improving on experience would continually approach nearer and nearer the object in view, and at length attain it.

But to make the Colonies fit instruments for the promulgation of the Gospel amongst the heathen, something more is wanted than a state of material abundance and social comfort. The Colonists should be religious men, devout Christians; and though it be to God's blessing alone that we must look for these fruits, it is plainly our duty to plant and to water the seeds from which they ought to spring. We ought to interweave into the original

texture of their constitution a provision for the future support of religion, for the building of churches and schools, and the maintenance of Clergymen, Schoolmasters, and Missionaries. After the example of England, we would lay out the land in parishes, but, considering the differing circumstances, the parishes should be of greater extent than the average of ours at home—say a square whose sides should be four miles: this would give about 10,000 acres; a reserve of one acre in 100 would of course yield 100 acres. We would not recommend the reservation of a large block in any one place, as that would obviously interfere with the cultivation and lessen the value of the rest; but we should think four or five acres out of every hundred might be set apart in various parts of the parish, without injuriously affecting the remainder; and to prevent complaint hereafter, we would insert in every grant of land a special declaration that the purchaser acknowledged the support of religion and education to be a paramount object in the constitution of the Colony, towards which the land, as well as the individual, should in all future time be subject to a reasonable and moderate rate. Colonies formed by members of our own Church might stipulate that *it* alone should be supported from the public resources, leaving those who might differ from us to support their own communions. There would be no hardship in this, as the Roman Catholic, the Presbyterian, the Lutheran, or any other communion, would be at equal liberty to found Colonies of their own, and to appropriate the original endowment to their own form of religion. And this arrangement would give to each Colony the corporate air of a Church; and the example of one Colony, whether in the establishment of Churches, Schools, or Missions, might stimulate the others to increased activity. Let us advert for a moment, before concluding, to the advantage which Christendom is gaining in her powers of aggression upon heathenness. We are gradually getting possession of the heights which command her citadel. A hundred years ago (in Captain Cook's time), a casual visit from a whaler once in ten years was all the intercourse which it seemed possible to maintain with the islands of the Pacific; whereas, a hundred years hence, we shall have mail steamers from England to Australia, calling at every island in Solomon's group as regularly, though not quite as often, as the postman with his bell in the Strand.

These thoughts we submit with all humility, as a contribution towards the great subject of Colonization which is now engaging the public attention. By means such as these, we may secure a great amount of social blessings to our own people, and create instruments for carrying to the Gentiles the message which God

has given to us as a nation, and charged us to carry to them. It is a fearful consideration, that if we neglect the duty, we may be held nationally responsible for the abominations committed by the heathen; and may be told that if only *we* had been faithful messengers, *they* would long ago have repented in dust and ashes—that they would have washed seven times in Jordan, if only *we* had told them that they might thereby be cleansed of their leprosy. Having been sworn at our baptism to fight manfully under our Saviour's banner, and to continue his faithful soldiers and servants to our life's end, we have here a distinct command given to us, and in executing it bravely and resolutely we may secure the approval of our great Captain; but if we disgrace our colours by sleeping on our post, what else can we expect but to be relieved and punished?

THOUGHTS ON THE MISSIONS OF THE CHURCH OF ROME.

THE Missions of a Church are a test of its condition, just as an offspring is of that of a parent. A diseased parent will give birth to a diseased child, and the child's premature decline will exhibit the decay which was sapping the life of the mother. So, likewise, if any particular characteristic predominate in the system of any Church, it will naturally show itself in the progress of its Missions, and influence all its movements. Thus the state of Missions becomes a question of the deepest interest, not merely as exhibiting the progress of Christianity, but because the Mission reflects the condition, and forms a criterion of the system in actual operation in the older Church from which it springs.

We propose to apply this inquiry to the case of the Missions of the Church of Rome. Rome has always displayed extraordinary energy in propagating her system. There are causes which naturally tend to the encouragement of this spirit, independent of the zeal and devotedness which have always existed in the earnest and more attached members of that communion; such as the habits of obedience which Rome preeminently enjoins throughout her numerous religious fraternities; the separation from all domestic ties, which renders her priesthood more free to move from place to place; and, we may add, the unscrupulousness with which Rome has ever urged her way, and the pliancy with which she adapts herself to the existing customs of various people. Accordingly, we find that, for a long period subsequent to the Reformation, the most extensive and most energetic missionary movements were made by the Church of Rome. Such undoubtedly was the heroic progress of Francis Xavier, who "twice traversed the provinces of Southern India,

twice crossed the sea from Cape Comorin to China, and even to Japan, and brought thirty kingdoms under the dominion of the faith, in the space of eleven years, so that his name acted like a spell over the minds of men throughout the Indian seas." Three, in particular, Travancore, Ceylon, and Japan, successively joined the Church of Rome, and her faith was embraced by multitudes through other vast and most populous nations of the East. Somewhat later, the Church of Rome extended itself wonderfully into China. The education of the heir of the throne was committed to the Jesuits. Some of the most influential stations in the Imperial government were in their hands, and large bodies of the people are said to have been converted. The Missions of Rome spread likewise into the neighbouring kingdoms. In Tonkin, Cochinchina, and Siam, great numbers were added to the Roman communion. We have omitted any special mention of Hindoostan; but the remains of Goa, its once magnificent churches, and its extensive monastic institutions, with their splendid fabrics and rich demesnes, still mark the unsparing devotion and the powerful sway with which the Portuguese Church sought to establish the dominion of Rome. Turn now to the West, and we see similar grandeur of design, and the same untiring zeal characterizing her progress in that direction. Missionaries of the strictest religious order, the Capuchins, followed the track of Portuguese conquest along the western coast of Africa. Great establishments and noble churches sprang up on the banks of the Congo. Kings of powerful states, together with their subjects, were led to embrace the faith, and for 200 years Rome brought all her power to bear on the numerous tribes occupying the neighbouring coasts. As soon as another world opened before the enterprise of Europe, the Roman missionary thither sped his way, swift as the vessels that bore the victorious troops of Spain and Portugal. Amidst the terrible carnage in which the new European empires of South America were founded, Rome everywhere sought to infuse, for the healing of the nations, her system and worship. The reductions of Paraguay were the chief and most famous scene of her operations, and they seemed to form an oasis in the waste, a paradise of a Christian people, at which the world wondered. For above a century and a half, in the very heart of the Spanish and Portuguese dominions, the Romish system, under the rule of the Jesuits, was in full operation, with every means of influence that power, wealth, combination, and untiring zeal could give. "A hundred and fifty thousand Indians were reclaimed from their wandering life, grouped into families, instructed and provided for in common as children of a household."

Now, if the promises of perpetuity which our Lord has given to His Church be regarded, and if we consider the profuse array of means and appliances which Rome possesses for its extension, we might have expected that, having such numerous centres of operations, having gained such powerful hold on the government of so many empires, and having such widespread communications and such immense bodies of devoted men, who evidently "counted not their lives dear," so that they might advance their faith, Rome would have been destined to establish over these new worlds of Christian enterprise that dominion which she has so long struggled to retain over Europe, and would have been, in fact, the great missionary teacher of the heathen races. If, however, we *now* unfold the annals of these Roman Missions, and compare their present state with the grandeur of their promise, we are struck with profound astonishment, not unaccompanied by that sense of awe which is produced at the sight of the ruin of some noble fabric, even though it have been reared by human pride.

Throughout the entire scene of Xavier's labours, there has been a general and signal decline. Those Missions became the stage on which were exhibited the most disgraceful contests between various orders of monks and the pope, leading to the bull of Benedict XIV. (A.D. 1744,) since which time the Missions, which had for many years been declining, sank at once into a state of torpor, from which they have never recovered. "In the space of seventy years from that event, the number of converts in the extensive districts of the Marawa, Madura, the Carnatic and Mysore were reduced one-third, according to the unquestionable testimony of a Roman missionary." The accounts which the Bishop of Madras has furnished of the degraded state of the Roman converts in his diocese, where their churches are emphatically styled 'Mary Churches,' in distinction from those that are called 'God Churches,' as well as the older and corresponding statement of Buchanan, relating to the miserable remnant that still lingers among the ruins of Goa, prove the decay of their communion in Hindostan, notwithstanding the large numbers, not less than 600,000, which they there reckon among their adherents. Farther east, a similar decline marks the Roman Missions. In Japan, where the number of converts had once reached a million, the very profession of Christianity has been utterly extinguished. The remnant that exists in China is reported to be of the lowest class; the converts are still estimated at 200,000, but this is only "one-fifth of the number which the Jesuits, on their expulsion, bequeathed to their successors." When, however, we turn westward, the splendid promise once given has even more signally failed.

Congo and Sierra Leone are literally expunged from the list of Roman Missions. The inhabitants of Paraguay are still called christian, but the Reductions and their societies are dispersed, and scarce more than a name seems left of that once splendid vision.¹

The lesson that we cannot but draw from these records of decay and ruin, in regard to the communion from which these Missions sprang, becomes the more instructive, if we compare with these the prospects of the Missions of our own Church, which, though having a far feebler commencement, have scarcely if ever yet failed.² We would speak with a deep sense of the exceeding unworthiness and inadequacy of our own efforts to extend the gospel of our Lord, and with the sorrowful acknowledgment of the many faults and imperfections which still attach to our system, but yet with a thankful conviction that God has preserved to the Church of England, and has committed into her hands to dispense, in simplicity, "the truth as it is in Jesus;" which Rome has forfeited, and, together with this forfeiture, has lost the very principle of success and perpetuity. This difference seems to be very remarkable between the Missions of Rome, and those of England. The Roman Missions have had a grand commencement and a splendid promise, and then a grievous and shameful decline. *Our* Missions have advanced from the poorest beginnings, with long years of anxious struggle and patient waiting; and then, at length, the development of unexpected blessings, and the appearance of sure and settled results. We may adduce the rapid and healthful expansion of the Church of England, in its true apostolic form, throughout the United States, the West Indies, and British North America, after more than a century of cold neglect and heart-sickening disappointments, that attended its establishment in all the earlier settlements. Or if we regard its extension among the heathen, we have never known a Church, bearing the appearance of a more sure foundation in the native soil, than that in New Zealand, though for twenty years and more it was "as a root in a dry ground." And so likewise, after a century of most languid effort and continual failure in Hindostan, we have now seen springing up, from seed sparingly sown many years ago on the borders of Tinnevelly, the most promising plant ever witnessed in the East; a large and compact community of

¹ For the principal facts here recorded, the writer refers to Archdeacon Grant's "Bampton Lectures on Missions," to which work he has also been indebted for some expressions quoted above.

² The only mission of the Church, that we now remember to be in a state of decline, is Tanjore and Travancore, but we are disposed to regard Tinnevelly as the legitimate offspring of these Missions, and their influence to have been rather transferred, than to have failed.

Christians, weaned altogether from their heathen customs, and exhibiting the quiet and enduring feature of the parochial system of England.

A further reflection has occurred to us while carrying on this inquiry, which, if the facts bear it out, is one of eventful interest. It would appear, that into some of those fields of labour where Rome had entered with such magnificent promise, but where, in the lapse of ages, her power has sunk, or been altogether driven back, the Church of England, feebly indeed, and imperfectly, yet, we trust, on sound and apostolic principles, has been introduced and is making its way. It would seem as if Rome had been tried and found wanting; and that the providence of God had opened the way for another, and a purer Church. Just as the Spanish and Portuguese empires, under the shadow of which the Roman Missions went forth, have been broken, and another empire; diverse in kind, yet surpassing in power, has established itself on their ruins, and England's maritime supremacy has superseded the brilliant fabric which had been reared by the chivalrous warriors that once issued from the Peninsula; so it may be destined, that, together with the English empire, the Church of England should establish a more enduring as well as a more faithful rule amid the ruins of those more imposing structures which the faith of Rome had raised. Thus, for instance, the apostolic system of England is by degrees developing and extending itself, by a legitimate authority, throughout Hindostan, where the Portuguese empire and Church had together formed some of their noblest conquests. Thus again, suddenly and most unexpectedly, a way has been opened for us into China; and two branches of the English Episcopacy, one from England itself,¹ and one from America, planted on its borders, at the very time when the Roman missions in that land are supposed to be in deep depression.

Thus again, in a still more surprising manner, Borneo has received a Mission, which will, we trust, become the centre of a vast movement to spread over the islands, and the neighbouring continents, which were in other days the scene of the triumphs of the Jesuits. Then again, the Roman Mission at Sierra Leone has been superseded by that of England. And again to the west, as the French colonial empire sank before the progress of Great Britain, so the older Canadian Church of the French *habitans* has been surrounded and overspread by the English. May we only prove faithful to so momentous a trust; and may God give us grace to use the wealth and the might of this vast

¹ About immediately, we understand, to be planted.—Ed.

empire to the extension of the Gospel, the Church of our Lord ! lest we too, being found wanting, should perish with the greater condemnation, as we have been invested with the greater power, and blessed with the purer truth.

There is one more striking characteristic of the present condition of the Roman Missions, on which we would add a few words. While Rome has thus been driven from her ancient fields of enterprise, or else has suffered her establishments to decline, she has been concentrating her force upon those countries where Rome had in some places the claim of previous possession, and in others that of national supremacy, which, according to Catholic rule, should form the guide to the establishment of the Church. The most powerful modern Missions of Rome are to be found either within the British Isles, or else in the more open and defenceless field of the British dependencies. As in our previous observations we were led to mark the manifest tokens of the corruption of Rome, exhibited in the lamentable decay of many of her most noted Missions, so here we have to point out that unmitigated and unscrupulous hostility with which Rome has ever pursued all Christian communions separate from herself, and especially her most powerful rival, and the one whose witness against her is the most formidable, the Church of England. It appears that the whole strength of the Propaganda, unlike the rule of St. Paul, who would not "stretch" himself "beyond his measure," or "boast in another man's line," is directed against the foundations which the Church of England is endeavouring to lay within the bounds of our own empire. North America and Australia have of late years been the scenes of Rome's chief labours in foreign lands. The following brief contrast will show the formidable nature of her aggressions, and at the same time condemn us for our own most inadequate and meagre outlay in the cause of the Gospel and Church of Christ, even within our own dominions.

In Upper and Lower Canada, the Church of England has two Bishops, about 200 Missionary Clergy, and numerous Catechists. Rome has in Lower Canada, one Archbishop, two Bishops, two Bishop-Coadjutors, one hundred and seventy-five churches, twenty convents, and ten colleges. In Upper Canada, one Bishop, one Bishop-Coadjutor, and seventy churches. And at the Red River settlement, two Bishops. In Hindostan, we number three Bishops, and one hundred and three Missionary Clergy; while the Church of Rome maintains twenty Bishops, one hundred and sixty-eight European Priests, four hundred and seventy-two native Priests, seventeen seminaries, four colleges, ten convents and nunneries, and eight schools for orphans. It is the same everywhere. A Romish Bishop reached

New Zealand before Bishop Selwyn.¹ Bishop Broughton was painfully laying the foundations of the Church in Australia, alone, and struggling with the smallest possible means, when a Romish archbishop, and a train of attendant bishops and priests, came and asserted more than co-ordinate authority. When the Bishop of Adelaide visits King George's Sound, a distant portion of his diocese, containing no more than 200 persons, he will find there a Romish bishop, a convent, and a college. While Bishop Grey is opening his Mission at Cape Town, his Diocese has been divided into two Romish vicariates; and before he reached his See, a Romish bishop had been actually consecrated on the spot.² The following extract from a letter of the Benedictine Missionary, Don Sena, dated Perth, Australia, Feb. 13, 1847, deserves to be recorded, as showing the untiring and unsparing energy of the Church of Rome in proselytizing within the territories of Great Britain:—

“ In a few days we shall leave Perth, and proceed towards the interior of Australia, towards Moore River. That is the post which our Bishop has kindly confided to us. He has marked out the whole country between the 21st and 20th degrees of south latitude for the Benedictine Mission. . . . Our plan of proceeding is as follows:—We shall join the first savage tribe which we shall meet; we shall go with them, and share their nomad life, until we shall be able to fix them in some favourable situation, when we mean to teach them by our example to obtain their subsistence by agriculture. When we have thus attached them to the soil, we shall begin to speak to them of religion, and initiate them in ecclesiastical knowledge, in order that we may find in the sons of Australia future Missionaries who shall assist in instructing their still savage brethren. When we have the good fortune to see new fellow-labourers arrive from Europe, we shall locate them in the monastic huts already established, leaving them to bestow their labour on the tribes already attached to the soil. This will leave us at liberty to advance further, and to win other tribes to the faith of Jesus Christ. If we can in this manner establish a chain of monasteries, the conversion and civilization of Australia will be complete.”

We have extended our observations beyond what we had intended, and will now hasten to a close. We only desire to add the following brief remarks on our own proceedings and responsibilities. A habit of mind peculiarly characterizing our Church seems to be that of boasting of the goodness of our cause, without making any adequate sacrifice for its sake. We have thought that truth will find its own way, and have forgotten that the possession of truth is the very call to increased exer-

¹ See “ Substance of Speeches delivered by the Lord Bishop of Madras, at Bristol,” &c. in February, 1848.

² This consecration was performed, in violation of the Canon, by a single Bishop.

tion. We may well take shame and humble ourselves deeply before God and man, while we consider Rome's more earnest and self-denying zeal for a worse cause. While we have been complacently contemplating our own excellences, Rome has been pouring forth whole bodies of men, ready to go to the ends of the earth at her bidding; while we have been arguing, convinced that we have the best of the argument, she has been acting. At the same time, seeing in the remarkable declension of the Romish Missions, notwithstanding all their energies, the sure decay of a corrupt faith, and on the contrary, recognising in the gradual enlargement and Apostolic development even of the feeblest Mission of our own, proof of the Divine blessing that is in her, let us go on with greater confidence, and more entire self-devotion, labouring in a cause which is destined to prevail, and in which all nations of the earth will be blessed if the standard-bearer faint not,—if those to whom the great commission, fraught with such momentous and glorious results, is entrusted, shrink not from the toil with a coward's heart, or be not degraded and lost in the sloth which the love of home, or the pride of place, or the long habits of luxurious ease, so grievously have tended to produce and cherish.

Saint Augustine's, Canterbury.

THE RE-DEDICATION; ON ST. PETER'S DAY, 1848.

“ And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord; And did eat and drink before the Lord on that day with great gladness.”—1 *Chron.* xxix. 20, 22.

THE chill gray clouds of morning lower,
 In shadows deep, o'er spire and tower,
 And cheerless greeting give our Festal Day;
 Meet emblem of that wilder time,
 When sad with doubt, and dark with crime,
 His Mission's first dim view before Augustine lay.

Yet come within. No flood of light,
 When suns are soft, and skies are bright,
 Beams half so sweetly on the wistful gaze,
 As where this solemn lustre, shed
 On kneeling form, and bended head,
 The Oratory fills with all but heavenly rays.

And what if chaunted prayer and hymn
Join not adoring Seraphim,
And like their notes of praise triumphant rise?
Full, earnest voices blend their parts,
Responding deeply from all hearts,
Haply, for hour like this, more fitting sacrifice.

It thrills the soul, that solemn tone!
And well, before the Saviour's throne,
In meekest dedication may it seal
The pledge of every fervent vow,
Renewed in blest Communion now,
As Bishops, Priests, and Flock, first round this altar kneel!

High thoughts, perchance, of future years,
Radiant with hope, or dimmed with fears,
As GOD shall guide His Church's destiny,
Deepen each prayer for grace that calls
On all, within these sacred walls,
Taught through the world to spread Redemption's message free.

And if Christ's own approving smile
Rest on the Consecrated Pile,
To Him, and His, in this meek Service given;
May not the joyous gleam that pours
Its light to-day on after hours,
To hopeful fancy seem one type of favouring Heaven?

The dazzling, crowded Minster choir—
The strains that louder swell, and higher,
As now the Ritual's chastened pomp they lead—
The flow of generous hearts' devotion,
Called forth, as, fraught with pure emotion,
The Primate's fervent words for Love's best offering plead—

And last—the soft, calm even-song,
Floating the clustered aisles along,
Like sweetest airs at summer twilight's close—
All, all conspires some memory dear
To throw around this day, and cheer
Each soul that felt its glow, its fervour or repose!

Still may those memories freshly live,
And long, like withered violets, give
A fragrant charm, that fades or changes never;
Till, led in this bright path to move,
Such signs of Faith, such works of Love,
Throughout the Church arise and shine as stars for ever!

Missionary Biography.

PREFACE.

So largely and variously has the subject of Missionary Transactions been treated of in late years, that it may be said to have almost grown into a literature of itself. But it has been confined chiefly to recent characters and events; the past has been overlooked; the ages in which the mightiest achievements were performed have received but little illustration; and the biography of those earlier Missionaries, to whom the Christianity of Europe is due, has been almost forgotten. And yet, they were men of no common stamp, and the authors of no trivial benefit. They must have been men moved by a superhuman impulse, and sustained by an unusual courage, who, for no earthly reward or compensating advantage, and from no feeling of personal affection beyond that which redeemed humanity claimed of them, threw themselves, literally with their lives in their hands, among the untamed hordes which, in the seventh and eighth centuries, had overspread the greater portions of Germany and southern France. Nor was their work trivial or transitory; but as the messengers of God they became the regenerators of man; they converted savage tribes into God's people, and reared a fabric which has never since been destroyed, nor shall cease to be until the Lord shall come. Men such as these seem to stand out on the foreground of history when the civilization and advancement of our race are contemplated; they mark the æras of the Divine dispensations on the earth; they are the turning points on which are hinged the social revolutions of mankind.

And from no nation among the sons of men did a larger number of these master-spirits go forth than from the British Isles in the ages above mentioned. Their deeds are not the less interesting because they followed very remarkably upon the revival of Christianity among themselves, and may, therefore, be viewed as a thank-offering, of which God testified His acceptance by the blessing He bestowed. Nor, again, are they the less interesting because the spirit which prompted them was nurtured in a Church which offered the earliest and most constant resistance to the dominion of Rome's assumed supremacy. In the cells of the British and Irish monasteries, by the constant study of the Sacred Scriptures, the spirit of liberty, which offered that resistance, was cherished; and with it the spirit of responsibility, the spirit which, while it respected itself, honoured and respected all men, and feeling that it had freely received, longed also freely to give.

Of such sort were many of those Apostolic men who, from

the sixth century, for about five hundred years, issued from the missionary houses of England and Ireland, such as Iona, Bangor, Lindisfarne, and evangelized the yet barbarous countries of Europe. It will not be unprofitable to set before our readers such memorials of their lives as remain to us. Scanty though these be, yet the names and recollection of those whom they record will be thereby kept alive, and be still fruitful in blessing. For a similar work lies before us to be done at the present time; under different circumstances indeed, in a different, perhaps the last, age of the world's history, among different nations,—still, to be done. And towards the doing of it the example of these men may animate some, while it will be instructive to all. It will teach us with what sort of men we are, by Christian lineage, connected. It will show us of what spirit they were; how it was fostered and greatly blessed; how, in God's time, they did God's work, and “were honoured in their generations, and were the glory of their times. . . . These were merciful men, whose righteousness hath not been forgotten. . . . Their seed shall remain for ever, and their glory shall not be blotted out.”

No. I. COLUMBA. [A. D. 521—597.]

APOSTLE OF SCOTLAND AND NORTH OF ENGLAND.

THERE exist, on the shores of various countries, certain places to which, not many years since, the passing vessels lowered the flag and struck the topmast, in reverence to saints departed who had made these their earthly sojourn, or whose mortal remains reposed there. Were this custom of more reverential days still continued, there is no spot that might more justly claim such homage than the small island of Hy or Iona, on the coast of Argyleshire; for here, on a space not exceeding ten square miles, bound in with rocks, and circled by the impetuous pent-in waves of the Irish Channel, a faithful band found refuge, as in another ark, in God's time to come forth and build His altars on a recovered soil. Here, too, for many centuries, the daily bell for matins and for vespers summoned the passing skiff to moor upon the beach, and let the rude fisher land for worship and for praise; and few, then, so urgent on their course, that

“ They paused not at Columba's isle,
When pealed the bell from the holy pile.”

Columba himself, the founder of this convent, or, as we might more properly term it, this Mission College, parent of England's as well as Scotland's Christianity, was born in Ireland, A. D. 521, and received his early training in a monastery in the county of Leinster, under the care of the pious Finian, Bishop of Meath.

An old legend, not without poetic truth, relates, that as Finian from the gates of his convent saw the youth approaching to ask admission, he discovered an angel by his side, and turning to his disciples, said, "Behold, Columba comes, who has obtained that the angel of the Lord shall be his conductor!" The name and situation of this convent are not preserved by any of the biographers of Columba; such institutions at that period covered the land like a species of network. The labours of Patrick in the fifth century had reduced the whole island to the "obedience of faith," and literature and civilization accompanied his work. The mode of evangelizing pursued in the fifth and following centuries resembled that of settlers taking possession of a new country. The body of Missionaries, supported by no funds from home, sent forth with no heritage but the Church's commission and her blessing, maintained themselves by the labour of their hands, dwelling together for mutual aid and support, and for the exercises of religion. Their rude habitation, in Irish termed a "kill," in Latin "cella," grew with the progress of their work of conversion, and became, first, the school of the converts, next, the nucleus of a village, or, finally, of a cathedral city;—and when the ground within reach was fully cleared, and its wants provided for, a company was selected from among the monks to go forth and rear the same fabric in some more or less distant province. Thus Columba himself, in his twenty-fifth year, having obtained holy orders, left his monastery and founded that around which has since arisen the town of Londonderry. A few years later (550) leaving this to the charge of others, he established one at Dair-Magh, or Durrow, in the county of Leinster, for the especial purpose of training Clergy: this became the parent of many others both in Ireland and Scotland, and Columba obtained the name of Icolm-kill, from the number of convents or kills of which he was the originator.

In these labours, to which he had zealously devoted himself, Columba might have lived and died an instrument honoured before God but unknown to man, building up in their most holy faith the baptized but ill-instructed inhabitants of his native land; and his name might have passed from the Church's records with that of many others, who in their day "wrought righteousness," but of whom "time would fail to tell." But God, who by his grace had formed of Columba a rare instrument for greater purposes, now by His providence opened to him the path for which He had destined him. By fidelity in rebuking his vices, Columba had incurred the enmity of a neighbouring chief; and being on this account compelled to fly his native land, he embarked, accompanied by twelve of his disciples,

in a boat covered with skins, and directing his course northward, landed on the island of Hy or Iona, close to the frontier which bounded the territories of the Scots and Picts. The Scottish king, Bridius, who was among the first converts, gave possession of the island to Columba and his followers, who applied themselves immediately to evangelize the country which had thus given them an asylum, traversing with unwearied zeal the northern parts of Scotland, and the islands of the Hebrides, till within the space of a few years most of the inhabitants had followed the example of the king, Bridius, and received baptism. Columba's next desire was to give permanence to his work by establishing a college upon his island which should provide Clergy; and so highly were his labours prospered, that before his death he saw three hundred churches established and served by priests from his convent. The principal study pursued here was that of the Sacred Scriptures, which were taught devotionally and practically rather than critically, and made in all points the rule of faith and guide of conduct. Copies were also made of them, and other useful works, with collections of psalms and hymns for the public services; and in the absence of all printed books, the supply required of these must have been sufficient to leave no idle hours upon the hands of the monks, who had also to maintain themselves by bodily labour in the cultivation of their lands.

The Scotch having thus readily embraced the Gospel, Columba found another great work prepared for him, that of reviving the almost ruined churches of northern England. In estimating the readiness with which the Gospel was received, we must bear in mind that, in Scotland partially, and in England to a much greater degree, it was a work of recovery rather than an original invasion of the kingdom of darkness. The Scottish and Pictish tribes, gradually driven northward by continual pressure from the southern parts of Britain, must have brought with them in their retreat some traditions of the faith planted in the land from which they had been expelled. They had also been visited by Palladius about a century before, who had made some converts; and the loss of the truth among them is only an instance of the difficulty of preserving spiritual realities without that "body" which God has prepared them, His visible Church. This Church Columba had to plant in Scotland, to restore in England, whence it had been nearly swept by the invasion of the Saxons. This was the work he had to do, and he did it. "Aidan," says Bede, "was sent from Hy, to convert the Angles, and fixed his see at Lindisfarne; here he dwelt with deacons who came from Iona. There he was with his clergy, and also the abbots and monks; so churches were built through-

out the diocese." "Finian," also from Iona, "baptized the king Peada of the middle Angles, and made a Scottish priest, Duma, Bishop of Mercia;" and thus, soon after the death of Columba, the greater part of the provinces north of the Thames had been recovered to the Church.

The fact of bishops and priests, as well as evangelists, being sent from Iona, has been a fruitful source of discussion in the controversy with the maintainers of the presbyterian form of church government, who have urged the practice of the monks of Iona in defence of their own system. The truth, however, appears to be, that in large missionary convents, such as that of Iona, one of the monks was consecrated bishop, and resided in the house, but subject to the authority of the abbot; while in other cases where the monastic house was itself, as at Lindisfarne, a part of the cathedral establishment, the bishop and his clergy dwelt within the precincts of the church, as well as the abbot and his monks, independently of each other; while other smaller convents throughout the diocese depended upon the bishop for the offices of confirmation or ordination. It appears that neither Columba nor any other abbot ever, *as such*, exercised episcopal functions; and instances occur in the legends with which his biography is encumbered, which mark the reverence with which he treated bishops visiting his convent, and recognised their office as superior to his own; while, as is well known, the intrusion of Augustine was resisted by the British Churches, not on the ground of objection to Episcopacy, but of the independent authority of their own earlier established bishops. And here we may be permitted to remark, that the work of evangelizing during the fifth, sixth, and seventh centuries, the great period of European conversion, was carried on almost wholly by Churches which derived their Christianity originally from the East, and which still retained the Oriental rites and liturgies. Such were the Churches of England, Ireland, and Gaul; the former of which, as we know, openly resisted the imposition of the Western ceremonies. Palladius, sent by Pope Celestine in the beginning of the fifth century, and Augustine, who landed in England the very year of Columba's death, are almost the solitary instances of a mission of importance from any Latin Church during that period.

But let us return to Columba. It was at the age of 76, after 52 years of labour in the ministry, and 55 since his landing in Iona, that this faithful servant received the summons of his Lord. His ordinary work had not been laid aside; the weakness, not the infirmities of age had come upon him, and assured him the desired hour was near. "Going one day," says his ancient

biographer, "in a carriage to visit his labouring brethren, he spoke to them thus: 'During the paschal solemnity just passed, with desire I desired to emigrate to Christ, but not willing to disturb your festivity by sadness, I rather preferred a delay!' Hearing this, the brothers were sad, but the man of God, seated in his carriage, and turning his face to the East, blessed the island and its inhabitants.

"A few days after, whilst the solemnities of the Eucharist were being performed as usual, the face of the blessed Columba, his eyes being turned upward, appeared suffused with a glowing light. For at that very hour he alone saw the angel of the Lord flying above him, within the walls of the oratory. This was the cause of his sudden joy; and when some of those present inquired of him concerning it, the Saint made this answer: 'Wonderful and incomprehensible is the subtle nature of angels. For lo! the angel of the Lord, sent for the removal of some one dear to Him, looking down upon us, and blessing us, has departed through the postich of the Church, and left no trace of his departure.' The Saint spoke this of himself, though the Brothers did not understand it at the time.

"One Sabbath morning, not long after, he said to the disciple who usually attended him, 'This day is called the Sabbath, that is, the Day of Rest; and it will be my day of rest, for it will be the last of my life, on which I shall keep Sabbath after the annoyances of my labours, and on this Sabbath night I shall go the way of my fathers.' He then ascended a height above the monastery, and gave to it his parting blessing, raising his eyes and hands to heaven. This done, he returned to his cell and proceeded with a copy he was writing of the book of Psalms. Having finished the verse, Ps. xxxiv. 10, 'The young lions do lack and suffer hunger, but they who seek the Lord shall not want any good thing,' he said to one of his disciples, 'I have reached the end of a page, and the spot where I may lay down my pen; for the words which follow: "Come, ye children, hearken unto me, and I will teach you the fear of the Lord," now belong to those who come after me, not to me; I shall leave them to Father Baithen to copy.'

"He rose and went to the Church for evening service; after

¹ It may be enough, and as well, to say here, once for all, that in relating such legends as the one mentioned above, no acquiescence in what may be deemed miraculous interposition is intended. Tales of this sort are so interwoven with the records left by the biographers of the time, that it is difficult to know always how to deal with them: to give all, would be unprofitable and tedious; while to give none, would fail of conveying a true idea of the persons or the period treated of. Some of them may suitably be retained as indicating the religious temper of an age which, being uncivilized, was naturally romantic, and was thus disposed to invest spiritual realities with a sensible existence. But underneath this garb there is frequently contained great imaginative and religious truth.—ED.

which he conversed with his monks, saying to them: ‘Have mutual unfeigned charity among yourselves, with perpetual peace; for the Lord, the comforter of the good will aid you, and I myself remaining with him shall intercede for you, that all temporal and eternal good things may come to you.’ He then remained seated on his bed, wrapped in silent contemplation till midnight, when the bell again summoned to prayers. Suddenly rising, he hastened to the church, and knelt before the altar. It was dark, and his disciples, not at first finding him, called, but received no answer. On one bringing a light, they found him before the altar, but perceived he was already in the last struggle; his speech had failed, but casting upon them a look of inexpressible peace, he raised his hand as if in blessing, and expired, A.D. 597.”

Another biographer, relating the history of Columba, says of him, “He never passed one hour not applied either to reading, writing, or to some work, accompanied also by fastings and preachings; and in the midst of all he always bore a cheerful countenance.” It cannot excite surprise that men such as he was, and in such an age, should have produced effects so far exceeding those we witness in our days. The waters around their island parted not the labourers of Iona more truly from the neighbouring shore, than did the rule of their order, and the vow of their baptism, from the world they had renounced. Strict and self-denying in their way of life, patient, submissive, and laborious, they had nothing to ask from the world, and the world had nothing to give them. Sympathy for the sorrowing and the sinning is ever most pure in those who are themselves most removed from both, as it was alone found perfect in Him who knew neither, except when He stood in the sinner’s stead. And these men had learned sympathy with others’ cares, even from their own freedom from care; they went out, not to gain a name, nor to earn a living; all earthly ties were broken, and one desire alone possessed their souls,—to advance the Church of the living God;—and those among whom they went saw that men of another order were come among them, and received them as the angels of God: nor did any subsequent apostasy sully the glory of that work; the fire has tried it, and it abides.

Correspondence, Documents, &c.

FOREIGN CHAPLAINCIES.

SIR,—ALLOW me to call the attention of your readers to the present state of the Foreign Chaplaincy question. And I think I shall best do so, by endeavouring to put before them the

exact state of the law on the subject, as it may be deduced from the provisions of the Consular Act, and the position which the executive government, as represented by the present Secretary for Foreign Affairs, has recently assumed towards the Church, as more immediately represented by the Bishop of London, and the consular Chaplains, with their congregations.

The question is no new one in your pages, for I find an able letter by the Rev. T. V. Fosbery, printed in your No. for September, 1847, at the suggestion of the Bishop of London, drawing attention to the very unsatisfactory state of the English Church on the continent. I grieve to have to put before your readers, not the prospect of any amendment of the state of things there depicted, in connexion more especially with the non-consular congregations on the continent—but rather the certainty of the extension of the same evils to the British Consular Chaplaincies in all parts of the world. This class of chaplaincies has hitherto been exempt from them to a considerable degree, in consequence of the rule of the Foreign Office, which, up to this time, has placed the Clergy officiating at them under the licence of the Bishop of London. So far, then, we are worse off as regards the position of our Church in Foreign countries, than ever. But I cannot but feel assured that, matters having reached such a point, they must now mend; and that when once the enlightened Clergy and laity of our Church have had the question put before them, they will not rest till her Majesty's Government have been persuaded to alter a course which, if persevered in, must infallibly lead to the degradation of the Clergy, and of the Church at large, and to innumerable scandals and schisms, as well as to the perplexing and oppression of the consciences of our brethren in various parts of the world.

First, then, I would beg your readers to view the consular Chaplaincy question as a wide and general one; not as connected with the particular circumstances of Madeira, but as affecting the interests of the Church of England in all parts of the world in which her children are scattered abroad. The Madeira case affords an illustration of the way in which the new and extraordinary system of action upon which Lord Palmerston has recently begun, will work. But the Foreign Chaplaincy question now stands, by his Lordship's act, upon a basis in no wise affected by the particular theological or ecclesiastical questions connected with a dispute at Madeira, or at any other particular place. I contend that it is a question upon which all attached members of the Church of England, whatever may be their particular theological views or leanings, can take but one view, and that that view must lead them to

strenuous and united exertions to place matters on a better footing.

We have been accustomed in times past to be severe upon what is called the Voluntary System, and its workings among Dissenters. Such books as the 'Autobiography of a Dissenting Minister,' Mr. Maitland's 'Voluntary System,' and the pages of the various dissenting periodicals, have led us, not unnaturally, to congratulate ourselves that at least we are not troubled with such a system, and perhaps at times too much to 'despise others' who are. But I am prepared to prove that we have now the beam in our own eye, and that there is now at work among the congregations of the Church of England in foreign countries a form of the voluntary system, which, for its arbitrary and unreasonable tyranny, surpasses that under which any other religious system can be found to labour. The ministers of the various dissenting communities may be in subjection to their people to an injurious and degrading extent, but at least it is to the *bonâ fide* members of their own congregations that they are so subjected. Often, indeed, we know, that it is only what they term "the church," *i. e.* the body of communicants, that has any voice or vote in the election of their ministers, or the regulation of the affairs of the congregation. But the system now established by law, and actually administered by her Majesty's Government, with regard to congregations of the Church of England formed under the Consular Act, is one which places the power of dismissing the Clergyman, by withholding his salary, in the hands of a general committee composed of all British subjects subscribing a certain sum towards the Chaplains' Fund, whatever may be their religious creed or communion. So that it is perfectly possible that a Clergyman of the Church of England may have his salary refused by the votes of a majority of Romanists, or Presbyterians, or Dissenters, or of men of no religion, against the votes of the *bonâ fide* members of the Church of England, should such majority choose to qualify themselves under the Consular Act by a certain money payment. The only check which at present exists upon the operation of this monstrous system, is to be found in the proviso that a Chaplain can only be dismissed from his appointment through Her Majesty's Foreign Secretary. But when it is remembered that there is no constitutional guarantee that the Foreign Secretary should himself be a member of the Church of England, and that the present Foreign Secretary has, in his place in Parliament, avowed his determination to continue to act as he has already acted in the case of Madeira, on the "Free Kirk" principle,—that the bare fact of the disapproval of a Clergyman

by the majority of his congregation without cause proved, or even assigned, is sufficient ground for his dismissal,—it will be granted that, so far from the Foreign Office administering a check, it will give a great impetus to the working of the voluntary system in these cases.

In proof of what I have advanced, I proceed to give an analysis of the provisions of the 6 George IV. cap. 87, relative to British Church affairs in foreign ports or places.

Clause X. empowers a Consul to advance a sum, equal to the voluntary subscriptions which may be raised by her Majesty's subjects resorting to, or residing at, such places, for the support of a Chaplain, to officiate according to the rites and ceremonies, either of the Church of England and Ireland, or of the (Presbyterian) Church of Scotland.

Clauses XI. and XII. relate to similar contributions towards erecting Churches and hospitals, or providing burial-grounds.

Clause XIII. enacts that the whole salary of such Chaplains shall not exceed 500*l.* in Europe, and 800*l.* out of Europe; and provides, *That all such Chaplains shall be appointed to officiate as aforesaid by His Majesty, and shall hold such their offices for and during His Majesty's pleasure, and no longer.*

Clause XIV. enacts that the Consul shall convene meetings of the subscribers at least once a-year, and 'that all British subjects residing, or being, at such place, who shall have subscribed any sum not less than 20*l.* on the whole, nor than 3*l.* by the year, for the above purposes, may be present and vote at such meetings.' The Consul to preside and have a casting vote. Questions to be decided by a majority of such votes.

Clause XV. gives power to such general meetings to establish rules for the management of such churches, &c. subject to the sanction of the Consul, and the approval of Her Majesty.

Such are the regulations of the Act itself. To it were appended, up to a very recent period, a set of regulations, "made and issued by Her Majesty under the authority of the Act," and originally drawn up and signed by Lord Palmerston, the present Foreign Secretary. These regulations were conceived in an excellent spirit, and, so long as their letter and spirit were adhered to, they would have gone very far to relieve the anxieties of those who would naturally feel alarm at the very vague powers in spiritual matters given by the Act, and at the absence of all specific provision for placing Church matters abroad under Episcopal control.

They provide *inter alia* for the election, by the subscribers, of a committee, "to superintend the temporal affairs of the Church;" and accompany such provision with the following important regulations:—

XIII.

"Residents not to interfere with spiritual duties of Chaplain. Chaplain not to interfere in temporal administration of Church affairs.

“ The Act of Parliament gives no powers to the residents to interfere with the spiritual administration of the Church. This must be left to the Chaplain. On the other hand, the Act gives no power to the Chaplain to interfere in the temporal administration of Church affairs ; these matters must be left to the general meetings of British residents.”

XV.

“ Clergymen of the Church of England to obey the Bishop of London.

“ All Chaplains belonging to the Church of England, who are appointed under the Act, are, at the request of the Secretary of State, licensed by the Bishop of London in all spiritual matters, and are to obey his orders thereupon.”

And now, Sir, it may be asked, when the Act is accompanied with such sound regulations as these, how can it be asserted that the voluntary system, as I have described it above, is established among our congregations abroad? The answer is, unhappily, too simple. These regulations have been repealed ; and the Bishop of London has been informed, in a letter made public several months ago in the island of Madeira, that as the application to his Lordship to license Chaplains sent out under the Act, has been found attended “ with inconvenience to the public service,” her Majesty’s Government will not in future trouble his Lordship with such applications! This act, it is well known, Lord Palmerston did, in the month of June last, avow and justify, in his place in the House of Commons.

The illustration which the Madeira case gives to the working of the present Act in the hands of her Majesty’s Foreign Secretary, may be told in a few words.

A majority of British residents, none of whom need have been, and several of whom were not, *bonâ fide* members of the Church of England, but which included Presbyterians and one Socinian and one Romanist in their number, having qualified themselves by subscriptions towards the Chaplain’s salary, employed their votes so acquired in refusing his salary to one Chaplain, though at that time, and for two years during which the salary continued to be refused, he was her Majesty’s Chaplain under the authority of the Act. The Foreign Secretary sanctioned such refusal, and withheld the Government quota, while for two years he continued to acknowledge the Clergyman as Chaplain, by forbearing to dismiss him. The Bishop of London throughout supported the Chaplain, as also did a clear majority of his *bonâ fide* congregation, and at least three-fourths of the communicants. At last, in the beginning of the present year, Lord Palmerston having previously called upon the majority to *elect* a new Chaplain, nominated the Clergyman so elected to the Bishop of London for a licence. This licence the Bishop refused to issue, and equally declined to withdraw that of the previous Chaplain. Upon this Lord Palmerston dis-

missed the late Chaplain, and at the same time announced his intention of repealing the late regulations, and enacting a new set. This new set of regulations was required in consequence of the act with which Lord Palmerston accompanied the nomination of a new Chaplain; viz. the dismissal of the Bishop of London from the licensing of, and control over, the consular Chaplains. The new Chaplain arrived in the month of February last—two congregations were formed—the Chaplain licensed by the Bishop continuing to minister to a large majority of the communicants and *bonâ fide* members of the Church; the Government Chaplain officiating to a mixed congregation, composed partly of Churchmen, partly of Presbyterians and Dissenters.

I trust, Sir, that I have proved that this question is now a general one, vitally affecting the interests of the Church of England, both at home and abroad, and one which may well excite the deep anxiety of every attached member of our Church, and call forth our strenuous exertions to aid in amending so unhappy a state of affairs.

I am, &c.

AN OBSERVER.

HONG KONG.

THE following Letter from the Rev. V. Stanton, to the Bishop of London, has been communicated by his Lordship for insertion in the Chronicle:

Hong Kong, April 24th, 1848.

MY LORD,—St. John's Church is now so far advanced, that it becomes my duty to apply for a licence, that Divine Service may be regularly performed in it, and that it may be set apart by this form until such time as opportunity may offer for its consecration. I make this application with the sanction of the trustees, and in the capacity of their chairman.

We expect that the building will be completed in about five months, and should therefore be thankful to receive the licence in the middle of September, by the mail which leaves London on the 20th July.

I beg to forward for your Lordship's inspection, drawings of the plan and north elevation. There will be accommodation for about 900 persons, which is much beyond our present requirements: supposing a large increase to the population and garrison, and a larger proportion of Protestants, a separate military service would secure the comfort of all. We have cause of gratitude to God, that, after this long delay, our desires are so near their accomplishment. The Church at Canton may be finished soon after, and the Church at Shanghai in a month from the present time.

I have also the prospect of commencing my Chinese school, with two English assistants, who I hope are now on their way.

The English school is in a very satisfactory state, under a competent master; but we have no mistress, and Mrs. Stanton's time and strength are much occupied in supplying the deficiency. Her Majesty's Government have as yet given no assistance, notwithstanding repeated appeals; and the ordinary subscriptions falling short, I have suffered considerable loss.

Our peaceful relations with China, and consequent advantages for extended Missionary labours, are often placed in jeopardy by an unruly and hostile populace, as was the case lately, both at Canton and Shanghai; but such is the determination on the part of both Governments to avoid war by all possible means, that we may hope peace will continue.

The energetic conduct of Mr. Alcock, Consul at Shanghai, has been crowned with complete success, and will do much to prevent the occurrence of similar outrages. It was well suited to the character of the men with whom he had to deal, and of Chinese officers in general, though the risk seemed a great one.

There are reports of the murder of Dr. Bettleheim, his family, and a French Missionary, in the Loa Chooan Islands, communicated by an American whaler, and passing through three hands before reaching Hong Kong. The statement itself is improbable, and should not be credited without unquestionable evidence; whereas the authority is the lowest possible, taking all the circumstances into consideration.

I beg to subscribe myself,

Your Lordship's obedient Servant,

VINCENT STANTON.

P.S.—I have enclosed a printed list of Protestant Missionaries in China, thinking that your Lordship might wish to know their numbers and stations.

Protestant Missionaries in China:—when sent, and in connexion with what Society.

CANTON.

Rev. E. C. Bridgman, D.D. and family	- 1829	American Board Company.
Mr. S. W. Williams, <i>absent</i>	- - - 1834	"
Rev. Dyer Ball, M.D. and family	- - - 1838	(Dispensary)
" Jas. G. Bridgman	- - - 1844	"
Mr. Sam. W. Bonney, <i>licentiate</i>	- - - 1845	"
Rev. And. P. Happer, M.D. and family	- 1844	American Presbyterian Board.
" John B. French	- - - 1846	"
" William Speer	- - - 1846	"
" Issachar J. Roberts	- - - 1836	Amer. Baptist Society Con.
" George Pearey, and family	- - - 1846	"
" Francis C. Johnson	- - - 1847	"
Benj. Hobson, M.D. and family	- - - 1839	London Missionary Society.
Rev. P. Parker, M.D. and family	- - - 1834	(Hospital)

HONG KONG.

Rev. Jas. Legge, D.D. and family, <i>absent</i> -	1839	London Missionary Society.
„ William Gillespie, <i>absent</i> -	1844	„
„ John F. Cleland, and family -	1846	„
H. J. Hirschberg, M. R. C. S. London	1847	(Hospital) „
Rev. William Dean -	1834	American Baptist Miss. Union.
„ John Johnson, and family -	1848	„
„ S. R. Brown, and family, <i>absent</i> -	1839	Morrison Education Society.
Mr. W. A. Macy, and family -	1846	„
Rev. Theod. Hamberg -	1847	Evang. Miss. Society of Basle.
„ Rudolph Lechler -	1847	„
„ Ferdinand Genaebr -	1847	Rhenish Missionary Society.
„ W. C. Burns -	1847	Soc. of Presby. Church of Eng.
„ Chas. Gutzlaff, and family -	1827	„

AMOY.

Rev. Wm. Young, and family, <i>absent</i> -	1835	London Missionary Society.
„ John Stronach -	1838	„
„ Alex. Stronach, and family -	1838	„
„ Elihu Doty, and family -	1837	American Board of Commiss.
„ Wm. J. Pohlman -	1838	„
„ J. V. N. Talmage -	1847	„
„ John Lloyd -	1844	American Presbyterian Board.
„ Hugh A. Brown, <i>absent</i> -	1845	„
W. H. Cumming, M.D. <i>absent</i> -	1842	„

FUHCHAU.

Rev. M. C. White, and family -	1847	Methodist Episcopal U. S. A.
„ J. D. Collins -	1847	„
„ Henry Hickok, and family -	1848	„
„ R. S. Maclay -	1848	„
„ Stephen Johnson -	1833	American Board of Commiss.
„ Lyman B. Peet, and family -	1839	„

NINGPO.

Rev. M. S. Culbertson, and family -	1844	American Presbyterian Board.
„ A. W. Loomis, and family -	1844	„
„ R. Q. Way, and family -	1844	„
D. B. McCartee, M.D. -	1844	(Dispensary) „
Rev. J. W. Quarterman -	1846	„
Dan. J. McGowan, M.D. and family	1843	American Baptist Miss. Union.
Rev. Ed. C. Lord, and family -	1847	„
„ Thos. H. Hudson, and family -	1845	Eng. General Baptist Society.
„ William Jarrom, and family -	1845	„
„ Miss Aldersey -	183-	„
„ Miss Selmer -	1847	„

SHANGHAI.

Rev. W. H. Medhurst, D.D. and family -	1817	London Missionary Society.
W. Lockhart, M. R. C. S. and family	1838	(Hospital)
Rev. Wm. C. Milne, and family -	1839	„
„ W. Muirhead -	1847	„
„ B. Southwell, and family -	1847	„
Mr. A. Wylie -	1847	„
Rt. Rev. W. J. Boone, D.D. and family	1837	American Episcopal Board.
Rev. Ed. Syle, and family -	1845	„
„ Phineas D. Spaulding -	1847	„
„ Miss Morse -	1845	„
„ Miss Jones -	1845	„
Rev. J. Lewis Shuck, and family	1836	Baptist South Con.
„ Thos. W. Tobey, and family -	1847	„
„ M. T. Yates, and family -	1847	„

Rev. Sol. Carpenter, and family	-	-	1847	Sabbatarian Society, U. S. A.
„ Nathan Wardner, and family	-	-	1847	„
„ Thos. McClatchie, and family	-	-	1844	Church Missionary Society.
And four expected in April	-	-	1848	„

TO THE CHINESE AT BANGKOK SIAM.

Rev. Josiah T. Goddard, and family	-	-	1839	American Baptist Miss. Un.
„ E. N. Jencks, and family	-	-	1846	„

Mrs. Stanton will be recollected in the East of London, as a most benevolent founder of schools, and as the near relation to Priscilla Wakefield and Elizabeth Fry.

Colonial, Foreign, and Home News.

CANADA WEST.—*Diocesan Church Society*.—The Annual General Meeting of this Society was held on June 7th, in the old City Hall, Toronto; prayers having been previously said in the Cathedral Church of St. James. The hall was filled to overflowing. The Bishop introduced the business of the meeting, and the Report was then read by the Rev. W. H. Ripley, the Secretary. The following are its most important features :—

“ An increase has taken place in the number of Missionaries, an addition of two having been made during the past year; so that ten Clergymen are now supported, either wholly or in part, through the medium of the Society; and it is probable that a further increase will shortly take place, it being believed that, after the next Ordination, three or four new Travelling Missions will be opened, requiring provision from the same source; to meet which, every exertion must be made, as the means disposable under this branch of the Society’s operations will then be completely absorbed.”

The Income is stated as follows :—

Receipts of the Parent Society for the year ending 31st March, 1848	2,059	8	1
Receipts of Branch Societies, not remitted to Parent Society	999	12	4
Collection for the Destitute Irish and Scotch, transmitted to the Archbishop of Armagh and the Bishop of Aberdeen	583	9	8
	<hr/>		
	£3,642	10	1

“Deducting the last item, there is still a legitimate increase of about 100*l.* in the Society’s income over that of last year,—a state of things which is certainly most gratifying and encouraging,—especially when it is remembered, that the past year has been one of unusual distress and suffering, and the charity of the inhabitants of Canada has been bestowed in the most liberal manner, to alleviate, as far as possible, the misery of countless thousands, who were perishing in the mother country, worn down with fever and famine.

funds, or by the congregations to whom they minister, with the Society's assistance.

“ Two Indian Interpreters are yet supported, and a small grant is still continued to one Catechist and Schoolmaster.

“ The Bishop of Toronto has this year granted assistance to nine Students from the Bishop's Students' Fund.

“ The Society has again received several donations in land. Some of the lands held are now leased, and every exertion is made by the Assistant Secretary to reduce in this way the expenses under this head. It is believed that the expenditure for taxes will not after all be considered very great, when it is remembered that in a few years many of these lands may possibly become of considerable value, and help to form a valuable and permanent endowment for many parishes within the Diocese.

“ The District Branches are now ten in number; as the District of Colborne has, with the sanction of the Bishop, been separated from the Newcastle District, and will in future form a District Branch, under the title of the Colborne District Branch of the Church Society of the Diocese of Toronto.

- | | |
|---|-------------------------------|
| 1. Newcastle, | 6. Gore and Wellington, |
| 2. Midland and Victoria, | 7. London, Western and Huron, |
| 3. Prince Edward, | 8. Brock, |
| 4. Eastern, Johnstown, Bathurst
and Dalhousie, | 9. Talbot, |
| 5. Niagara, | 10. Colborne. |

“ Such is a general report of the operations of the Church Society of the Diocese of Toronto, during the past year; and in viewing these labours, which have been so faithfully and so generously undertaken in its behalf by the members of the Church, it will certainly appear to all, that there is much cause for thankfulness and gratitude to Almighty God, who alone ‘giveth the increase,’ for the results which have been attained, and the measure of success which has been so mercifully vouchsafed. It will be found, that in a year of unwonted distress and misery, when nearly 100,000 emigrants were landed on the shores of Canada, the majority of whom were in such a state of destitution as to be almost entirely dependent on the individual charity of the benevolent; when fever stalked through the land, and many persons, in the all-wise and yet all-merciful Providence of God, have died in the patient discharge of duty, this Society has been most successful, within the same period, in its labours of love. Its actual income, together with that of its District Branches, has for the first time exceeded 3,000*l.*; a proof, that when, in faith and obedience to the Divine will, the sick are visited, the hungry fed, and the naked clothed, the temporal necessities of the Church are in no wise worse cared for, nay, rather it may be said, better provided for and attended to; as the grace of God, without which all human efforts are unavailing, then seems to open the hearts of men more and more, and consequently rouse them to a deeper sense of duty.

“ Much has been done during the last six years; but much more

yet remains to be done. It can only be repeated, that, as was stated in the last Annual Report, each Colonial Branch of the Church will every year be more completely thrown upon its own resources, and that the venerable *Society for the Propagation of the Gospel in Foreign Parts* will, as the country becomes settled, and the forest retires before the labours of the husbandman, reasonably expect to be gradually relieved from the heavy burden, which it has faithfully borne, almost alone, during so many years."

After the Report had been read, several excellent Resolutions were carried, and many effective speeches were made. The Rev. Dr. McCaul, in the course of his address, remarked on the general progress of the Church, that "he could not but be forcibly struck by its advancement in this city during his residence here. Ten years had not elapsed since he arrived in Toronto. St. James' Church had been destroyed by fire the week before his arrival, and since that period four new churches had been erected. His connexion with the University restrained him from saying much about that institution; but he believed it had fully kept pace with the prosperity of the city. Thirty graduates had gone forth from the University, and one hundred students were enrolled on its books; this statement, he thought, would show that the University had not lagged behind. At the period of his arrival here, there was no Bishop to preside over the interests of the Church in this diocese; no Clergy were prepared and ordained in the diocese; there was no Visitation; thousands were precluded from the rite of Confirmation; and the whole Church was not knit together, as it is now, by Episcopal jurisdiction, conducted with vigilance, care and attention."

J. H. Hagarty, Esq., made the following observations on the Toronto subscription-list: "He expressed his astonishment at the miserable list of subscribers to the Society which Toronto supplied. The Churchmen in the city could not be fewer than 10,000, and the contributors did not exceed two hundred in all; and of these not a few were children, whose names were given in by their parents. Such a state of things was humiliating in the extreme, and was a positive disgrace to the Churchmen of our city. He spoke the more unreservedly because he included himself in the category, when he affirmed that few, comparatively speaking, denied themselves, even in the superfluities of life, to contribute to the wants of the Church."

We trust that the Churchmen of the Episcopal city will speedily redeem their character.

After a vote of thanks to the Bishop, the meeting was closed with the customary prayers.

NEWFOUNDLAND.—The *Royal Gazette* states, that on June 6th, the Bishop consecrated the new church and burial-place in the interesting and populous settlement of Heart's Content. The former church was much too small for the comfort or accommodation of the numerous churchmen in Heart's Content, who deserve much credit for the exertions they have used and the sacrifices they have made, under very trying circumstances, in raising a new and more spacious temple

for the worship of Almighty God, and in which may be performed those holy rites, and administered those holy Sacraments, which the Church of England, upon the authority of the Bible, deems "generally necessary to salvation."—His lordship was assisted at the consecration by the respected pastor of Heart's Content (the Rev. H. Lind), by the Rev. Mr. Chapman, (rural dean of Harbour Grace,) and the Rev. Messrs. Harvey and Tremlet.

The Bishop returned to town on Wednesday, and left again early on Monday for the south shore of Conception Bay, accompanied by the Rev. Messrs. Blackman (registrar of the diocese), Tuckwell, Jones, and Carter. His lordship was met at "Fox-trap," the principal settlement of the shore, by the Rev. B. Fleet, the Missionary in charge, and immediately proceeded to the church, which his lordship consecrated and set apart for the service of Almighty God, under the name of the "Church of St. Paul." The Bishop afterwards delivered a sermon most appropriate to the occasion, and administered the Holy Sacrament of the Lord's Supper. In the afternoon the burial-place, around which is a new and neat fence, was consecrated; and the pulpit was occupied by the Rev. C. Blackman. Notwithstanding the former part of the day was wet and uncomfortable, the congregations were large; and all seemed much interested in the solemn services which were performed, and listened with much attention to the good and practical discourses which were delivered.

After partaking of some refreshment at the "Marine Cottage" of Judge Des Barres, his lordship and party returned to the capital at a late hour in the evening.

On Trinity Sunday the Bishop ordained at St. Thomas's Church, one priest, the Rev. H. Lind, and two deacons, Messrs. Kingwell and Johnson, students of the Theological Institution.

St. John's.—Among the passengers in the mail steamer *Unicorn*, which arrived at St. John's on the 6th of May, in thirteen days from Greenock, we observe the name of the Right Rev. Dr. Mullock, recently appointed Coadjutor Bishop, *cum futura successione*, to the Right Rev. Dr. Fleming, the present (Roman) Catholic Bishop of Newfoundland.

NEW YORK.—*Temporary Home for the Emigrants.*—Every proposal having in view the amelioration of the moral and physical condition of Emigrants from this country is deserving of consideration. We gladly therefore notice a plan which has recently been formed for building at New York—where a vast body of Emigrants land every year—a hostelry, or temporary home, where they may be received on their first arrival. Such an institution has long been needed, and will doubtless prove of great advantage to the thousands of destitute and friendless strangers who cross the ocean from Europe in search of employment and maintenance. This hostelry is to be built upon land belonging to the rector, churchwardens, and vestry of St. George the Martyr, and will thus have the additional advantage of proximity to a church wherein *the sittings are entirely free*, and Morning and Even-

ing Prayer is said daily throughout the year. We trust that ere long similar institutions will be raised at Quebec, Montreal, and Toronto.*

MADRAS.—The Rev. A. R. Symonds, in a letter dated May 9th, speaks hopefully of the progress of the Church in this portion of India. "In many respects our prospects are most encouraging. It is my deep conviction that the *quality* of the work done is steadily improving, less and less regard being paid to the exhibition of mere *numbers* of converts. Not unfrequently, where actual numbers have considerably decreased, there the work has made the most real advance. Our chief hindrance, and it is a great one, is the want of agents; four Missionaries will have left this year. We are about to gain three others; would that we could have sent to us at least six more devoted men! I believe that we shall be able to maintain them, so that they be only men of zeal and piety."

CEYLON.—The Bishop, in a letter dated from Newera Ellia, May 6th, speaks thus of the native character, and of the wants and progress of the Missions of the Church. "Stability of character is the one great want of the Singhalese; they are often willing to work for a time, and do work earnestly until their object is gained. There are many good points about them, but few are able to master permanently this constitutional indifference. A better and more systematic training, which would give a higher tone, and implant a deeper principle, is the one remedy most likely to be effective; but unhappily least available, from want of an institution for the purpose, and means and men to help in forming it. Still it must be tried, however imperfectly, before long, if our ground is to be maintained. * * * One large and very populous district has importuned me for months to take up a position among them. It was ours once, in charge of a government minister of religion (unordained, and called after the Dutch 'Preponents'). The poor people are now wholly destitute, and I know not how to give them help. God grant that the troubles which menace our Church and country may have a chastening influence on us all, for greater devotedness in ourselves, and enlargement of charity towards others!"

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—A General Meeting of the Society was held on July 4th, the Bishop of Gibraltar in the chair. Letters were read from the Bishops of Antigua and Adelaide, respecting the distribution of certain grants from the Society; also an interesting letter from the Coptic patriarch, which we propose to insert in our next Number. Fifty additional copies of the Gospels in Coptic were voted for the use of the Church Missionary Society's Mission at Cairo, on the recommendation of the Rev. J. R. T. Lieder. The sum of 100*l.* was granted towards furnishing the printing-press connected with St. John's College, New Zealand; and

* The Rev. M. Marcus, rector of St. George's church, is now in England.

a like sum towards erecting two new churches in the parish of Queensbury, diocese of Fredericton. Books to be used in performing Divine Service were granted to various places in the Dioceses of Nova Scotia and Toronto.

The Report of the Foreign Translation Committee was read. It recorded the completion, during the past year, of six works, viz. the New Testament in Maltese, and in Spanish; the Prayer-book in Modern Armenian, and in Maori (New Zealand); and revised editions of the Prayer-book in Italian and German. Two more works are nearly ready: the Bible in German, and the Prayer-book in Portuguese. The following works are in progress: The New Testament in Coptic and Arabic, the Old Testament in French, the Prayer-book in Arabic. The Prayer-book in Danish is at press, but some temporary impediments have occurred in its progress. The Spanish version of the Old Testament is now ready for printing: and a competent native scholar has been procured to undertake a complete and uniform translation of the Bible into Arabic, from the original texts.

A letter was read from Archdeacon Shortland of Madras, describing his Visitation tour in the north of Madras; also letters acknowledging assistance from the Bishop of Colombo, and from Miss Alexander, of Rivière Dorée, St. Lucia.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—At the General Meeting of the Society on July 21st ult. the following extract of a letter from the Rev. G. H. Fagan was read:—

“As, upon consultation with my physicians since my return home, I find that it is still considered desirable that I should spend next winter in a warmer climate than that of England, I have come to the conclusion, both on public and personal grounds, at once to resign the office which I have now held for five years in connexion with the Society.

“You will oblige me, therefore, by requesting the Committee to communicate to the Board that I have, with much regret, to beg that they will accept my resignation of the post of Assistant-Secretary to the Society. It is a great satisfaction to me to feel, that while I am retiring from a more immediate connexion with the Society, its objects as well as the modes of advancing them are such, that so long as it shall please God to spare me to his service on earth, I may continue to be associated with it in helping to advance its great and holy work.”

Upon which the following Resolution was proposed by Richard Clarke, Esq., seconded by the Rev. Sir R. H. Dukinfield, and carried unanimously.

“That the Society has heard with much regret of the necessity under which the Rev. G. H. Fagan is placed of resigning his office of Assistant-Secretary, in consequence of the delicate state of his health; and that he be assured that the Society retains a strong sense of the zeal, fidelity, and intelligence with which he has discharged the duties of his office.”

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

SEPTEMBER, 1848.

THE PROJECTED NEW SETTLEMENT OF CANTERBURY,
NEW ZEALAND.

It is impossible not to be attracted by the announcement of a project for Colonization recommended to us, as this is, by a long array of well known and trustworthy names. Impressed with the conviction, that hitherto we have done little more than export human beings to our dependencies, and leave them there to form themselves as best they might, into social bodies, we are now looking about, and anxiously searching for the true principles on which Colonization should be conducted. And while the minds of most are perplexed by the social and religious difficulties attending any systematic attempt of this nature, an Association presents itself to us, composed of men of the highest stamp of intelligence and Christian character, and offers to set us an example in the right direction—to found a Colony which shall at once secure to itself, as much as possible, the institutions of the mother country.

We are led, then, naturally, to examine the structure of this infant settlement, the auspices under which it is formed, and the promises which it holds forth. We do this, notwithstanding a notice of the proposed Colony in a former number of this periodical, because events have since then advanced it several steps forward towards its realisation; and because the last words of the authoritative statement which sets forth the “plan of the Colony,” invites “all persons wishing to join the first body of Colonists, to place themselves in immediate communication with the Association.”

We are ourselves acquainted with a respectable family of small means, disposed to avail themselves of this opening to better their condition, being chiefly attracted by the assurance that they will find in this Colony a supply of their religious wants in union with the Church, of which they are exemplary members. On this account we have anxiously looked to the guarantee offered by the Association, that these hopes shall be realised; and have endeavoured to form a dispassionate judgment on the probable results of this praiseworthy undertaking by the light of the "plan" above alluded to, and of the bulky Reports upon the New Zealand Company, presented to Parliament in the years 1844, 1846, 1847.

We proceed, then—not without reluctance, yet under a sense of duty, and earnest desire that an effort so noble, and aiming at ends so important to us all, should not be frustrated by want of caution in its commencement—to set forth the conclusions to which we have been led by an examination of the documents referred to, and by the endeavour to obtain an insight into the real state, and the probable issue of this project. We do so, with the view of drawing the attention of those gentlemen whose high names give weight to the prospectus, to those elements of the scheme, which, if not early rectified, we fear must lead to its failure; and also to the hazards of personal responsibility which, as it seems to us, they are incurring.

It may be desirable, in the first place, to state shortly, for the information of our readers who may not have looked into the subject, the principles on which the Colony is to be founded. We are told (p. 13), that in these principles an approximation is aimed at to those which were generally observed in the formation of the Colonies of antiquity. They are chiefly as follows:—

1st. That the Colony should be in as perfect a state of organization at its first establishment, in all the essentials of a community, as possible; 2dly. That its independence and disconnexion from surrounding settlements should be secured, by a special provision for its self-government; 3dly. That immigration of free labour should be systematically encouraged to take the place of the slave labour of the ancients; and, 4thly. That provision should be made for ecclesiastical and educational institutions.

In these principles, while there is nothing in the abstract which can be objected to, there is so much that is clearly wise and provident, that we thankfully welcome them.

The only point on the practicability of which we are disposed to entertain a doubt, is that of the proposed isolation of the Colony, politically and socially, from all the other settle-

ments. It is proposed (p. 13), that Canterbury shall be constituted by a royal charter, "a distinct province with a separate legislature," and with "institutions of local self-government to an extent unexampled in the history of new Colonies in modern times." Moreover, in order to prevent the Colonists from being scattered unconnectedly over a large surface, as has hitherto been the case in our settlements, "the population," we are told, "will be concentrated by the large sum of money required to be advanced in the purchase of every acre of land;"—a device, by the bye, which would seem at first sight as likely to exclude Colonists altogether from the favoured district as to bind them in contiguity within it.

Whatever we might think abstractedly as to the desirableness of such an independence and isolation of the settlement as is here designed, for securing compactness, unity of action, and manageableness, we entertain great doubts whether in the existing state of things it will prove to be feasible.

It is clear that whoever framed these proposals had his eye strongly turned towards the ancient Colonies. But, we would submit, there is so wide a difference between the circumstances of the two, that we cannot see how the example will justify the imitation. In ancient days, undoubtedly, separate Colonies settled in the same country, and grew up into wealth and power distinct from one another, with separate legislatures and institutions—yes, and we ought to add, with different languages, forms of government, habits, and origins. For herein lies the whole difference and contrast: these ancient and independent Colonies sprang from different mother countries, were of different *races*, or at least *tribes*, were planted at different times, and, when planted, were disconnected politically from their mother countries.

Thus, for instance, in Sicily, where several independent states grew up, the original Colonies came first from Phrygia, then from Phœnicia, lastly, from Greece. Hence they were naturally independent. They had no connecting ties one with the other. There was a principle rather of repulsion than of attraction between them. But, in our case, one settlement is connected with every other:—first, by ties of consanguinity, and language, and manners; then, by similarity at least of institutions and forms of government; and lastly, by subjection to one and the same authority of the mother country. All the parallel surely disappears under these contrarities. It is true the details of this part of the scheme are not before us, and we observe that Lord Grey in his last letter throws in some qualifying and cautionary expressions on the subject of this Charter. But we can hardly see how two or more distinct governments and legis-

latures, such as are contemplated, can be possible in the same, or even contiguous islands, under one system of government. We cannot but recollect that two distinct legislatures have not been found compatible with one sovereign rule in England and Scotland, or in England and Ireland. The two legislatures of East and West Canada have recently been forced into one, to preserve unity. The three presidencies of India, held under one rule, are consequently without distinct legislative bodies.

These instances seem to us sufficient to suggest a hesitation as to the practicability of a different line of procedure in the present instance, and therefore we submit them for consideration.

But on this point it is only with unfeigned diffidence that we venture to express an opinion at all impugning the principles, no doubt long and well weighed, which have been adopted by the originators of this plan. Our apprehensions as to the success and issue of it have not been, and never would be, awakened by any such arrangement as this. But we confess they have been strongly awakened, by finding, on a careful scrutiny of the plan before us, that the Association which directs it, instead of being as we had supposed an independent body, with purely philanthropic, patriotic views, presents itself to us simply as an offshoot, or a function—it really seems to us no more—of the New Zealand Company.

We have sought anxiously to escape from this persuasion; but there it is. We are aware that a Charter of Incorporation is applied for; but this will not release the members of the Association from their connexion with the Company, nor from the terms of their compact—which we shall presently look into—nor from the members of the managing Committee. Linked together they are, much, we fear, to the eventual detriment of the Colony, as we shall further have to show.

In the first place, the Association has bound itself to purchase the land from the New Zealand Company. There are large tracts acquirable, we believe, in the northern province of New Zealand, where the climate is more favourable, and where the New Zealand Company has no right of pre-emption; but no—“Such land,” writes Lord Lyttleton, (p. 21,) “*must* be obtained from the New Zealand Company.” Why this necessity? Next, all the preliminary proceedings are taken, and the expenses paid by the New Zealand Company; “they have offered to advance to the Association a sum of money,” (indeed this sum, (p. 18,) “has been placed at their disposal,)” “sufficient to defray the expense of obtaining a Charter, and to carry on their operations during the period which must intervene before they can offer land for sale,” (p. 22.) Thirdly, Mr. Thomas—paid at present by the New Zealand Company, and, we infer, recom-

mended by them,—is gone out to select a site with the concurrence of the Governor and the Bishop;—and, lastly, we find on the managing Committee the names of Directors of the Company, two of whom represented that Company in New Zealand, and the third, an active and influential member of the managing Committee, is actually, we are informed, a paid agent of the Company at the present time.

We say then broadly, that, in our apprehension, the present aspect of the Association is only that of a medium of action for the New Zealand Company. The two bodies are unequally yoked, nor can we think the alliance will be productive of good. On the one hand, we find an Association of philanthropic men, framing and ready to forward a scheme of colonization beneficial to the mother country and to the Colonists. On the other, we find a Colonizing Company offering to advance the means and take the trouble, if only the Association will engage to purchase their land, or use their influence to have it purchased.

And if it be asked, What is there objectionable in this? Why should not an Association with high ends and disinterested motives, carry out its plans by the aid of a commercial Company? We answer, first, because that Company has a pecuniary interest in promoting the scheme in question; secondly, because, making ample allowance for the influence and exertion of a few high-minded but unconnected individuals, the preponderance of activity and management is, as in all similar cases, undoubtedly on the side of the Company;—thirdly, because on attentively scrutinizing the terms of the compact, we find that the shrewd commercial spirit of the Company has in point of fact got the better of the philanthropic spirit of the Association.

There is one other reason against such an alliance, which, however, we refrain from adducing just now. The reasons we have just assigned demand further and specific elucidation, and this we propose to offer in another paper. We have ventured freely to express our opinion on the scheme, as it lies before us in the documents of the Association. We have done so, not unmindful of the responsibility of seeming to hinder a scheme designed for good. But we have done so, that the disasters which we apprehend may still be averted. And we think it very incumbent on the disinterested members of the Association to consider their position and their prospects during the pause which now occurs in their proceedings, while Mr. Thomas is absent, and before they are bound by the final selection of a site, which we are told (p. 18) may be expected to be settled in about a year. With this feeling, and no other, we humbly submit these remarks to their perusal.

ON THE METHODS EMPLOYED FOR THE RELIGIOUS
INSTRUCTION OF HEATHENS.

SIR,—The readers of your valuable journal may be congratulated on the lively sketch presented to them by your correspondent P. (in page 21 of your July Number,) of an evil that has long engaged the sorrowful attention of Churchmen in India. The few there who are attached to the old approved methods of extending the knowledge of Christianity, have been generally content to meet the evil by the inculcation of the principles to which it is opposed, knowing how peculiarly unacceptable as an argument to the many who religiously uphold these modes of proceeding, is the *reductio ad absurdum* which may be obtained from exhibiting their results in detail. But they gladly hail in your correspondent one who to an earnest and intelligent apprehension of all right principles on this matter, adds such a keen and accurate perception of facts, and who can communicate the results of his personal observation to the English public in a spirit so free from every taint of sarcastic bitterness.

I have been pained with witnessing in some schools of Northern India—what was actually obtained as a valuable boon from their wealthy native founder by the zeal of an eminent person since deceased—heathen boys occupied on the Epistles of St. Paul as a reading lesson in their own language. The impropriety of offering the strongest meat of mature Christianity, where even the milk of babes had yet to be received, was sufficiently apparent in the manner of these children: it was clear that no reverent regard was thus elicited, either for the sacred names which consciously passed their lips, or for the totally uncomprehended propositions they were reciting. But it is a yet more painful spectacle to which your correspondent calls attention, as exhibited in the mission schools of Calcutta and elsewhere, viz. *the exaction of catechetical answers implying Christian faith and duty, from such as neither profess to believe the religion of Christ, nor to have incurred its obligations.* To all Catholic-minded Christians, this cannot but appear a most contradictory and revolting proceeding; one which is in no true sense *instruction* in Christianity, and which it is even monstrous to term, as it is often termed, *Christian education.* Yet it were unjust to charge with anything like intentional participation in the impiety that this contradiction really involves, either the introducers of these methods, or their present admirers or supporters, or those yet more numerous persons who view this as a hopeful introduction to better things; who, under a view of this fancied necessity,

palliate the apparent evil, and misconceive or misrepresent the views that are opposed to this order of proceeding altogether. For these persons are only carrying out consistently into the strange scene of a heathen country, principles which are very largely associated with piety at home. Certainly, if, through our criminal neglect of our privileges as members of Christ's body, it has come to be considered as the safeguard of vital religion that we regard our baptized Christian children as infidels, it is but the correlative of this to deal with professedly infidel children as with Christians.

On the views of that communion to which belongs the able and energetic man whom your correspondent justly eulogizes; Dr. Duff, the system carried out in his schools is consistent enough. When, whatever may be the solemnity attached to the outward initiation into Christianity, its benefit is proclaimed to be merely outward and nominal to the great mass of those who have received it, to all but to those who receive in after years an effectual call, and who then with the spiritual regeneration receive the gift of certain perseverance and salvation—while, at the same time, it is maintained that all, in hope of this possibility, ought to be reared, and catechized, and instructed, as Christians,—it is manifest that there can be no *new* absurdity or inconsistency in dealing thus with the unbaptized. If children supposed unregenerate are taught all the formulæ of faith, and all the Scripture proofs alleged for them in the Assembly's Catechism,—if they are even taught in the most sacred of formularies to call God "Our Father," while yet it is a matter at best of serious present doubt with their instructors, whether He be, in the only true spiritual sense, *their* Father by the regeneration and adoption of the Gospel covenant,—why should not the same course be assigned to any heathen children who may be willing, for the sake of other secular instruction, to submit to this? If the former, no less heathen in a spiritual sense, are made to repeat by rote all concerning justification, adoption, and the rest, in hope that the blessed reality may be afterwards theirs by the secret counsel of God, and as in some way a step toward the attainment of that most desirable end,—why should not the same be esteemed a step to the future conversion and effectual calling of the heathen? Persons of this religious persuasion may indeed consistently expose Christian doctrines and mysteries to be gazed at and handled with quasi-appropriation by unbelievers; and to those who object the revolting irreverence which must result, may answer by asking, as your correspondent has been asked, whether it is not substantially the same in Christian lands.

But can the same course, or the same defence, be adopted

by Churchmen? by Churchmen, who teach their children to say that they are by baptism made members of Christ, children of God, and heirs of heaven, and who, in the child-like faith with which this declaration is accepted and repeated, see the best security for the preservation and growth of the grace which they there believe to have been imparted?—by Churchmen, who teach their children that proportional to the inestimable value of the gift, is the danger of contemning or forfeiting it, and that a condemnation greater than that of heathens or infidels awaits those who neglect so great salvation? By persons thus seriously accepting our ancient standards of faith and discipline, the unnatural wrong and evil will be discerned of treating those whom we have given to Christ in baptism, as if they were yet heathens and alien from him; and then they will be no less alive to the mischief of dealing with heathens as with Christians. To our fellow-creatures who are unhappily detained by their own or their parents' choice under the debasing influences of Gentile idolatry, we are instructed by the infallible word of God as to right topics and methods of address; and India will furnish occasions without number for the intelligent imitation of the apostolic preaching, either to the learned Athenians or the rude men of Lycaonia. But this is not done by obtruding an intellectual view of high Christian doctrines on persons in whom the first rudiments of repentance and faith are yet unreached,—by teaching them formulæ which by them cannot be uttered without profanation,—or presenting them, as instruments of conversion, with Scriptures which they neither believe nor reverence.¹

I have accomplished my purpose, however, if I have invited any additional attention to your correspondent P. and his communications. It was the first Bishop of British India who, in one of his admirable charges, first called attention to what men seem so determined there to overlook, the difference of *education and instruction*; and it has been the province of the college founded by him, amidst evil report and good report, to bear consistent witness to this and other kindred truths of Catholic

¹ It is a remarkable proof of the confusion of ideas prevalent in India on these topics, even among those who might be expected to have attentively studied them, that in contending against the Abbé Dubois for the use of the Bible as an instrument of conversion, a Serampore missionary should have appealed to Acts xvii. 11, 12, and been considered by many to have used an unanswerable argument. The Jews of Berea searching *their own* Old Testament Scriptures (not for the purpose of judging them or testing their divinity, but) to compare their implicitly received descriptions of the coming Messiah with what was heard of Jesus our Lord, and their consequent reception of HIM as the true object and end of the prophecies they had believed before—this is surely a marvellous precedent for the practice of putting Old and New Testaments into the hands of an uninstructed Gentile idolater, in order that by reading them he may judge for himself *whether they be divinely inspired or not!*

Christianity. That in this testimony they have encountered religious obloquy and opposition, should be no bar to the sympathy of English Churchmen. It is no uninstrucive mark of Him in whose Cross we hope to conquer, that the then popular religionism was fiercely opposed to Him.

I am, Sir, yours faithfully,

PANTLENUS ANGLICANUS.

CHURCH LEGISLATION IN THE COLONIES.

SIR,—The advancement of our Colonies has, of late years, been attended by at least a commensurate progress of the Church within them. Their condition, and the shape which great questions take among them, cannot be without an important bearing on ourselves; while the future prosperity and morality of the inhabitants of these vast regions may depend on the conduct of the mother country towards them. Strongly feeling the intrinsic importance of this subject, I am anxious to offer to your readers a few remarks which I hope may draw attention to the more pressing difficulties that beset the Church in the Colonies, and to what I believe to be the only adequate provision to meet these difficulties, namely, an organized but expansive system of Ecclesiastical Government suited to the times and to the necessities of the case.

In considering the more recently formed Colonies, one of the first questions that presents itself for settlement, is that of the mutual relation of the Bishops and the inferior Clergy. The extension of the Episcopate has been perhaps the main instrument of the advancement of religion in these countries, by increasing the numbers of the Clergy, by affording an authority to arbitrate in points of dispute, and by directing the energies of Churchmen to the most necessary objects. It has thus been a great step towards unity of system, and the completeness of the Church. But at the same time it cannot fail to open new difficulties where so much depends on the tact and wisdom of one man, and where the Clergy and laity are alike predisposed to an unusual amount of independence. And one of the first difficulties—a difficulty increasing more rapidly than the increase of the Clergy—to be settled, will be the measure of the authority to be exercised by the Bishops over their Clergy. For while the Bishops are disposed, I believe, to regard the latter in the light of stipendiary Curates, they, on the other hand, would naturally be glad to hold the position of Rectors in the mother country.

Reasons exist in England for giving the Bishop an almost unlimited power of withdrawing a Curate's licence. The prin-

cial, perhaps, is the paramount importance of securing harmony in parishes. And the evil to the Curate is not great; for unless the licence has been withdrawn for gross misconduct, he speedily gets another curacy. Moreover, Curates do not form a permanent class. They expect to rise into the position of beneficed Clergymen, and it is not worth their while to make enemies by agitation.

But these reasons do not apply to the Colonies. The appointments there are solely in the power of the Bishop; removal is ruinous; to come home without the Bishop's testimonial prevents employment here; to appeal to the Archbishop against his decision is at least an expensive, tedious, and unsatisfactory proceeding. Besides, the fact that this state of things applies to the *whole body of the Clergy*, and not merely to an inconsiderable and subsidiary part of it, entirely alters the whole case, and makes it obvious that the present arrangement in the Colonies cannot continue without giving the appearance of such extravagant power to the Bishop, as will result in some catastrophe that may destroy the Church itself by abolishing some essential part of its constitution, or give rise to some compromise of rights almost equally disastrous.

And yet, on the other hand, if we propose to render the Colonial Clergy independent, and invest them with the rights of Rectors in England, we are met by difficulties of another nature. The Bishop is not at present armed with any distinct powers of discipline. And the various tendencies which serve as substitutes for discipline here, do not exist, or exist in a less degree, there. The proximity of the Clergy to one another, with the *esprit de corps* resulting from it, and the power of public opinion, will naturally prevail less, and act less as checks on conduct, where society is rude or unformed. Each Clergyman in the Colonies has to do the best he can with his wilderness; and is no party to that reciprocal power by which the Clergy here frown down an erring brother, because he has in vain to sigh for the presence of any brother in the ministry. And the greater personal energy and less amount of refinement which must generally characterize the Colonial Clergy, whether of English education or not, must tend to still further disorder, unless great care, and some more active supervision than exists in England, be adopted to guide and restrain them.

A second difficulty, which also requires to be met by some timely provision, will be found in the relative positions of the Minister and his flock. At present, since the Clergy are chiefly maintained by grants from the Societies in England, the congregations have readily accepted the person sent out, and feel that the large measure of assistance in the salary contributed

from hence, binds them not hastily to withdraw that portion to which they are themselves pledged. But as the Colony advances, this proportion will alter; the grants from the Societies will diminish; the funds drawn from the locality will augment; and the congregations will naturally desire a share in the choice of the Pastor they voluntarily support, and claim a voice in any subsequent question of retaining or discontinuing his services. A wise and conciliatory Bishop will doubtless have great weight on such occasions, but it were too much to leave the whole arbitration of such questions to him.

And thirdly, as the different churches, now little more than missionary stations, assume the character of settled parishes, perplexing questions will arise, such as occur in England, regarding the powers of vestries, the rights to seats, the management of Church property, &c., and, above all, the great question of what constitutes, or (to speak more properly) dissolves Church membership; points, which may be very readily settled according to rules previously agreed upon; but which will lead to trouble, and to clumsy and vexatious expedients, if left to be decided at the moment, with no recognised authority competent to entertain them, and enjoying the confidence of all parties.

I have hinted at a few of the difficulties which call for a timely provision; it remains to state briefly the nature of that remedy which appears to me calculated to meet these varied exigencies as they arise. It is, the formation of a *Council or Body of men, lay as well as clerical*, in which the interests and wishes of all classes shall be fairly represented; and to which the consideration of such questions as we have above alluded to, shall be referred. In cases such as that referred to, of the power of the congregation over the Clergyman, such a Council would be of essential service to the Bishop in the exercise of his authority; he would be backed by them when called to support a Clergyman who was the victim of local tyranny, and be apprised, on the other hand, of cases in which it would be imprudent to press his rights against the feelings or prejudices of the people.

It may not be an easy thing to combine the power which the laity may be disposed to arrogate to themselves over their Pastor, through the maintenance they will provide for him, with *his* rights as a Rector, since it implies that he shall hold his benefice during good conduct; but the two claims can only be adjusted as we have indicated. In fact, it has come to this, that the idea of an establishment must be given up, as well as any notion of rights derived to the Church from the State; and all discipline, whether over the Clergy or the laity, must be the result of a voluntary compact, to be added to, and modified, from time to time, by the same authority which first formed it.

To enter into such a compact may perhaps be thought a surrender of authority on the part of the Bishop. I do not think it will be so in reality; if he puts himself into the hands of his flock, they will gladly make him their leader, and he will exercise an all-powerful influence. But if, on the other hand, he tries to grasp the shadow of legal authority attributed to Bishops in this country, it may lead to the Clergy and the congregation combining against him, and raising difficulties, legal and financial, that will paralyse him.

Experience, both in America and here, has, I believe, shown that the combination of the laity with the Clergy, in some such manner as I have proposed, has on the whole been found useful; and it is easy to see that questions may frequently arise, on which the two classes may exercise a salutary influence over one another. I allude especially to those in which the members of the one class have a personal interest, not participated in by the other. In the management, for instance, of the property of the Church, the laity can have no other interest than that it should be made the most of; while the Clergy are tempted to apply it to immediate use, sacrificing future benefit to present advantage, endowment to income. The notion, however, which is common in the North American Colonies, of leaving to the Clergy the sole care of spiritual affairs, and excluding them altogether from the management of the temporalities of the Church, is very objectionable; though the distinction it draws may not be without its value, if it lead to mutual self-restraint in the two orders, instead of proving a source of contention between them.

The provision which I have suggested does not involve the admission of a new or untried principle. The religious societies of this country are an example of such expedients; and it may be remarked that the Bishops and Clergy of Scotland, the most strenuous against admitting any right of interference on the part of the laity, have practically admitted the great feature of the American Church, so far as the executive business of the Church is concerned, by establishing the Scottish Episcopal Church Society.

There are other points which I should wish to bring before the notice of your readers, but these I must defer to another number; in what I have said, however, I think I have laid a ground of necessity for changes in our Colonial Church Polity, and offered a presumption as to the direction they should take.

I remain, Mr. Editor, your obedient servant, F. H. D.

* * * The Editor very readily inserts the foregoing letter from a valued correspondent, although he is not prepared to subscribe to all the suggestions it contains. The question respecting the

establishment of the Church in the Colonies is one involving so many legal and even constitutional niceties, that he feels it to be a principle that cannot be thrown up by the argument of a clever writer,—nor even by the dictum of a Colonial Minister. He must add, too, that he does not quite see how the adoption of a mixed lay and clerical council, as proposed above, contradicts the idea of an establishment. Do not the two co-exist in the Kirk of Scotland? Questions, however, such as those opened here, and which will demand settlement, will, he apprehends, be effectually advanced towards such a result by temperate and thoughtful discussion.

MISSIONARY PROCEEDINGS IN INDIA.

“Ma per trattar del ben ch'io vi trovai,
Dirò dell' altre cose ch'io v' ho scorte.”—DANTE.

LETTER II.

MY DEAR —, 'Tis many a month ago, in fact the months have coiled themselves up into years, since I first saw a modern missionary doing what I question whether primitive evangelists ever thought of doing. At any rate I feel pretty sure that *Pantannus* did not so convert his *Brachmanes*.

I was sauntering, about sun-down, along the ——— road, when I met a neat open carriage drawn by two tidy ponies, with a lady alone in it, and a Bible and tracts on the vacant seat. At the moment, I merely observed to myself that I had never met the same before, and wondered who might be the new comer to our little neighbourhood. Proceeding a little farther, I saw a knot of people in the Bazaar gathered round a little man in clerical black and white, in whose hand were some tracts, sundry of the same exuding also from a pocket. With him stood a young native, who was, professedly, rendering to the natives in Bengáli what the gentleman said to him in English; the latter also putting a tract occasionally into any hand that was held out for it. I checked my horse; but, as I saw the hearers' attention drawn off to looking at me and my steed, I moved on, wondering whether the native interpreter knew English enough for his task, or the Englishman knew Bengáli enough to discover whether what he himself said was rightly or honestly rendered. On my way back, shortly afterwards, I met the same vehicle, which had picked up the teacher, on its return. Soon afterwards I learned that this was the Baptist missionary lately come to ———

Not quite so long ago as the date of the above anecdote, I was staying at a friend's, when (it was a Sunday morning) a stranger was announced as coming, and on our going out into the verandah to give him an Indian welcome, out tumbled from his palanquin, followed by a shower of tracts as the crank vehicle gave a lurch, my zealous, honest acquaintance, the Rev. ———. He had called in on the chance of a breakfast, being on his way to the native congregation at ———, it being the day for his *monthly* service there.

“And how do the people manage during the rest of the month?”

“Oh! they have their native sircar to look after them.”

In the course of breakfast we looked at some of the tracts, which ——— said he was going to give away. He could not translate any of them, and some of them, I must do him the justice to say, were not translateable. But, perhaps, being barbarous, they were deemed the more likely to be understood by the peasants.

“Well, how do you get on with the languages?” said I, as I found ——— one day at work with his Pundit.

“Oh, very slowly; one has so many calls to receive and make, and committees and public meetings in ——— to attend.”

“But I hear you preached in Bengáli the other day?”

“Yes.”

“But how did you manage that?”

“Oh, I got the Bengáli for my English from the Pundit here,” —(a heathen by the way)—“and wrote it out in the English character.”

“Did you read the *service*?”

“No.”

I was ashamed to go on to ask why; or whether his sermon had been understood.

These are missionary beginnings, or the beginnings of missionaries. I am going to speak of them as the latter. The former sense, with many other things belonging to the system of this our day of small things (as one, perhaps too contentedly, calls it,) may serve for another disquisition.

Of course there must be a beginning to every thing. But the actual beginning of one thing cannot be the actual beginning of another thing, without the production of a *lusus nature*. There will be either two heads to one body, or two bodies to one head. And what sort of thing must not the missionary be, preaching in the bazaar, or even in the congregation, without a thorough knowledge of the language of his hearers? Is it not too likely that he will be a *ludibrium* in the bazaar; and, in the congregation—what?

For, let it be considered,—who is there that has really mastered even one language, as a student, but has felt the truth of the saying of one whose name I cannot now recal, that with every language he acquired, he seemed to himself to get another soul?

Is language a less mystery than thought? indeed, is it anything else but thought revealed by sound? But, as thoughts often disguise, whilst they reveal, themselves in actions, do they not also the same in words? Is there any weapon of material fabric that can be paralleled with language? Is there any with which one man may more effectually overpower another for good or for evil, or more easily wound himself unless he be well versed in its use? It is not an imperfect acquaintance with it that fits the orator for success in the senate or at the bar; yet shall you find men go into the throng of the careless, the subtle, the malicious, the scoffing, to propound the word of the Most High, not with merely stammering, but with ignorant lips.

The “word of God” is indeed compared in Holy Writ to a two-edged sword, and is the “sword of the Spirit.” But is there not a warning, in respect of the matter on which I have now entered, to be deduced from those other passages which speak of the “tongue” of the wicked as a “sword,” and of their “bitter words,” as “arrows?” Is it not said of the sons of men that “their teeth are spears and arrows, and their tongue a sharp sword?”

And whilst we are thus warned against the weapons with which language arms the slaves of Satan, have we not a warning to the soldier of Christ, that his weapons cannot be used by him in the cause of his Master except after training and practice?

Is not one, however subordinate, lesson taught by the history of the day of Pentecost, this—viz. that the utmost caution and experience must be requisite in the use of language in the dissemination of the Gospel?

Does not the miraculosity of the gift which superseded study then, enforce the need of study now? The Twelve were not to begin to preach until this miracle had been vouchsafed to them. But now, we see men learn the language in which they should preach, by beginning to preach; and that, not in a small circle of believers, whose reverence might help out the preacher’s ignorance, but in “the seat of the scornful;”—not within the walls of a college, within reach of helps and advisers, and as by way of preparatory exercise under correction, but in the way of aggressive conflict with unbelievers. Besides which, over and above the general difficulty attendant on the mastery of any language, there is, in this case, the special difficulty which arises from the subject-matter to be clothed in it, so

foreign to the genius and ideas of a heathen tongue, which makes it so very difficult to convey intelligibly the truths to be taught in it. Surely, whoever makes light of all this, must be simply ignorant of what it means and involves. People seem to lose sight of the fact, that the same miraculous gift which once gave the command of languages, was to bring to the remembrance of the Apostles all things whatsoever our Lord had said unto them.

But, let the phenomenon be explained how it may, fact it is, that in this nineteenth century, an acquaintance with the Scriptures in English, a zeal for the truth (whether according to knowledge or not is not inquired), and enough of a strange tongue to conduct a broken dialogue in the bazaar, or on the high road, are very commonly all the preliminary qualifications—the beginnings as I have called them—of a missionary.¹

Now, far be it from me to assert, or to give just occasion for being thought to say, that the above anecdotes (though they could easily be multiplied) exhibit the whole picture of the beginnings of missionaries in India, or to disparage the zeal manifesting and spending itself thus wastefully. I have given them only as specimens of a system commonly, however unthinkingly, applauded by the religious world. This is my inducement for mentioning them. The particular instances may pass—the system of which they are indications is what I would deal with.

The parts of this system which are exemplified in the above anecdotes are these:—

1. The superseding of a special and adequate training for the Missionary calling.
2. Indiscriminate preaching.
3. The employment of ill prepared subordinate native teachers as helps.
4. The notion that all other deficiencies are overbalanced by the distribution of the written word and tracts.

The extent to which the last device is carried is quite extraordinary, whether one consider the number and the nature of the subjects treated of, or the amount of money expended on books and tracts, or the profusion in which these are scattered abroad, with less care than nature takes for the preservation and due lodgment of the seeds which the wild winds sow.

A sacramental efficacy which very many deny to the two sacra-

¹ If it is meant to be said that a missionary should abstain from preaching until he is perfect master of a foreign tongue, we think the statement goes too far. We recollect that Bede expressly mentions that Augustine brought into England some *Frank interpreters* to aid his preaching.—The practice of Fr. Xavier too, specially in Japan, as detailed in his letters, is opposed to the position.—ED.

ments of the Gospel, and most deny to the Church itself, seems to be ascribed to the written word.

Not that such is by any means the doctrine of the Church of England; but in this practice all parties contrive to unite in the first instance, and thence proceed to a union in other matters, which coming to be mistaken for unity, proves the most effectual hindrance to it.

I could easily illustrate this by the conduct of ministers of various sects, and of some of the Clergy of our own Church; but, for the present, having begun this letter with anecdotes, I will end it with one bearing on No. 4 of the features of the system which they exemplify.

The Anabaptists had, some time ago, a station on the outskirts of a large village where the Propagation Society had a considerable congregation. After a while it was abandoned by the Anabaptists. Some weeks after its being deserted, however, as my friend the Rev. ——— was on his way to visit his flock, he fell in with the Anabaptist Sircars formerly employed at the station, who were busily engaged in offering tracts and books to the people passing along the road, it being a market-day. After mutual salutations, he asked what they were about. "Do you not see, Sir, we are sowing the word *by the way-side*?" replied one, apparently, and very possibly quite innocent of the sequel to his words in the Gospel from which they were taken.

Believe me, yours very truly,

P.

May 6, 1848.

TENERIFFE AND THE CANARY ISLANDS.

SIR,—I believe it was to the writer of a letter which appeared in the *Colonial Church Chronicle*, entitled "The Church in Teneriffe," that I promised to send any information I could gather on the subject, during a residence of some weeks in the Canary Islands. The numerous incidents of an extended tour had almost put this out of my mind, and indeed I have little to add to his succinct account. The group of islands called the Canaries is generally supposed to consist of eight, although there are other smaller ones too insignificant to have acquired any notice; in five of these our countrymen are to be found, living without any sort of Church ministrations. There are resident in the islands about a hundred English altogether; of these the majority, as your correspondent states, are settled in one or other of the principal towns of Teneriffe, viz. Santa Cruz on the south side of the island, and Tratara on the north, a distance of about five-and-twenty miles from each other. At Las Palmas,

the capital of Grand Canary, there are between thirty and forty; in the Isle of Palma there is but one Englishman, and he became a member of the Church of Rome last winter. In Tuertaventura, I believe, two English families reside, and there are also three or four of our countrymen in the interesting island of Lauzarote. The accidents which have placed many of these individuals in such remote localities are singular and romantic enough.

In the spring of this year, a large and important party visited Teneriffe from Madeira, and at that time an attempt was made to establish a church-service at Santa Cruz. A large congregation assembled at the house of H. B. M.'s Consul, but we were unable to accomplish the public celebration of the Lord's Supper, a privilege which has never yet been afforded to the English in Teneriffe. After the return of these visitors to Madeira, little more was done than to ascertain the feelings and prepare the minds of the residents for the contingency contemplated,—viz. that some Clergymen, induced partly from the state of their health, and partly from the desire of benefiting their countrymen, should make a temporary residence amongst them, and continue the thus begun ministrations. At Oratava,¹ the Vice-Consul was formerly in the habit of reading the Church-service every Sunday to such as assembled at his house; but this has been discontinued of late, owing to the failing state of his health; but there is no doubt that the ministrations of a Clergyman would be most gladly welcomed by the English residents in this part of the island.

Las Palmas, in Grand Canary, is a very interesting town, containing a population of 15,000. I found amongst the English residents much religious feeling. Here, as at Oratava, the Vice-Consul had once been in the habit of reading the Church prayers; but in time this custom was unhappily dropped. An English and Scotch family afterwards met at each other's houses, and alternately used the Church of England service and the Presbyterian mode of worship; but finally, this practice also fell to the ground, in consequence of disagreements which arose. I christened two children at Las Palmas. It may be worth mentioning, that I noticed in the register kept by the Vice-Consul the names of Clergymen of the English and American Churches, and also that of a minister of the Presbyterian Church of Scotland. I left the English of Las Palmas with favourable impressions. They expressed their full intention of continuing to meet on the Sundays, as we had done, and of persevering in the use of the English Prayer-book.

The Spanish Church at Las Palmas is apparently in a more

¹ Printed by mistake "Orotara" in No. XIII. p. 27.

active and energetic state than it appears to be in Teneriffe. A new Bishop had just arrived; he was accompanied by a priest whom the Spaniards called "el misionario," and was in the habit of preaching every evening throughout Lent at one of the parish churches, and sometimes from the balcony of the palace. When the Bishop descended from the pulpit, the Missionary took his place, and followed up the Bishop's practical addresses by an appeal to the feelings. On one occasion I understood the Bishop to have pointed to our nation as affording an example of a people zealous for religion, whether or not it was according to knowledge. Still the Spanish Church is everywhere, I believe, most intolerant; and at Las Palmas, those English that have been compelled to have their children baptized by Roman Catholic clergy, have experienced the greatest difficulty in burying in their own cemetery such as have died. I was told that they could hardly be prevented from tearing up the body of a child buried under such circumstances. Indeed, throughout the Spanish dominions the utmost jealousy is exhibited towards members of the Church of England; whilst at Florence, Lucca, Pisa, Leghorn, Rome, and Naples, regular English Chaplains and congregations are to be met with. There is nothing of the kind in Spain. At Cadiz, Mr. Brackenbury, H. B. M.'s Consul, reads the Church service every Sunday, and thus confers a great benefit upon travellers and English residents, though he appears to have made it a rule not to avail himself of the services of those Clergymen who may be sojourning at Cadiz. Beyond this, I believe, unless at Malaga, there is no attempt at assembling a congregation; although at Puerto de Sta. Maria and Xerez, there are many of our countrymen settled and engaged in the wine trade.

The Spaniards of the Canary Islands are more tolerant and better informed respecting the English than those of the Peninsula; and a Clergyman who exhibited the tokens of a liberal education, would be received with great kindness and civility; but if you will allow me to make a general observation, companionship, in such works as I have been contemplating, is almost necessary to ensure success. A Clergyman is, by his calling, separated from other men, and when in a strange land the feeling of loneliness is of course greatly enhanced. It may be well supposed, the majority of English whom he meets with, placed as these are in the Canary Islands, have not many feelings in common with his own. If he has others acting with him, circumstances that would otherwise depress him become thus matters of slight discomfort; besides, I feel it would be an extended blessing to the Church of England if it was known that there existed a community of this sort—a home beyond

the seas, where the delicate might recover their health or prolong their days, and yet be surrounded by all those associations, the want of which prevents the cure that would otherwise result from a residence in so fine a climate as that of Teneriffe.

The Canaries lie between the parallels of $27^{\circ} 40'$ and $29^{\circ} 30'$ N. lat. and the meridians of $13^{\circ} 30'$ and $18^{\circ} 20'$ W. long. The mean average temperature of the winter months is the same as that of Italy all the year round. The scenery in parts is excessively beautiful; none can have seen the valley of Oratava on a clear day, without retaining ever afterwards the remembrance of one of the most charming spots in the world. The living at Las Palmas is more reasonable than at Santa Cruz; but the accommodation of both places will depend upon the demand. There are two or three families settled at Oratava, for the benefit of the climate, at whose houses I have met with as agreeable a reception as I could have done in Madeira.

Besides the Brazil packet, which touches at Madeira and Teneriffe every month, there are three regular Spanish traders between these islands and Cadiz. For the comfort of one called *El Temerario*, I can answer, having made a very agreeable voyage in her this year.

I am, Sir, your obedient servant,
T. D.

THE MISSIONARIES' HOME.

MY DEAR SIR,—The wants of the Church in the Colonies appear to be so many, of so peculiar a nature, and so difficult to supply, that, at first sight, it seems next to impossible to help her in any very efficient manner. The Missionaries who, from time to time, have been sent out by the Mother Church, have proved themselves to be, for the most part, men of immense zeal and devotedness, ready to spend and to be spent in the service of their Master; but the question is, Have these men been adequately supported in their labours of love? This, it is to be feared, has not been the case. Much, however, it must be confessed, has been effected by individual zeal and energy; but this is scarcely as much as the case requires.

Our poor brethren, who left the land of their fathers to seek a home in another clime, where, by their skill and industry, they might be able to provide for their children that food which by no efforts of their own they could procure at home, ought not to be left without those means of grace which their more fortunate brethren at home enjoy, and which they, to a certain extent, could easily supply. Doubtless, many a poor emigrant, in his

hut of logs, sighs to behold again the church in which he was baptized, to hear the word of God, to kneel at His holy altar, and to receive, from the hands of His priest, the ever-blessed sacrament,—but in vain. No church bell ever greets his ear, no authorized minister of God ever approaches to cheer his lonely heart. Time rolls on, and he sees his children grow to manhood, (some of them, perhaps, without ever having been baptized), and he fears lest they should become entirely indifferent to religion, if not downright heathens.

Now, it is my humble opinion, that much, very much, might be done for the poor settlers in our Colonies, in order to supply them with that spiritual food for lack of which many of them, it is to be feared, are at present perishing; and the plan which I have to propose is the following:—

Suppose a few *hardy* and *devoted* children of our Church were to emigrate to Canada, or to any other of our Colonies, choose a central position in some thinly-peopled district, where the duties of the Missionaries are extremely severe, rear a few log-huts, and bring a few acres of the surrounding forest into a state of cultivation; and suppose they call this place the “Missionaries’ Home.” In course of time the establishment would increase, and the log-huts would give place to others of less perishable materials, and a greater breadth of land would be brought under the plough. The whole of this to be entirely the work of the lay brethren. From this “Home” in the wilderness the holy Missionary, the herald of the Gospel, might set out on his journeys of mercy. To this “Home,” also, he might return when worn out with fatigue, or disabled by sickness. Here, also, might be deposited the theological library of the district, so much needed by the Colonial Clergy; and the whole establishment might be under the care of a priest, and subject to the superintendence of the Bishop of the Diocese in which it may be. All this might be effected at a very little outlay; and if only the lay brethren would be obedient and industrious, they would be able not only to supply the Clergy of the district (who are often very poor men) with food and clothing, but also to relieve the distresses of the poor denizens of the forest, the wild Indian tribes, and to bring them more directly under the influence of the Church.

This “Missionaries’ Home,” then, would be no place in which to foster idleness, but a *bonâ fide* school of industry, wherein each member of the household would be usefully employed, either in the cultivation of the soil, in the practice of some useful handicraft, or in teaching the children of those settlers who may be in the immediate neighbourhood. Thus a community would grow up, a real Church-of-England Colony, which, with the blessing

of God, would be an efficient auxiliary to the Church, and consequently a great boon to the poor settlers in the wilderness.

Thus briefly, and, I fear, imperfectly, I have drawn a rough sketch, traced the mere boundary lines of a plan, which, I conceive, if carried out, would be of considerable use to the Church; and if I have succeeded in supplying you with a single useful suggestion, I shall feel abundantly rewarded for my trouble.

Yours, &c. J. R.

FAREWELL LETTER FROM THE BISHOP OF FREDERICTON.

We insert, by permission of the Bishop of Fredericton, the following admirable and affecting letter to the Secretary of the Society for the Propagation of the Gospel.

Exeter, August 23, 1848.

MY DEAR —, Before I return to my Diocese, which I purpose to do without delay, I wish to address a few words of grateful farewell to yourself, to the Committee of the venerable Society, and to many kind friends who have given me help. Though my visit to England has not been productive of all the good to my diocese which might have been reaped from a more protracted sojourn, yet I feel sure that I leave many behind who will not forget nor desert it. Many have liberally contributed, some of their abundance, and some of their poverty. In every place I have been welcomed with words of blessing and of peace, and have never left the few or the many gathered together, without a deepening conviction that God is with us as a Church, and that, amidst all our divisions and disquietudes, an increasing number of Churchmen are everywhere working together with all their hearts for the glory of God, the good of his Church, and the salvation of souls. Rich and poor alike have seemed to realise the duty and the blessing of almsgiving; not a word has been uttered in the spirit of party, or of bitterness; and though sometimes the tone has been imperfect, it has never been inharmonious. Surely, "had the Lord been pleased to kill us, he would not have accepted this sacrifice at our hands." Were our Church become reprobate, or a cast-away, these blessed fruits of the Spirit would not abound: love and joy would not utter their glad voices throughout our borders; we should not be enlarged everywhere, and be the heralds of mercy to the uttermost parts of the earth. I am not blind to the sad, sad tokens of our unfruitfulness, our backsliding, our national guilt; but the greatest sin of all is despair of the mercy of God; and to deny his love-tokens is to "frustrate His counsel," and make our state worse than it is. Oh, let English Churchmen pray for an increase of the true spirit among all sincere persons, though they be of different views: let them give

up harsh thoughts of each other, anonymous attacks, and violent invectives, and all will yet be well. Let them not be so anxious to put down what is erroneous, as to build up what is true: the strength of Dissent lies not in the political and clamorous partisan, but in the unknown piety of its poorer members; and these will be won to us, not by violent attacks, but by fervent, unostentatious, untiring charity. Love, victorious love, will win the day at last.

I venture these remarks because many good men have been sorely disquieted by our divisions and our weakness; because some young men have harshly alienated the affections of our ill-instructed members, or have suddenly and unjustifiably withdrawn themselves from our communion to other bodies, whose position is less clear, and whose difficulties are more formidable. After a three years' absence, I see more earnestness and reverence in the English Church than when I left England for America, and I do not see that those who have gone out from us have improved their position and their usefulness. I shall return to my poor diocese benefited in many ways; personally cheered by sympathy amidst severe and unexpected trials, and assisted by men and means. Three candidates for Holy Orders are gone before me—subscriptions have been promised for five years towards the support of a travelling missionary—His Grace the Archbishop, several of my Right Rev. brethren, and many among the laity, rich and poor, “young men and maidens, old men and children,” have given their kind wishes, their substantial aid, their handywork to my cathedral. And though I still need a considerable sum before it can possibly be completed, (at least 1500*l.* more before even the external walls and roof and spire can be finished,) yet my duty is to do each part as well as I can, and if my own means are become more limited, to put more trust in Him whose means, whose wisdom, whose mercy is unlimited.

I shall be enabled also to lay the foundation of a Cathedral Library. To the University of Oxford I owe my thanks for a grant of 100*l.* towards this object, to be expended in books printed at the Clarendon press; to the editors of the *Library of the Fathers*, and of the *Anglo-Catholic Library*; to the Associates of Dr. Bray, the Society for Promoting Christian Knowledge, Dr. Macbride, Mrs. Huyshe, the Rev. Dr. Parkinson, Rev. J. Dornford, Rev. Chancellor Harington, Rev. Mr. Wilson, Rev. Canon Wordsworth, the daughters of a clergyman at Rochester, and others, who have made offerings of books.

Last, but not least in comfortable hope, may come the opening of St. Augustine's College. How glad and blessed was that day, when the spiritual head of the English Church brought

together whole centuries of thought by that one act of consecration ! How happy were we to be present in a building, reared on those ancient foundations of England's primitive glory, where there was not one who did not heartily sympathize in the work, not one who did not heartily respond, reverently kneel down, and humbly communicate : where the offerings were as large as the means used to obtain them were unexceptionable ; where the originator of the design, and the founder of the institution, and the builder of the fabric, had all one mind and one soul ; where the building was no motley collection of ill-assorted plagiarisms, but a positive creation, a real thing, which might be said to be like nothing else, and yet like everything else in Christian art.

And yet this is the least part of that most blessed work. To attain material truthfulness is hard ; but to train the men who shall win souls to God throughout all lands, how very hard it is ! This is your difficult, awful task, Warden and Fellows of St. Augustine's ! To bring forth men dead to the world, alive to God ; severely simple, but winningly attractive ; frugal, yet not parsimonious ; gentle, and yet firm ; nursed in contemplation, but full of the fire of action ; studious, and " apt to teach ;" gentlemen, if not by birth, yet by Christianity ; of refined taste, but neither scrupulous nor fastidious ; able with their hands, if need be, to practise the Church's self-denial, with their skill to build her fabrics, with their voices to chant her psalms and prayers, with their spirit to infuse her rules, and by their words and good example to teach all her members holiness.

The good Lord increase this spirit in you who labour for us, and in us who dwell in the lands for which you labour ; may He fill your house with students whose hearts He hath touched ; may He raise up in all the Colonies of Great Britain like godly institutions, and may their fruits ripen in eternity, and be as the grapes of Esheol on the borders of Canaan. Once more, my dear friend, farewell, and God be with you evermore.

J. FREDERICTON.

REV. ERNEST HAWKINS.

Reviews and Notices.

Settlers and Convicts ; or, Recollections of Sixteen Years' Labour in the Australian Backwoods. By an EMIGRANT MECHANIC.
London : Charles Cox, King William-street.

IT must have struck all who think on the subject, that a peculiar difference is exhibited between many recent Colonies, and the one modern Colony of the French, Algiers. We cannot trace out the thoughts which this contrast suggests, but will remark only that the difference is illustrated as much by the kind of

writings put forth on the subject of these colonies respectively, as by the places themselves. While, week by week, fresh volumes from settlers, emigrants, explorers, *et id genus omne*, come out with practical accounts of *how to live* in Canada, Australia, New Zealand, &c., the French Minister of Instruction found it necessary to give a commission to that very versatile romance writer, M. Alexandre Dumas, to visit Algiers and write a book on it, in order to attract the attention of the French; that book, of course, containing romantic adventures of lion-fights, campaigning, and all the glory of M. Alexandre Dumas and of the French.

A specimen of the former class of book is before us. It is literally an account of how a man has got on, and how a man may get on, in Australia. It professes to be written by an "Emigrant Mechanic;" the former character, no doubt, belongs to the writer, but, to judge from the style of some portions of the book, we rather doubt whether the latter does as rightfully, at least in the ordinary acceptance of the word. It is interspersed with adventures of Colonial life, its hazards, difficulties, and all the incidents which attend "herds," "runs," "bush-rangers," and "police officers;" and we must say, that these are related with a force and vivacity which transports us very readily amongst the scenes described.

But, on asking the question, which we think should always be asked in estimating the value of a book, To what classes of persons may it be beneficially or safely recommended? we feel bound to answer with limitations. We cannot recommend it safely as a book of entertainment to ordinary readers, nor to the family circle—not because it is not entertaining, for it is so; but from the looseness of tone and expression which at times disfigure its pages. We allude to the low habits depicted, and the darker traits of character which seem selected in order to give effect, and the coarseness of language with which these sorts of narratives are sometimes garnished.

But it may still be serviceable to two classes—to those who wish to emigrate, and to those who wish to learn their duty towards emigrants and convicts. For the former it supplies all, we imagine, that need be known of worldly wisdom in order to get on; and the advice given is frequently summed up very conveniently in certain axiomatic forms. We extract a few of them, by way of specimen.

"1. I know of nothing in which the axiom of 'More haste worse speed' is so true as in the approach of a new settler to his undertaking. My advice to him would be on no account to neglect, in the first place, a tour of inspection. He should put his knapsack on his back, and penetrate to the farthest limit of colonization. He should travel as unpre-

tendingly as possible ; up the country every hut door is open to the traveller. If he likes to make the lower orders any little present of tobacco, &c. it will generally be accepted ; but if not offered, it will not be asked for ; indeed, it is seldom looked for. By thus stopping at the labouring men's huts, he will hear the prices of labour, of stock, of land, and of goods, from individuals not interested in deceiving him ; whereas, I am afraid, if he trust for his information on those points to landowners, he will often be misled.

* * * * *

“ 2. The next general principle I would lay down is this :—To make his undertaking, whenever it does commence, as much as possible a *series of experiments*, rather than *one experiment*. Let him go on by degrees, feeling his way. The banks will give him very high interest for his ready money—at least double what he would get in England ; and up-country living really costs next to nothing. After he is well settled in a hut on his land, his personal charges for food can hardly be above 15*l.* or 18*l.* per year ; and having no rent to pay, clothing need be his only other fixed expense ; and on that again a bushman seldom spends more than 10*l.* a year. Well, then, so situated, he should lay out, in the first place, a third or so of his capital. As that seems to prosper, he may go on to a second fraction, correcting any error, and supplying any deficiencies, in his second experiment, which he may by this time have detected in his first. By-and-by, with added experience and security, he may complete his purchases.

“ 3. Another advantage the new settler should by no means set light by—his credit. For there is really not any such difference between the prices he must give in ready cash and those he may give on credit, when purchasing his stock, as to warrant the nervousness which some persons feel when taking credit. In fact, there is a perfectly definite feeling in the minds of large stockholders, that they would not think of turning away a good bill for 500*l.*, at twelve months, for a flock of sheep or herd of cattle, though for the same flock or herd they would ‘ rather of the two’ have the 500*l.* in cash. But when the new settler, by pressing the point firmly, can turn the 4*l.* interest of the sum into his own concern, he would be very ill fitted for business if he neglected to do so. Such a man had better not begin business in New South Wales.

* * * * *

“ 4. On settling, and always afterwards, till your circumstances and arrangements have become such as to place you beyond all danger, look after every thing yourself ; join in all the farm operations yourself ; it both ensures their being well done, and makes you so acquainted with them, that you can instruct others.

“ 5. If your concerns are extensive enough to admit of your having an overseer, take care to have a good one ; if not, get a better sort of working hand, and give him 5*l.* or 10*l.* a-year higher wages. An adviser of some sort you must have, or you will fall into mistakes—often of a very expensive and pernicious character : and to have an ignorant, weak-minded man in such a capacity, is worse than to have none ; for your own mistakes alone will be preferable to your own and his together.

“ 6. Treat your hands rather better than worse than your neighbours. The damage to a settler's concerns, that arises from the neglect of his people, (the intentional, revengeful neglect,) is beyond all estimate.”

For the latter class of readers, who will turn away their minds, no doubt, from passages which will be offensive, there will be much to learn in the total barrenness of spiritual life which seems to prevail in the more distant settlements. “ Thousands of emigrants” (we are told, p. 415) “ never see a Bible, or hear one word of spiritual counsel from the day they come up the country until they go down again, (often many years,) or till death removes them from the scene.”

The account of the convicts, too, is charged with its fearful pictures, and will forcibly recal to the conscience of each one the duty of aiding in some way, and some effectual way, and at some trouble, and at once, in propagating the Gospel in the Colonies. No one can read this book and say there is not a cause. None can be ignorant that the opportunity for doing so is provided in the Society whose labours are directed to that very end.

But we might be doing an injustice to the author of these small volumes, if, after what we have said, we did not transcribe the following interesting passage, which certainly is creditable to him, and with which we take leave of his adventures :—

“ I will close the description with a single fact for the consideration of the benevolent and pious. I lent four men Bibles in the space of about twelve months : of these four, in one I saw no change ; another brought the book back to me, signifying that it was impossible to conform to its requirements ; the two others, both men who were considered ‘ out-and-outers,’ who had remained untamed by much punishment, after I had observed them for some weeks reading with the deepest attention, appeared to have so far comprehended the grand doctrine of Divine affection for our race, as to have melted beneath it like the rugged glacier beneath the sunbeam. Their manners were altered ; their very features seemed humanized ; and they seemed to have become elevated, by the presence within them of some inscrutable instinct, into a common region with myself ; and when I left these two men behind me, and especially one of them, who had been the worst, I felt as if I were leaving two brothers, not a pair of violent ruffians, as they had been but a few months before. One of them wanted to buy the Bible I had lent him at any rate. It is needless to say, that, when I found it had become such a spring of comfort, and thus of elevation, and thus again of virtue, I was only too glad to make him a present of the volume.”

How to Settle and Succeed in Australia. By a BUSHMAN. Pelham Richardson, Cornhill.

THE past season has been a very dull one for the publishers; but it has been, to some small extent, relieved by an unexampled number, and rapid sale, of books on Emigration and the Colonies. The most recent which has fallen under our notice, and we may add, one of the most sensible, is this of Mr. Sidney. For reasons which he unanswerably alleges, we—

“Gentlemen of England, who live at home at ease,” must be most incompetent judges of the practical business of colonizing; and we are willing to confess our obligations to any “bushman,” of experience for the lessons which he may give us on this subject. Certainly, the “Australian Handbook” before us wears a strong appearance of reality. It is not at all like a book made up in London. It is plainly the work of a man acquainted with the life which he describes—and confident in his own judgment. He tells you plainly that he knows what he is about; and before tendering his advice, lets you understand that it is not a mere cockney, or theorist, that claims your confidence. At the very opening of his little volume we have the following lively account of—

“The Author's Experience.”

“I lived many years in the Colony, and hope to live many more, if it can be secured from the meddling crotchets of ignorant theorists. I went there a boy, just before Sir George Gipps (peace to the ashes of the misguided governor!) began to make war on the squatters; I returned a man. Nearly the whole of my time was spent in the wildest part of the Colony, and the whole of my time was devoted to rearing what makes the true wealth of Australia—sheep, cattle, and horses.

“I lived in the far interior, on the rivers Macquarrie, MacIntyre, and Barwen (the nearest of my stations being 300 miles, and the farthest more than 500 miles from the settled districts).

“I was one of the first white men who settled on the Barwen, and that a full year before its discovery was *officially reported*. I saw it change, like many other Australian discoveries, from a savannah of rich grass, up to my horse's withers, well watered by a broad and rapid river, to an arid desert, through which trickled a thin thread of water, uniting a string of water-pools.

“I have encountered hundreds of wild blacks, fierce myals, who had never before eaten bread, smoked tobacco, or beheld a white face; I have raced for my life and fought for my life with them; I have camped with them, hunted with them, and found them sometimes treacherous enemies, sometimes useful servants. In a time of drought, I have travelled for weeks as a scout in search of water, more than once dependent on a black prisoner for the discovery of pools, without which

I must have perished. After discovering a Canaan, while on the road back to it with my flocks and herds, I have been more than three days in nine days without drinking—a privation under which one of my stockmen and two black guides dropped down and died of thirst.”

Then comes a brief, and, as Mr. Sidney remarks, not superfluous statement of the extent of Australia.

“I may be pardoned for mentioning, considering how little people know about our South Sea Colonies, that Australia has a coast line about 8,000 miles in length, 1,500 of which only are colonized, and a superficial area of 3,000,000 English square miles, the greatest length being 2,400 miles, and the greatest breadth 1,970 miles; while the greatest length of the continent of Europe is 3,372 miles, and the greatest breadth 2,040, and the superficial area is about 3,700,000 English square miles. The population of Europe is estimated by M. Balbi at 227,000,000 souls; the population of Australia may be taken at under three hundred thousand souls.”

We cannot afford space for many extracts. The book itself costs but one shilling; and we may safely recommend it as containing much valuable information, and many most useful hints for the intending Emigrant; while it will quite repay the general reader by the amusement and instruction which it affords. Mr. Sidney is strongly opposed to what is called the Wakefield system of Colonization. “Solitude,” he says, “is the essence of pastoral life. Concentrate our population, and you destroy our trade.” Again, the Wakefield plan fixes a minimum price of 1*l.* the acre, and will not permit land to be sold in lots of less than 640 acres; while Mr. Sidney contends, that smaller farms and lower prices should be taken to encourage the settlement of “100*l.* men.”

We are disposed to agree with him, that however useful Colonization Societies may be in diffusing information, and benefiting a limited number of deserving families, the funds for carrying on a national system of emigration must be mainly derived from the Crown lands of the Colony; and the impulse to Emigration must be given by the self-interest of the people. He says with great truth and force,—“No plan of Emigration can succeed, which does not enlist the sympathy of the great body of the working classes.” Mr. Sidney by no means overlooks the moral condition of the Colonists, and he recommends most emphatically, with a view to the equalizing of the sexes, a large female emigration. We cannot enter further into his views at present, but are glad to perceive that in his “Summary of Practical Suggestions” the following one is found:—“That a quit-rent be devoted to the support and encouragement of Clergymen inclined to itinerate, and preach and teach in the Bush.”

Documents, &c.

“COLONIAL BISHOPRICS COMMITTEE.—*Fourth Report.*—We, the undersigned Archbishops and Bishops constituting the Committee for promoting the Erection and Endowment of Additional Bishoprics in the Colonies and Dependencies of Great Britain, desire to call public attention to the following brief statement of facts.

“At a meeting of Archbishops and Bishops, held at Lambeth Palace on Whit-Tuesday, 1841, a Declaration was adopted, and signed by all present, to the effect ‘That the immediate erection of Bishoprics was much to be desired in the following places:—1. New Zealand. 2. The British Possessions in the Mediterranean. 3. New Brunswick. 4. Cape of Good Hope. 5. Van Diemen’s Land. 6. Ceylon.’ And it is with a feeling of unfeigned thankfulness to the Great Head of the Church, that we here record the fact, that these several Dependencies have been erected into separate Bishoprics.

“‘The Declaration’ then proceeds as follows:—‘When competent provision shall have been made for the Endowment of these Bishoprics, regard must be had to the claims of—1. Sierra Leone. 2. British Guiana. 3. South Australia. 4. Port Phillip. 5. Western Australia. 6. Northern India. 7. Southern India.’

“Guiana has long since had the privilege of a resident Bishop. The Province of Australia Felix, or Port Phillip, was last year erected into the Bishopric of Melbourne, and South and Western Australia have been for the present united to form the Diocese of Adelaide: though we trust that the latter Colony will, ere long, be formed into a distinct See.

“Thus, of the thirteen Provinces mentioned in the Lambeth Declaration, as requiring immediate or early Episcopal superintendence, ten are already formed into Dioceses. The urgent importance of founding a Bishopric for the Northern Provinces of India, has been pressed upon the attention of the Court of Directors by the Bishop of Calcutta; while the increasing body of Missionary Clergy, with their churches, colleges, and converts, amounting in all to not fewer than 50,000 in the Provinces of Tinnevely and Tanjore, demand the presence of a chief Pastor.

“But besides the places named in the ‘Declaration,’ Bishoprics not then contemplated have been founded in *Antigua*, by a subdivision of the Diocese of Barbados, and at *Newcastle*, by a separation of the northern counties of New South Wales from the Bishopric of Sydney. Thus *eleven Bishoprics* in all have been founded within the comparatively short period since the attention of the Church was specially directed to this important subject.

“We cheerfully acknowledge the ready concurrence and aid, which, in these great measures for the extension of the Church, we have received from Her Majesty’s Government; and we desire once more to record our high sense of the permanent services to religion, which have been rendered by the disinterested liberality of the Bishop of Sydney and Miss Burdett Coutts. But while, by God’s mercy, much

has been accomplished,¹ much still remains to be done. And among the more urgent and pressing wants of the Colonial Church, may be reckoned, that which has already been noticed by us, a subdivision of the two large Dioceses of Quebec and Toronto, or, at the very least, the erection of a Bishop's See at Quebec as well as at Montreal.

"We stated, in our Third Report, that a sum of 15,000*l.* had been contributed towards the endowment of a Bishopric within the British possessions in the Chinese seas. After mature deliberation, it has been thought advisable that this See should be fixed at Victoria, in the island of Hong Kong. The total sum available for the endowment, may at present be reckoned at 18,000*l.*, of which nearly one half has been given by two noble-minded individuals, 'a Brother and Sister,' who have besides offered 2,000*l.* more for the erection of a College.

"Considering the peculiar circumstances of the settlement, we are of opinion that the Bishop of Victoria should be also Warden of the College, and that an important part of his duty should consist in preparing a body of students, native and European, to be trained for Missionary employment in China.

"It is obvious that the work of the first Bishop of Victoria must be one of preparation; and we cannot but express our strong conviction that the future success of the Missions of our Church in the Chinese Empire, and the best hopes of bringing its inhabitants to the confession of the faith of Christ, will, under the Divine blessing, be mainly dependent upon the careful training of a number of students, who must be hereafter sent as Missionaries to grapple with the peculiar idolatries, and the various forms of error and prejudice, which are so deeply seated in the Chinese mind.

"We purposely avoid the mention in this Report of other Colonies or Provinces, in which a more complete Episcopal superintendence is much needed, because we are anxious to see the design, now so long contemplated, of establishing a Bishopric in Hong Kong accomplished without further delay.

"The sum at our disposal, including an annual allowance from the Colonial Bishops Fund, is, however, barely sufficient for the Endowment of a Bishopric, and we cannot safely estimate the amount still required for the erection and furnishing of a College, comprising apartments for the Bishop, at less than 6,000*l.* For this sum, small in comparison with the importance of the object in view, we appeal to the liberality and self-denial of the favoured members of our own Church.

"The great work of Christian faith and love, which we thus heartily commend to the brethren, has received the general approval of her Majesty's Government, and a spacious and handsome church has already been erected. A few years since, the vast heathen empire of China seemed in a manner closed against Christian enterprise. An effectual door has at length been opened, and, providentially too, at a

¹ The Bishop gave up 500*l.* a-year out of his life-income towards an endowment for the Bishoprics of Newcastle and Melbourne, while Miss Burdett Coutts endowed the two Sees of Capetown and Adelaide.—Ed.

time when a more active Missionary spirit has been awakened in this country. Already this improved spirit has been evidenced by acts of liberality and devotion worthy of primitive times. We cannot doubt that many whom God has endowed with the talent of wealth, will be ready, after the example of the 'Brother and Sister,' by whom one-half of the endowment of the Bishopric of Victoria has been provided, to devote it to His service; and we refer all persons who may be so disposed, to any of the following gentlemen, who have kindly undertaken to act as a Special Committee, for the purpose of diffusing information and receiving contributions:—

"His Honour the Vice Chancellor of England; Sir George Staunton, Bart.; Sir James Urmstone; The Venerable Archdeacon Grant; W. H. C. Plowden, Esq.; W. Wilberforce Bird, Esq.; Gilbert Mathison, Esq.; or to the Rev. Ernest Hawkins, Honorary Secretary, No. 79, Pall Mall.

"The work before us, that of laying the foundation of an extensive mission to a heathen empire, is one of the most important in which a Christian nation can be engaged. As such, as one that cannot but be well-pleasing in the sight of God, we confidently ask for it the alms and the prayers of His faithful people.

"J. B. CANTUAR.	C. J. LONDON.
T. EBOR.	E. DUNELM.
J. G. ARMAGH.	R. WINTON.
RD. DUBLIN.	J. LINCOLN.
	G. ROCHESTER."

Colonial, Foreign, and Home News.

NOVA SCOTIA.—*Church Newspaper*.—We have seen with pleasure the first numbers of the *Church Times*, a new weekly periodical, published at Halifax in July. The ecclesiastical department is to be conducted in accordance with the principles of "evangelical truth and apostolic order;" and it will be ordinarily used by the Bishop as a medium of communication with the Clergy. Besides this department, there will also be a digested summary of the news of the day, and information about local matters. The typography and general appearance of the paper are very creditable to the publisher. We wish every success to the undertaking, and shall hope to see it generally circulated throughout the Province.

NEWFOUNDLAND.—On June 26th, the new Church of St. Philip, at Broad Cove, Conception Bay, was consecrated by the Bishop. Morning Prayers were read by the Rev. Mr. Tremlett, the Minister of the Church. The Bishop preached, and administered the Holy Sacrament to a numerous body of Communicants.

In the parts of the services appointed to be sung, the Officiating Clergy were assisted by a youthful but efficient choir, under the direction of the schoolmaster, which the Rev. Mr. Tremlett has

organized and trained in Portugal Cove. Several persons from St. John's were present at these sacred services, and it was most gratifying to witness the very large attendance of the inhabitants of the settlement and neighbourhood. The Bishop was saluted at his departure by repeated salvos of sealing-guns, and the hearty cheers of the people.

CANADA EAST.—*Montreal*.—The Toronto *Church* supplies us with the following glad tidings, of the Ordination of three Priests and seven Deacons, on June 18th :—

“ On Sunday, the 18th inst., being Trinity Sunday, and one of the days appointed by the Church for the performance of Ordination, the Lord Bishop of Montreal, assisted by the Rev. Official Mackie, D.D., and the Rev. J. H. Nicholls, M.A., Principal of Bishop's College, Chaplains, and the Revs. L. Doolittle, C. P. Reid, and G. Slack, Missionaries at Lennoxville, Compton, and Granby, admitted seven gentlemen to the Holy Order of Deacon, and three to that of Priest, in the Church of the Mission of Lennoxville (St. George's). The Church was well filled with visitors, although the very unsettled state of the weather prevented many persons residing at a distance from attending, who otherwise would have come together, to witness the sending forth of so large a number of labourers into the Lord's Vineyard. The Service was performed with good effect: the new Choir chanting the Te Deum and other hymns with taste and accuracy.—A clear and forcible sermon was preached by the Rev. Official Mackie, on St. Matthew xxviii. 19, 20, combining, with very happy effect, the two great topics of the day. Hands were then laid upon the several Candidates for the two orders of our Sacred Ministry, and the Holy Communion administered—fifty-four of the laity remaining to communicate with the Clergy.

“ The day was indeed an auspicious one for our sister Diocese, and many of the Clergy will hail with joy this reinforcement of the numbers of ‘them that preach the Gospel of peace, and bring glad tidings of good things,’ from the new Theological Institution: from which have now gone forth, in the space of two years and nine months from its commencement, *ten men*, ‘ready to endure hardness as good soldiers of Jesus Christ.’”

Death of another Clergyman from Emigrant Fever.—The Rev. W. Thompson has been this year the first victim from among the Clergy of Canada to typhus fever, contracted in attending on the sick at Grosse Isle. We are informed that in early life he was an officer in the British Navy. He came to Canada with his wife and several children, and, shortly after his arrival, was bereaved of the former, and all his children save one. This child had been sent home, but was recently sent for; whether on its way or not we do not know. Wishing, with the feelings of a father, to welcome and enjoy the society of an only child, Mr. Thompson volunteered to be the first on duty at Grosse Isle this year.

Being relieved by the Rev. W. B. Bond, Mr. Thompson returned on the 11th July, affected with head-ache, which he attributed to

cold, the weather having been unusually severe. This, however, was the manifestation of the pestilence which in a few days was to terminate his mortal conflict. Regarding his last hours, we obtain the following memoranda from an obituary notice communicated to the *Montreal Witness*:—"No other than Christ was his pattern. His whole aim was the advancement of God's glory, in the salvation of the souls of men. Even in his last moments, although his disease was fever, his mind was calm in a most wonderful degree, and he instanced it very remarkably in the answer that he gave to a friend, who called on him early in his sickness, in reference to his affairs. 'My temporal affairs,' he said, 'I settled before I went to Grosse Isle: and my peace with God I made, through his grace, two-and-twenty years ago. For myself, I have no desire, no wish, but to abide the will of God, and the result of this sickness will, I *am sure*, be that which will abound to His glory.' He did not seem to suffer much, but on his hand having been seen to move involuntarily towards his head, he was asked, Did he experience much pain? his answer was, 'O yes; but the Lord is good; I have many mercies.' He was so much better on Tuesday, that the medical attendants hoped for his recovery; but the worst symptoms recurred again on Wednesday; and on Thursday, a little before midnight, he calmly rendered up his spirit to God who gave it—whose mercy was the theme of his every discourse, and whose goodness formed a prominent topic in his whole conversation. Mr. Thompson had attained the age of fifty-two years."

CANADA WEST.—*Toronto*.—*Indian Industrial School*.—On June 10th, the foundation-stone of the Industrial School-house at Alderville (Indian village, Alnwick,) was laid under the superintendence of Captain T. G. Anderson, S. I. A., by John Simpson, proxy for John Sunday and George Potash, Chief of Rice Lake, Mud Lake, and Scugog Indians. There were 172 persons present. The utmost enthusiasm prevailed among the Indians assembled on the occasion. When the notification was given that the ceremony was ready to commence, seven splendid flags were unfurled, and with drum and fife the procession proceeded to the spot selected for the building. After seeing the stone lowered into its bed, three cheers were given collectively, and a great number individually.

After the ceremony of laying the corner-stone was completed, the procession re-formed, and, headed by the band playing the national anthem, proceeded to dine together in an adjoining field, where the table was laid under the shade of several beautiful maples. After the company, to the number of 170, were seated at the table, a hymn was sung by the whole assembly, and an appropriate prayer offered up by one of the Indians.

The Rev. W. Case, Principal of the school, was unavoidably absent. To him and to Captain Anderson much praise is due for their exertions in getting this great and good work carried out; and we earnestly hope that our red brethren will make such use of it as will prove their appreciation of the benefits which it is calculated to confer. Already

many of the young of both sexes of the Indians of Alnwick have received a good education. Through the Industrial School they will obtain that additional practical knowledge which will make them valuable members of society.

NEW YORK.—*Daily Service*.—The following is a list of the churches in New York in which there is a daily service :—

Trinity Church	at 9 A.M. and 3 P.M.
St. Luke's Church	8 "
All Saints' Church	6 "
St. Clement's Church	8 "
Calvary Church	8 " and 6 P.M.
Church of the Annunciation	8 " and 6 "
Church of the Crucifixion	8 "
Church of the Holy Communion	6 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 9 A.M.

Ecclesiological Society.—Many of our readers may not be aware that there exists in New York a flourishing Society bearing this title, and in correspondence with the Society of the same name in London. Its last meeting was held on July 3d, when a gratifying Report of its progress was made; and a paper was read by Mr. W. A. McVickar on the style of architecture to be recommended for ecclesiastical buildings in this country (United States).

NEW JERSEY.—A recent "Address" from Bishop Doane gives the following gratifying account of the progress and condition of this diocese :—

"Brethren, this is my sixteenth Convention. I have been your servant, now, almost as many years. At God's command, through you, unthought of and undreamed of by myself, I came, to do your bidding. I left, for you, one of the oldest and most influential parishes of our communion, abundant duties, a competent provision, my bosom friends, my children's home. I came to an obscure and feeble diocese, one-half of which, I was assured by one of your chief presbyters, was dead, and could not be revived. But I have never, for one moment, doubted that I did right, or regretted what I did. I have found the best and truest friends. A happy home has grown up to my hand. I have been favoured with as wide an influence, and with as large a confidence, as human heart could wish. And, best of all, the work of God, through His unbounded and unmerited benevolence, has prospered in my hands. The eighteen Clergymen of 1832, are sixty-one: the twenty-nine churches are now forty-nine. Twenty-nine churches have been built, and one-third of that number have been well nigh rebuilt. Nine parsonage houses have been added.

"The revival and increase thus noted, I ascribe, under God, to the influence, direct and indirect, of the undertaking for Christian Education, in which I have for eleven years been engaged. And, under God, I rely for the continuance of this revival, and the extension of this increase, on the prosperity of the two Institutions now in successful operation at Burlington. Burlington College is intended

for the training up of Pastors. It is designed, also, as a central home for Missionary Deacons. When, in a few years more, these purposes shall be fulfilled, the Diocese will have no want of Clergy, of a proper spirit. There are already there five Priests, and six young men preparing for the Ministry. Ten years, with God to bless us, will double, from that source alone, the present number of our Clergy. I ask your prayers, that God may bless the work ; that He may raise up for it those who, in furnishing it with the endowment—which is all it needs—may find how true it is which He hath said, ‘It is more blessed to give than to receive ;’ that He may continue to the dear children in both houses, and to them who have the charge of them, abounding measures of His grace, ‘that our sons may grow up as the young plants, and our daughters as the polished corners of the temple.’ Every year, as it convinces me of the pre-eminent importance of Church training, for the children of the Church, establishes in me more strongly the conviction, that we have here surpassing advantages for the work, and, in its faithful prosecution, transcendent means of usefulness and influence. Nearly three hundred children are gathered now at Burlington. They come from every quarter of the land ; they meet as in a common home ; they are knit together in the bonds of mutual love ; they will disperse, with false impressions corrected, with prejudices removed, with attachments formed, with affections mutually won. The way to the parental heart is shortest through the child. Sectional differences will, in this way, be diminished ; local and personal partialities will be removed ; the North will be drawn nearer to the South ; the East will be conciliated to the West. In this way, who can tell what permanence may be imparted to our civil institutions, what vigour infused into our great national interests, what harmony secured in our vast political relations ? Especially, when the Cross of our Lord Jesus Christ is made the central magnet of attraction ; especially, when the Church of our Lord Jesus Christ is made the fold for safety and protection.”

NORTH CAROLINA.—*Valle Crucis*.—A correspondent of the *Church Times* gives the following interesting account of a Missionary Institution in this remote spot :—

“As you are aware, I made a visit there during the last winter, and having been previously acquainted with several of the Missionaries, was received with great cordiality and kindness. Being greatly pleased with all that I saw, I prolonged my stay for more than a month, at the request of the Rev. Mr. French, the Superior of the establishment. During this period, I became deeply interested in the Mission, having learned their plans, and having seen their system in operation, beside witnessing the devotion and self-denial of the devoted little band, that are there giving themselves up for the work of the Lord. And now that I have left Valle Crucis, shut in by its mountains, a thousand miles behind me, there is never a day passes but I think of the love and zeal that are there glowing and fervent as in the primitive times.

“Valle Crucis is the Mission established by the Bishop of North Carolina, to supply the blessings of the Church throughout the extensive mountain region in the western part of his Diocese. To accomplish this end he has there founded an associated Mission, on the plan adopted with such encouraging success at Nashotah. The Clergy officiate at the valley, and for a distance of eighty miles from the Mission house. In addition to the Missionary work in which they are engaged, they are also training up a number of young men for the ministry. When I was there in the winter there were three Clergy, and ten young men, candidates for Holy Orders, or pursuing their preparatory studies. Another Clergyman, and two young men, are now on their way to join the brotherhood; thus making the number at the Mission sixteen in all. The system, too, is one of very great efficiency. There is the most perfect harmony possible existing among the brethren; and though each has some employments in common with all the rest, each has also his own particular employments for the good of others. The Clergy hold service, and preach. They also visit among the people, and catechize the children. The Clergy, too, hear the recitations of the candidates for Orders, and some of the others who are pursuing the higher branches of study. The candidates for Orders hear the recitations of the younger members of the household, and instruct the children of the neighbourhood in the week-day and Sunday Schools. The younger portion of the family are the assistants, in all things of which they are capable. Mr. French, who catechizes all the catechumens in the Valle Crucis Chapel on Sunday afternoons, has, of late, reported the attendance of several adults, from among the most influential families in the neighbourhood. While I was there in the winter, several families were desirous of receiving Holy Baptism. But the good that the Mission is doing, has not been confined to the candidates for the ministry, and to the people of the vicinage. For eighty miles, it has been shedding its healthful influence. At Lenoir, Wilksboro', Rockford, and elsewhere throughout the valley of the Yadkin, it has been collecting the Lord's sheep into His fold. Large numbers have become members of the Church; and at Wilksboro', where a year ago there were but three or four females who belonged to the Church, there is now a flourishing congregation, who as much as six months ago had raised \$1,100 for a Church building, and were daily increasing in numbers and influence. Indeed, I feel, that with humble reliance upon God, for the blessing of His Holy Spirit, we may hope for more and more fruit every year that the Mission continues. The brethren are ‘all of one heart, and of one mind;’ neither do they say ‘that aught of the things which they possess are their own.’ Those who conduct the Mission, have given up their *all, even to their books*, to the Mission. They have common property in everything; and if it shall please God to permit them to be reduced to want, they are all pledged to suffer alike. But it is to be hoped that if they are allowed to suffer, it will not be through the neglect of Churchmen to contribute to their wants. All the Clergy who are there, are there from a sense of duty. They receive neither fee nor reward. They have put themselves in the hands of the

Bishop, to stay and labour so long as he may see fit ; neither asking nor expecting anything more than food and raiment, however coarse, and consenting to trust to the voluntary offerings of their fellow-Christians even for these. They felt that the institution was needed, and they have given themselves to the work. It cannot be that the Church will see them suffering, without doing something for their relief."

MADRAS.—We learn from a printed circular which has been forwarded to us, that two Church Societies have been established in this Diocese, one for the supply of additional Clergy, the other for assisting in building churches. The Committees in both cases are to consist of thirteen members, viz. the Bishop and Archdeacon, (both of whom are members, and the former President *ex officio*.) with eleven others, of whom six must be laymen, elected annually: one of the clerical members is to be Secretary. Contributions of any amount are thankfully received; but a subscription of one rupee a month, or a donation of 100 rupees, is required to entitle to a vote in either Society. The *Additional Clergy Society* will require a suitable residence to be provided for any Clergyman whom they may send out, and will then undertake to pay him a stipend of not less than 100, nor more than 300 rupees per month. The selection and engagement of Clergymen is vested in the Committee; two-thirds of whom agreeing upon a candidate, he is to be presented to the Bishop for a licence. The *Church Building Society* proposes in all cases to act in connexion with a Local Committee of subscribers.

We are glad to see that Diocesan institutions of this kind are gradually springing up in our Colonial churches. They have been for some time past doing good service in the North American Dioceses, as our readers are aware.¹ And we doubt not that they will be as warmly supported, and conducted with the same zeal and harmony, in the younger Churches of the East.

CAIRO.—The following is the letter of the Coptic Patriarch, referred to in our last number (page 79). Its occasion is to acknowledge the receipt of 500 copies of the four Gospels in Coptic, sent last year by the "Society for Promoting Christian Knowledge," for the use of the Christians in Egypt:—

"From Petros, Patriarch of Alexander, Egypt, and Abyssinia, servant of Jesus Christ, to the Lordship of his beloved brother in the Spirit, the Archbishop of Canterbury. May God the Most High keep and preserve him. Amen.

"After presenting our salutation and hearty affection to your spiritual fraternity (may God the Most High guard it from all evil and harm!) we state to your sincere and hearty love, that now, in the most pleasant of times and the best of hours, we were informed by our

¹ See the account of the Toronto Church Society in our last Number, p. 74.

son, Mr. Lieder, of the succession of your Grace to the ministry of the office to which you have been called by the Father of lights. This gave us great joy and delight, and our heart rejoiced thereat. But we felt a great grief for the death of his Grace, who has received merey; the Archbishop, your predecessor. And yet our grief turns to joy, as he is removed from a world of sorrows and misery to a world of bliss and eternity. May God the Most High, through His favour, extend your days for a long time in that office, and make you a blessed means of promoting true Christian knowledge in perfect peace and tranquillity; as we hear of you good and agreeable reports. We inform your Grace, our brother, that we have received the five hundred copies of the Arabic and Coptic four Gospels. They are properly distributed gratis to every one that desires them. There have also arrived, through our son Mr. Lieder, six hundred copies of the Homilies of St. Macarius in Arabic, which are also distributed gratis amongst such as wish them. We pray our Lord and God to reward you for this, with such things as 'eye hath not seen, nor ear heard, neither have entered into the heart of man;' that is, permanent things for temporary ones, and heavenly things for those that are earthly, in the kingdom of heaven, in accordance with your desire and wish, from the favour of the Most High God, for your labours, which we hope to be one day by his beneficence and goodness rewarded in the world to come. Moreover, you say that if we should wish to have more of the Coptic Gospels, after these are distributed, you would send us as many. We, our brother, pray and beseech Christ our God to pour upon you His spiritual benefits, and to keep you and prolong your period and your peace, out of the abundance of His grace and mercy, and that he may shed over you a shower of His heavenly blessings and Divine favours. May you continue to be surrounded with felicity by the grace of our Lord Jesus Christ to eternity. And praise be to God for ever and ever. Amen.

“The 8th of Bashans, 1565, Coptic era, or
15th of May, 1848.”

LAMBETH.—*Society for the Propagation of the Gospel*.—At a Parochial Meeting lately held in Lambeth in support of this Society, the Archbishop of Canterbury expressed himself to the following effect, in regard to the merits of the Society and to the spiritual wants of those to whom it ministers:—

“As this is the first meeting in behalf of this Society which has been held for some time in this part of the parish, it may be well for me to observe, that the objects of the Society are twofold. It seeks, not only to convert the heathen to Christianity, but to prevent those who are already Christians from becoming heathen; to keep within the pale of the Church, by ministering to their spiritual wants, those of our fellow-countrymen who have been, as it were, ‘pushed out’ of this their native land, to seek the means of existence in distant *climés*. On the former point it will not be necessary for me to say much, as you will hear more in detail the missionary labours of the Society,

from my right reverend brother, the Bishop of Madras, whose personal knowledge will enable him to give you much interesting information. To the latter I would more particularly address myself—I would ask you to think of those thousands and tens of thousands who, year after year, are leaving our shores in search of homes elsewhere. Few ever quit their native land without a pang—few, without sighs and tears; few, except under the demand of stern necessity; and fewer still without a hope, distant though the prospect might be, that one day or other they may return to the land of their fathers. But if, in addition to the sacrifices thus made, they were to be called upon to sacrifice all those religious privileges to which from early youth they had been accustomed, nothing could repay them. Still, it is too frequently found, that, going to those distant lands, they find no means at hand to encourage them to the worship of God—no clergyman to minister to their spiritual wants; none of those means of grace of which our corrupt nature stands so much in need. Even in our own country—I may appeal to your own experience, my Christian friends—I am sure that you know and feel how difficult it is for religion to maintain its place. What, then, must we suppose, where no churches rear their solemn heads—no clergyman is ready to pour the balm of spiritual consolation into the wounded heart, or earnest to reclaim from sin those who have transgressed the laws of God—no Sabbath bell to utter its warning voice, ‘Prepare to meet thy God!’ It was to remedy this state of things—to remove the grievous amount of spiritual destitution that prevailed, that the Society for the Propagation of the Gospel was established 150 years ago. The advantages which have accrued from its noble and unceasing labours are incalculable; but still, circumstances have contributed to render its exertions more important than ever; for emigration, which was once in amount comparatively insignificant, is now immense, inasmuch as during the past year nearly 100,000 persons left the shores of Britain for our Colonies and dependencies alone. Another reason why individuals are called upon to render increased assistance in this great work is, that formerly the Society had the assistance of Government in supplying the wants of our emigrating fellow-countrymen, but that assistance has been withdrawn, and everything now depends upon voluntary contributions.”

The Primate, in conclusion, dwelt strongly upon the necessity of a vigorous effort being now made in this parish. “Our excellent Secretary,” said he, “tells me, that an additional missionary might be sent out at the cost of a little more than 100*l.* a year. Now, might we not resolve to-night, that, under God’s blessing, this parish should henceforth have the privilege of sending one missionary into some part of our Colonial territories where the need may be thought the most urgent?”

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

OCTOBER, 1848.

LABRADOR.

ON examining the Report of the Society for the Propagation of the Gospel for this year, which has just appeared, and a notice of which will be found in another part of this Number, we feel bound to extract, and give all the prominence we can to the following moving passage in a letter from the Bishop of Newfoundland, who has recently paid a visit to the neglected coast of Labrador. We feel we should not be fulfilling the purpose for which this periodical has been set on foot, if we did not take every occasion of laying fairly before our readers any such pressing call upon the Church of God for help, as this earnest appeal from one of our Bishops presents. And we the more readily do so, knowing that there are several devoted men, with suitable qualifications, and freedom of action, who are looking out for some opening which may present itself to them as a providential call:—

“ We were soon safely at anchor, about five o'clock on Saturday afternoon, and found that in this bay there are not less than four fishing establishments, three connected with Jersey, and one with St. John's, besides five resident families. A store was quickly offered and prepared for Sunday service, and in the morning we had a congregation of nearly 150 persons, almost all men, and nearly as many in the afternoon. None of the heads of families had ever had an opportunity of being married otherwise than by public attestation before witnesses. Three of them were anxious to be married by a Clergyman, and all their children were to be admitted into the Church. You would have

been equally surprised and delighted to have seen the decent and devout way in which the people entered into these services. Had there been longer notice, many would have attended the service from neighbouring coves and harbours, but the intelligence and opportunity were confined to this bay only.

“ I know not whether to be most pleased or grieved by the earnest anxious desire of the people to have a Clergyman amongst them. One very respectable man, who has brought up, or is bringing up, a family of nine children, is just on the point of removing to Nova Scotia, in despair of finding any spiritual guide or counsel for himself and family here. He has been resident in this neighbourhood *nearly thirty years, and in all that time has never seen a Clergyman of his own Church.* All his children were admitted into the Church, and one of his daughters married, or remarried. * * * * *

“ You want to do good, and surely here the blessing of God is ready to come upon any who will devote himself to seeking out the scattered sheep in these wild but not desert scenes, ‘ that they may be saved through Christ for ever.’

“ My chief object in writing to you is to ask and pray that some Clergyman may be found to take the oversight of these poor people. They say they are well able to support a Clergyman. One poor man, as we should call him, said there is not a man on the shore who would not give 5*l.* a-year towards his support; and if I would only give them the promise of a Clergyman, they would soon build a church. *What shall I do?*

“ You will observe this is the first place I have visited on the coast of Labrador, and I may expect to have similar applications in other places which I shall hope to see. But I find it will be impossible to see half the places I had intended and hoped to visit. A Clergyman placed here would be able occasionally to visit the opposite coast of Newfoundland; and in a settlement almost immediately opposite, called Anchor Point, are nearly one hundred souls, who have never been visited by a Clergyman. At Bay of Islands are as many; and at Bonne Bay more than half that number. But on the Labrador coast, in the summer, within the limits of the Government of Newfoundland, and therefore, I presume, of my spiritual charge, are *ten thousand souls who have no spiritual guide or overseer.* Most of these remain four months, and there are now many resident families. One person in this Bay (who is now, as I said, about to remove to Nova Scotia to educate his family,) offered, years ago, to give 40*l.* a-year towards the support of a Clergyman. But ‘ hope deferred maketh the heart sick,’ and the desire has come (if it has come) too late to be to him a tree of life. It would be very desirable to have a Clergyman here who can talk in the French language, as many of the men at the Ferry-house understand little English. One house here brings upwards of seventy men, another fifty, a third forty, and the fourth twenty-seven; and at L’Anse-à Loupe, which I visited on Monday, (a very pleasant walk,) the merchant’s house has one hundred and thirty hands. None of these knew of my being here. Again, at Blanc Sablon, about ten or twelve miles

to the westward of this, are some large establishments. There the Government of Newfoundland begins, and my responsibility. *Will no one come over to help me, and take some portion of this serious and heavy charge?* I hope to proceed forward to-morrow; but there may be fog, there may be heavy winds, or there may be none at all. In either case I must be content to remain, and should be well content, if I had not the thought and desire of so many other places before me.

“God be with you, and bless you, and all who will care for the poor souls on the Labrador.”

We will only add to this, that the Society is forced to subjoin, that “as the demands upon its sympathy and aid are continually increasing, the Society must depend for the means of extending its operations upon a more ample support from the country.” We earnestly commend the whole matter to the sympathy of our readers; and will readily lend all the aid we can to the furtherance of this object.

PROSPECTS OF THE ASSOCIATION FOR FOUNDING CANTERBURY COLONY.

ABOUT the time that our former paper on this subject appeared, Mr. Gladstone delivered his masterly speech on the grant of Vancouver's Island to the Hudson's Bay Company. We need not characterise his able *exposé* of that Company's proceedings, nor anticipate the effects of it. But we found ourselves unexpectedly strengthened in the view we had been forced to take of the connexion of the above-named Association with the New Zealand Company, by the illustrations which Mr. Gladstone gave of Adam Smith's dictum, that “of all expedients that could be found for stunting the trade of a new Colony, that of an exclusive company was the most effectual.”

“The world has already had experience,” he said, “in the matter of colonization by companies. Even the Under-secretary for the Colonies had descanted eloquently on the miserable condition in which South Australia continued, as long as it was subjected to the control of a company.”

Again, later in his speech, he added:—

“What has become of Mr. Wakefield and his system? What has become of his plan of selling land at a sufficient price, and importing emigrants with the produce of the sales?”

In these sentences we have the implied opinion of that able statesman respecting colonization by means of companies. Is the New Zealand Company an exception to the rule ?

We stated broadly in our last paper, that the plan of the Association for founding Canterbury Colony was, in itself, a noble project ; but that it promised to be utterly marred by its pernicious alliance with the New Zealand Company. It is, indeed, a Mezentian union. We rested our judgment mainly on two grounds ; first, the general repute and proceedings of the Company as a land-trading corporation ; and secondly, the terms themselves of the compact, which are such that we could imagine them only to have been drawn by agents of the Company, for the purpose of securing to it either a large and speedy sale of land, or else the means of pursuing its own plans with the advantage and credit which it might derive from having been connected with the members of the Association.

We proceed now to illustrate these positions, in the earnest hope of drawing a prompt and effective attention to the subject, from the members of the Association, should we succeed in establishing a ground for our surmises.

Now, in speaking of the New Zealand Company, we shall indulge in no language of unseemly contumely. We do not know that it is worse than other companies of the same sort ; we do know that individual members among the directors are as honourable as men can be. But companies do, and suffer to be done by their agents, what, as individuals, the managing directors would shrink from. We recollect the professions of the Company to deal fairly with the New Zealand natives, their solicitude in their behalf, &c. And we venture to say that no one of the directors, knowing this, would have dared to pursue such a shameful and vexatious line of conduct as is recorded of their chief Agent, by Mr. Commissioner Spain, to avoid giving full compensation to the Maories for the lands acquired of them. We venture to say that no one of the directors would have dared to express, as his own opinion, what the Company did not hesitate to adopt and avow through their deputy-governor, that they always "had very serious doubts whether the Treaty of Waitangi"—that treaty, the proposed violation of which called forth the indignant protest of the Bishop of New Zealand—"could be treated by lawyers (!) as anything but a praiseworthy device for amusing and pacifying savages for the moment."²

Of the Company, then, we shall content ourselves with saying,

¹ Appendix to Parliamentary Report on the New Zealand Company, pp. 291—307.

² Letter from Mr. Somes to Lord Stanley. App. No. 6, p. 30.

that, before examining the Report of the Parliamentary Committee on the subject, we shared only the current opinion that it had overreached itself in trading with the lands of New Zealand, and was nearly ruined. And we understood, too, as is stated very forbearingly in a memorandum of the Colonial Office, that "their embarrassment was the natural result of the Company having improvidently sold land to others before they had sufficiently ascertained that they had acquired a good title to it themselves."¹

We are bound to say that our examination of the Report of the Parliamentary Committee on the subject—partial as the Committee was to the Company—has not changed our opinion. The greedy haste, the grasping spirit, which perhaps belongs to such transactions—the stories of lands sold in England by map, and either never got by the purchasers, or found widely different from what they had been led to expect, or still claimed and actually possessed by the natives—these facts came out in the evidence, and we leave them for the judgment of those who choose to wade through the statements. Our impression on examining them is, that, as simple men, we should, for our parts, have been careful to decline any dealings with parties, for one of whom, Colonel Wakefield the chief Agent, the very Maories have found the sobriquet—the appropriate one, as Lieutenant M'Donnel informs us in his evidence—of 'Wide-awake.'

Feeling this, we are naturally at a loss to understand how a body of philanthropic gentlemen should have coalesced with the Company, in order to carry out a disinterested and patriotic design. We say coalesced, because the "plan" is put out as "agreed upon between the Canterbury Association and the New Zealand Company;" and because, as was mentioned in our last paper, the movements of the Association have been practically regulated by the members of the managing committee who are connected with the Company.

What, then, will be the probable result of this? This is the question we have to answer; and for that purpose we turn to the compact formed by the Association with the Company. And we beg our readers' attention to the facts which seem to us to secure the failure of the plan, together with the probable embarrassment, pecuniary and otherwise, of the members of the Association.

The facts of the case, as they bear upon our present argument, are these:—

A portion of the northern, and the whole of the middle island, constitute, together, the Southern Province of New Zealand;

¹ Appendix to Report, No. 1, p. 3.

and over all this district the New Zealand Company have accorded to them, by Government, a right of preemption—that is, they are middle-men between the Government and purchasers in the sale of the land.

The Association, then, have agreed to take the land they need for the Canterbury Colony from this district;—why they have so agreed it is not easy to discover. However, according to the agreement, about one million acres are to be reserved for the purposes of the Association, in such spot as the agent of the Association may select.

The price to be paid for this land to the Company is 10s. per acre, as sales are made to or by the Association.

In order to carry out their beneficent intentions, the Association propose to require of purchasers an additional sum of 2*l.* 10s. for each acre, rural land; in return for which the Association or Company, or both together, undertake to provide therewith surveys, roads, ecclesiastical and educational institutions, and the immigration of labouring settlers.

The Association propose to obtain a charter of incorporation, to facilitate their proceedings.

Meanwhile, to secure the members of the Association from personal responsibility, the Company have advanced a considerable sum to the Association, to pay the expense of the charter, the current expenses of the business of the Association, the cost of sending an agent to New Zealand, the surveys, road-making, &c. &c.

Mr. Thomas is already gone out as agent for this purpose. He is represented, indeed, in the prospectus, as the agent of the *Association*, but we apprehend that he is in reality the agent of the *Company*, for he is certainly paid by it. He is instructed to select a site out of the Company's lands, for the Colony; but it is provided that he is not to *acquire* any land without the written sanction of the Governor and the Bishop.

By Article ii. the following proviso is made, which we take the liberty of giving in italics:—

*“ The said tract to be so reserved during a period of ten years from the date of receiving intelligence that such tract, selected as above mentioned, is in possession of the Company; provided that within six months from such date, land to the value of 300,000*l.* be sold, and that during each year from the said date there be sold at least one-tenth part of the land remaining unsold at the commencement of that year; failing which, the Company to be released from further reservation of the tract for the purposes of the Association.”*

Upon the points of this agreement, we observe, first, that for each acre the Company will be paid 10s.; an exorbitant price,

to judge from the price commonly given for land to the natives, and to judge from the fact that the Government valuation of land is only 5*s.* Why should the Association not purchase direct through the Government in the *northern* province, and so save half the sum?

Next, as to the selection of the site. The Association protect themselves from the casualty of finding an unfavourable site thrust upon them, by providing that the sanction of the Governor and the Bishop should be previously obtained. But do they expect that these authorities, energetic men as they are, are to take a voyage or journey of from one to three hundred miles, to look over a tract of land, equal to a county, larger than Essex, nearly as large as Norfolk, in their behalf? or that, without this, they can safely burden themselves with the responsibility of selling it?

Thirdly, we understand that in New Zealand about one acre¹ in six is adapted to agriculture. How much of the million acres do the Association expect will be of this character? They look to raising 3,000,000*l.* upon it. (p. 14.); are they sure that all the productive land, at 10*s.* per acre, will realise one-sixth of the sum?

But, mainly and chiefly,—for what has been said is of no great moment,—how will the second article be carried out? On the fact being announced that the tract of a million acres is acquired by the Company, *within six months from that date the Association must have sold land to the amount of 300,000*l.**; failing which, the Company is to be relieved from further reservation of the tract for the purpose of the Association.

On June 1, 1849, we will suppose, tidings arrive that the land has been acquired. We name this date because we are told (p. 18) that Mr. Thomas's final selection may be expected to be announced in about a year's time. Now, we humbly beg to inquire whether the members of the Association, unpractised gentlemen, expect to take that land into the market, and to raise on it, within six months, the sum of 300,000*l.*? Why, a railway company can scarcely do so; and are Colonial lands in such requisition just now as to justify such a calculation?

It may help us to obtain an answer to this inquiry, if we simply refer to past *facts*; if we see what the New Zealand Company has been itself able to do in past years. We shall examine what results they have secured, in regard to the sum they have raised on land, the quantities of land they have sold,

¹ This is perhaps a high proportion, but we take the most favourable view.

and the emigrants they have sent out; and contrast the expectations of the Association with these data.

1. The New Zealand Company (Return No. 9. Appendix to Parliamentary Report, No. 14.) sold between May, 1839, and April, 1844, in *three* settlements, lands to the following value:—

At Wellington	128,940 <i>l.</i>
At Nelson	131,700 <i>l.</i>
At New Plymouth	26,560 <i>l.</i>
	<hr/>
	286,360 <i>l.</i>
	<hr/>

that is, this, a trading company, managed in *five years* to sell, at *three separate settlements*, at about *1*l.* per acre*, land to the total amount of 286,360*l.*

The Association hope to sell, in *six months*, in *one small district*, at *3*l.* per acre*, land to the value of 300,000*l.*

2. The Association assume that they may sell (p. 17) "in the first year or two," 200,000 acres. Now, first of all, it is very doubtful whether, out of a million of acres, there exists any such quantity as this capable of immediate or easy culture—at least in those parts of New Zealand still unoccupied. *Recollect, the choice positions are already gone and occupied.* But suppose there be such a quantity, turn again to the past experience of the New Zealand Company, and see how much land they were able to part with in any one district in a given space of time.

By return No. 9. (Appendix to Report, No. 14.) the Company state that from 1839 to 1844, *i. e.* five years, they sold in the settlements of

Wellington	127,790 acres.
Nelson	88,239 acres.
New Plymouth	12,309 acres.

That is, in *five years*, in no one settlement did they sell so much as 130,000 acres; in all three together they scarcely exceeded 200,000, and this, when they had no competition in the market; and yet the Association assume they may sell 200,000 "in the first year or two!"

3. Or look at the point of emigration, (in p. 17.) The Association reckon that at least one adult labourer will be required for each thirty acres, in order for the most profitable tillage;—it will therefore be requisite that 6,600 agriculturalists be sent out in "the first year or two" for the culture of the 200,000 acres, if they are not to remain barren. They reckon on receiving 200,000*l.* to help in this emigration. Well, look once

more at the success of the New Zealand Company. Lord Grey, in his speech of August 10, 1848, stated that the Company in ten years had exported 7,000 emigrants to New Zealand. The returns of the Company (No. 12. Appendix to Report) state nothing contrary to this, but do show that the proportion of adult labourers to the whole number who emigrated, was about one-third; so that, in nine or ten years, the Company caused to emigrate about 2,333 adult males.

But the Association reckon on providing 6,600 *adult labourers in one or two years*; and this, not paying, as the Company did, all, within a trifle, of the passage-money, but “by the system of *partial contributions to passages, instead of defraying the whole cost of them!*”

We stay our hand here, though able to say more. We feel pain in saying so much, but it is better to anticipate and provide against what is wrong, than to let it come to a head, and do all its mischief. We are at a loss to understand how such an impracticable scheme could have been devised and accepted. We can only imagine that some active members of the New Zealand Company, in order to part with land in their tabooed district, prevailed somehow on a number of highly stationed and appreciated Church people, to lend their names to a scheme, fair in promise, but which seems to us to be delusive and impracticable.¹

But what then? it may be asked; suppose what is said is true, and the six months elapse, and the money is not forthcoming, what then? Why then, first of all, the scheme falls to the ground; the Company reserve the land no longer; they sell it to whom they list, fettered by no well-devised rules; they sell it at their own price of, say, 1*l.* per acre, and not 3*l.*, the price of the Association, with no provision for Church endowments, &c., and the whole scheme fails. Canterbury Colony becomes a bubble that has burst. Considering the signal failure of the Chartist-memorial scheme, with the name of the venerated Primate at its head, we do not wish to see another plan patronised by him share the same fate. But further, who is to repay the New Zealand Company for the money advanced, for the Charter, (if obtained,) the expenses of the Association, the expenses of Mr. Thomas, and, above all, the surveying and roadmaking, which (by the compact) will then have been going on for a year or more, and which cannot be stopped for some months longer? This money is advanced, “repayable out of the funds which will accrue from the sales of land.” Is it expected

¹ It has been stated to us, since the above was written, that the Company propose to form a similar scheme for a Colony with a body of Dissenters.

that an amicable dissolution of the engagement will take place? Those who have read the correspondence of the Company with the Colonial Office, will hardly expect such forbearance and consideration. Further, what is to become of the purchasers of the land sold during the six months, the terms on which they purchased being impracticable? The money, we conclude, will be returned; but will the Company take back the land?

The perplexity and pecuniary embarrassment of all this to the respected members of the Association are obvious; meanwhile, the New Zealand Company will simply have sold some land by their means, and have gained in repute by connexion with some of the most trusted names in the country. We do not intend to impute unfair or sharp dealing to the Company; we will keep in our minds the fact of the Directors being honourable men; but still, we say, it is a very unfortunate thing that the compact should have been so formed that, in reality, the Company will be gainers by the plan of the Association failing.

The best thing, as it seems to us, that could happen, would be to hear that the Governor or Bishop of New Zealand had withheld their sanction from the purchase of any spot, on the ground of their inability to guarantee its fitness for the purposes designed.

Even this would be perplexing. But we linger no longer on the subject. We have carefully inspected the scheme, and our dispassionate, and certainly most disinterested, judgment we have recorded. It is just one of those subjects which it is our province and duty to examine.

We dismiss it with one consideration, which, even prior to inquiry into the exact facts, led us to suspect the soundness of the scheme. It is a known law, that no act of charity or beneficence can be done successfully, without some sacrifice of time, or means, or trouble, or anxiety on the part of the benefactor. According to the proverb, "words break no bones;" and neither do they heal wounds. But here are assembled a number of philanthropic and influential men, to forward a great and noble scheme; but they try to do so "relieved from personal responsibility," (Art. xvi.) They "lend their names," as is said. They do not, they cannot give even time or attention to it. With the exception of one noble-minded man, we know no one on the Managing Committee, save the adherents of the New Zealand Company, who have at all examined or worked at the scheme. The issue can only be of one kind. We hope somehow it may yet be averted, and that so noble a design, backed by such noble names, may not be doomed to an ignoble failure.

REMARKS ON THE CHURCH IN INDIA.¹

By the Report of the Society for Propagating the Gospel in Foreign Parts, issued in 1847, (page xciv.) it appears there is a Bishop and only three Missionaries in the Presidency of Bombay, and two of these at one place, Ahmedabad.

In the Church Chronicle for April 1848, it is stated that two churches have been completed at Baripur and Mogra Hât, the former of which cost 18,673 rupees, the latter 6,665; and though there is a Diocesan branch of the Society, about two-thirds of these sums were contributed by the Parent Society in England. The small amount of annual subscriptions in Calcutta is noticed, only amounting to 1,748 rupees in one year—about 175*l*.

This state of things indicates some defect in the missionary operations in those parts; and as from ten years' residence in India I must naturally feel an interest in the matter, I hope I may be pardoned in humbly offering a few remarks and suggestions.

When I left India in 1833, little progress had been made in spreading the Christian religion through the Presidency of Bombay, where I was employed; but I must say, my astonishment is great to see the holy cause so little advanced by this time—so little done in the course of fourteen years!

I have lately had opportunity of conversing with gentlemen of high rank and long experience in both the army and civil service on this subject,—men who would rejoice to see the people of India civilized and enlightened by Christianity, but who declare that it is in vain attempting this great work without the greatest *caution, decency, and order*, coupled with *unanimity and zeal*, in those who are the instruments under the Divine power.

First.—All agree that it is a mistake to call the Clergy who are these instruments by the name of “Missionaries.”

The very name “Missionary” has been degraded in Bombay and its dependencies, by the violent injudicious manners and irregular conduct, of men calling themselves missionaries, appointed by various Societies in Germany and England, constituted of Dissenters, or men not acknowledging the holy orders of the Church as laid down in the New Testament. This has been glaringly the case at Nassick; hence it is that our missionaries obtain little influence among the natives, and the Europeans are shy of contributing to what is called “the missionary cause.”

I would suggest, then, that our Church at once take the true and scriptural title, and call its ministers only by the names of “Bishop,” “Priest,” and “Deacon;” then their sacred office being proved by holy Scripture, (the appellations agreeing with

¹ By a late member of the Civil Service.

God's word, which we know the inquiring natives will search,) they would be respected and assisted in their work by the Europeans, nearly all of whom are members of the Church of England, and would be much better received by the natives.

They would no longer be called Missionary Sahib, but

Bishop Sahib	} or, leaving out the Sahib, the surname would be better.
Priest Sahib	
Deacon Sahib	

Moreover, we should then have a distinguishing mark of our true and apostolical branch of the holy Catholic Church. The Romanists call their clergy "Padre Sahibs," so indeed are our "Chaplains" designated. The appellation "Padre," or father, arose from the Portuguese section of the Roman Church; it is certainly a very anomalous one for any of our clergy, and it is not sanctioned by the New Testament or the usage of our Church.

Secondly.—I would recommend that all invidious distinctions between the East India Company's chaplains and the Missionary priests should be carefully avoided. I was struck with an instance of such distinction in the Report of the Mission Church at Bombay, in these words: "Ever since the *promotion* of the Rev. G. L. Allen to a Chaplaincy," &c. &c. Now certainly, in a pecuniary sense, the Chaplaincy may be better, but the apostolic work of converting the heathen is a higher office than that of a Minister among those already Christians, though of course the very nature of it would cause humility instead of boasting. I fear in this age there is too much importance attached to the money standard of even spiritual callings; but if ever this evil is to be avoided, it should be so when the eyes of the heathen are upon us, watching if we are acting up to the precept which the Great Head of the Church has given us, "Whosoever will be great among you, let him be your minister." Connected with this, I think it would be of great service if Her Majesty's Board of Control and the Court of Directors would openly countenance the Ministers of our Church appointed for teaching the heathen; and if they would require their Chaplains to pass examinations in the language and mythologies of the country to which they are destined. The means of such learning might easily be provided at some given place, such as Haileybury, or St. Augustine's College, Canterbury, if the East India Company would found professorships there for this purpose. Moreover, the East India Company's Chaplains might materially aid their brethren in the ministry, by exhorting their congregations to contribute regularly towards the spread of the Gospel, through the Church, among the

heathen. Were this done, I feel convinced that all members of the Church, whether in civil or military employments, whether serving the East India Company or the Queen, or engaged in private enterprise, would gladly contribute towards the great and destined work of evangelising India. Many with whom I have conversed on this subject agree, that, as they have no poor-rates or taxes to pay, and receive their pay monthly, they could lay by something, according to their receipts, for this purpose; and that very many would do so if only their "spiritual pastors" would tell them how, and if they had confidence that the work which they were called upon to promote was properly and efficiently carried on; in a word, was the work of the Church.

As I observed at first, out of three of our Missionaries in the whole Presidency of Bombay, there are two at Ahmedabad, in Guzerat; but why are there none in the Dechan, a much stronger hold of idolatry? Why are none at Poonah, the capital of the Mahratta country, the last scene of the Suttees? Why none at Ahmed-Nuggur, at Indapoor, at Nassic, at Serroor, at Joonér? At these places we station European and Christian collectors of revenue, and should there not be Christian teachers of the people?

Between the years 1822 and 1833 I was some time an assistant-collector at Joonér, in the Dechan; and, after a dangerous illness, I was, by God's grace, moved to think of these things. I heard that at Bombay there were Mahratta translations of the New Testament and the Decalogue, brought out by the American Presbyterian Mission. I procured some of these, and six Brahmans met three times a-week in Joonér to read what they called "The Book." The cards imprinted with the Ten Commandments were given to the village schools, for every village had its school; and a Mahomedan Jemadar, commanding my escort, was the willing distributor. Yet I fear nothing has been attempted in that favourable ground, since it was thus imperfectly prepared.

Let these things be only made known, and I feel convinced that the remedy will, by God's blessing, be provided; and I am led to expect great assistance in this good work from the members of the civil service, having the inestimable advantage of the sound and energetic teaching of the present Principal, the Rev. Mr. Melvill; and I know one, who, having in his mind the great influence this rank of men might have in the work of converting the people of India, not long ago urged on that excellent man the desirableness of having Theology more prominently taught at Haileybury, and of giving it a place among the indispensable studies of the College.

These remarks, which I beg to offer to your readers, are from one who deeply regrets the opportunities lost, through ignorance, of contributing to the holy cause during ten years' service in India, and who now seeks to make some amends, by warning others against the error which kept him from the right path of duty.

It is high time for the members of our Church in India to give out of their abundance—nay, to offer unto the Lord “that which costs them” *something*. In our rich Presidencies we should hear of subscriptions by thousands instead of hundreds. We may go on helping them from England; but they must do more there, out of that silver and gold they receive from the poor benighted Ryots!

It may be as well to add, that, as I have been well informed, the half-castes, or Indo-Britons, might most properly be brought up for, and enlisted into, the Diaconate and Priesthood of the Church. They would stand the climate better than Europeans, and are not wanting in intellect. The time is come for great exertions to be made: the most intelligent Indians, both Mahometan and Hindoo, declare that it is well known among them by prophecy, that they are all to become Christians.¹ May the Lord hasten this; may He send forth labourers into the harvest!

M.

Correspondence, Documents, &c.

POLYGAMY AND RE-MARRIAGE AMONG THE HEATHEN.

“Ma per trattar del ben ch'io vi trovai,
Dirò dell'altre cose ch'io v'ho scorte.”—DANTE.

LETTER III.

MY DEAR —, A practical difficulty frequently arises from the fact, that the Missionaries of the Society for the Propagation of the Gospel, and the Church Missionary Society, in this part of the world, pursue a different practice in cases of separation of husband and wife, whether by reason of adultery, or of one party becoming a believer, and the other thereupon departing and persisting in separation.

In such cases the Society for the Propagation of the Gospel

¹ This is given on the authority of an officer who has served twenty-five years in India, and has held high diplomatic appointments at native courts.

Missionaries, I understand, never consent to the re-marriage of either party during the life-time of the other. The Church Missionary Society's Missionaries, it is generally understood, allow re-marriage of the innocent party in the former case, and of the forsaken party in the latter, acting herein along with the dissenting teachers of all denominations.

The practical result, over and above the particular scandals of each case, is, that any of the flock of a Missionary of the Society for the Propagation of the Gospel, if unwilling to abide by his pastor's opinion in the matter, can often get married, despite of him, by a Missionary of the Church Missionary Society, or any dissenting teacher, returning thereupon to his place in his own Pastor's flock, to set him at defiance, or else leaving him, for the ministrations of any one whom he may prefer.

Of the two cases of separation above mentioned, the second will require to be spoken of at some length; I will therefore first say the little I have to observe touching the former of the two. In it the Missionaries of the Society for the Propagation of the Gospel seem to act more according to the *mind* of our Church, which will not pronounce release "*à vinculo matrimonii*," though she awards separation "*à thoro et mensû*." The Church Missionary Society's Missionaries, on the other hand, seem to follow the *practice* of our Church, in re-marrying in such cases after the *State* has pronounced the release "*à vinculo*;" with this only difference, that the *State's* sentence is here dispensed with, because not to be had. And so each practice has, *primâ facie*, a good case. But I cannot help thinking that, when one looks strictly into the matter, the *practice* of our Church herein is strangely at variance with her *theory*. How is it to be explained? Is this a mere relic of Popery? the *State* doing, by Act of Parliament, what the Pope does by brief or bull? or is it based on any abstract view of marriage as dissoluble without the Church, because contractable (let me coin the word) without the Church? If the latter be the *rationale* of the matter, all I can say is, that it assumes that the Church was not supreme in Paradise.

It is very desirable that this matter be thoroughly investigated, for it is of deep practical interest in Missions; and I therefore proceed to state some difficulties therewith connected, and which bring me to the second case, adding a few authentic instances in illustration; and beg to propound the whole subject for thorough discussion and illustration by yourself and friends for my benefit. You will understand my saying, for *my* benefit, when I tell you, that the subjoined queries have actually been addressed to myself at different times for my opinion, by Missionaries. They include a variety of cases which, at first sight,

would not be expected to occur under the second of my above-stated heads of difficulty. They are these:—

1. It not unfrequently happens that a convert, previously to his embracing Christianity, had contracted more than one matrimonial alliance. In such case, is he to be permitted to keep all his wives, as being legally married to them before conversion, or is he to be required to put away all except the first married?

2. In the latter case, how are those put away to be provided for?

3. Are those put away, morally free and at liberty to enter into matrimony with another party?

4. In cases where there have been children by all the wives, or by the second only, or by the third only, and no issue by the first married, what rule is to be observed?

5. It not unfrequently happens that the husband, or the wife, as the case may be, of the party embracing Christianity, refuses conjugal rights to the Christian partner; in such cases, is the Christian (husband or wife) bound to the refusing party?

6. Or, can the believing party, after sufficient time allowed, (and, if so, what time?) and after every available means used to gain over the unbelieving partner, contract a second marriage?

7. If, as generally happens to be the case in this country, the matrimonial alliance has been contracted while one or both of the parties were too young to be considered as moral agents, is such an alliance to be looked upon as valid before the parties have ratified it by their own acts, after both have attained the age of puberty?

8. A Hindoo marries a wife, and, she not bearing him any children, he puts her away and takes another, by whom he gets several children. Some years after this, he becomes a Christian: is he to put away his *second*, and take back his first wife? If so, what becomes of the children? and to whom is their mother to look for support and protection for herself and them?

The above are the questions. On re-perusing them they seem to present of themselves a sufficient variety of cases, and to be sufficiently clear to allow me to dispense with the facts in illustration which I just now promised to add.

Here is, however, one, to which I could supply the dates, place, and names of parties concerned.

An old man, having a wife who had borne him ten children, becoming a convert, alleged that his wife would no longer live with him, and was thereupon married by a Church Missionary Society Missionary to another. Very soon afterwards the former wife came forward, claiming him as her husband, offering to renounce caste for him, and denying that she had ever

refused to come over to him. He was allowed to live with both, and each bore him a child almost simultaneously.

This is not a recent case, however, and the period of probation laid down in the rules of the Missionary Conference to which I have alluded, and other precautions enacted in them, would perhaps now prevent any such hasty proceedings as seem to have characterized this instance.

Here is another case, which has occurred within my own observation. Some few years back, I became acquainted with a Hindoo lad, then fifteen or sixteen years of age, and betrothed to a girl of then about eleven years. Having professed himself a candidate for Christian instruction, he left her and his friends, and being entertained in a Christian school in one of the Society for the Propagation of the Gospel Missions, gave great scandal by intriguing with the wife of the native Christian teacher in it. Being expelled, he led an unsettled life for a time, but after a while, becoming penitent, was instructed by other parties, eventually baptized, and has since led an exemplary life. During this time, he was not denied access to his betrothed; but he neglected her, and she formed a connexion with another (and a heathen) man. Latterly, wishing to be married, he claimed her, *pro forma*, before a magistrate, and she refused to return to him. He was thereupon told by the Calcutta Missionary Society Missionaries that he was at liberty to marry another, and matters were in train for his remarriage accordingly. As he was in my service at this juncture, I became acquainted with his project, and could but put it to him whether he had not been, on his own showing, first in offence, and whether, consequently, allowing for argument's sake that the *innocent* party were at liberty to re-marry, he could claim to be so. The question seemed never to have been put before him in that shape by his counsellors, and I believe he felt its force. Whether he will be nevertheless remarried, time will show. I told him I could not agree to keep him in my service if he did. And he has left me.

Now I am not taking upon myself to say what *is* the right course in such cases, I am only propounding and illustrating the matter in the hope of its being some day thoroughly discussed by some one, and, if possible, decided by authority. Whichever of the two courses be the right one, cases of great hardship—nay, misery, must ensue. In this respect, indeed, I take it there can be nothing to choose between them, which limits the consideration to the single point of the right and the wrong.

It is, of course, obvious for people to ask whether there is no enactment or standing precedent in the Church? for such cases must have occurred from the first preaching of the Gospel. I am not myself prepared with an answer. Indeed, I am in-

inclined to think that practice varied, and that no uniform rule can be found to have been acknowledged.

Ex. gr. the Council of Elliberis (can. ix.) prohibited marriage of the innocent party during the life-time of the guilty one, under penalty of excommunication. Whereupon, one cannot help asking, How *could* they get re-married? Was it by the Church, in spite of her own prohibition? Or how? Then we have the Council of Arles only counselling 'fideles,' *i.e.* baptized Christians, whose wives were caught in adultery, not to re-marry during the life of the guilty party. (Can. x.) What, by the way, is the true interpretation of canon ten of the Council of Elliberis?

Then, again, we have St. Augustine, in his elaborate and closely-argued discussion of the subject in his two books to Pollentius, most rigidly prohibiting the remarriage of any one forsaken, on any account, by his or her partner, or forced to put him or her away by reason of adultery. This view of St. Augustine's, however, has been set aside by many (*ex.gr.* Dr. Perrone among the Roman Catholics of our day) as at once invalidated by the words of St. Paul (2 Cor. vii.): "But if the unbelieving depart, let him depart. A brother or a sister is not in bondage in such cases;" which, it is said, St. Augustine has altogether overlooked. That he takes no notice whatever of them in his two books to Pollentius, although he weighs, one may say, every other word in that chapter, is quite true; but that he overlooked them I think hardly possible. If he did, why did not Pollentius, whose notions St. Augustine wrote to correct, urge them against him? Is not the conclusion, rather, that both Pollentius and he considered them not to admit at all of the sense now attached to them? That such was St. Augustine's own judgment appears from his Epistle to Hilarius. (Epist. clvii. of the Benedictine edition, tom. ii. p. 555, 556.) Dr. Perrone does not appear to have been aware of this passage—at least, I cannot find that he refers to it—although he shows (*Loci Theol.* vol. vii. p. 245) that he was aware of the interpretation, and he gives his answer to it. (Page 249.) However, his more than Roman impudence could not be expected to stumble at this, seeing that the declared doctrine of the Roman See is, that the conversion of either party from Heathenism effects, *ipso facto*, a release "*a vinculo*"—agreeing, herein, in principle, with the Calcutta Missionary Conference, but going beyond it in practice.

Dr. Perrone says, with his usual boldness, that Robert Fitz James, Bishop of Soissons, was the first who decreed otherwise, viz. in the celebrated case of the converted Jew Borach Levi, in the middle of the last century; to the documents concerning

which, and the hot controversy which it excited, I should be glad to be able to have recourse. You will find Dr. Perrone's ample references to them in vol. vii. of his *Loci Theologici*, p. 238. Indeed Dr. Perrone's whole '*Tractatus de Matrimonio*' would form an excellent groundwork for the investigation which I have proposed. But, in order to so using it, one should be able to refer to all the authorities which he quotes, and I need hardly tell you that, probably, not all the libraries in India could supply them for reference.

And now, having digressed so far from my list of cases, I will not resume them. The theme is a distressing one. And not the less so, when it is considered that it presents but one out of many practical difficulties in Missionary matters, with which our Church, in the present posture of affairs, seems as unprepared, as she is unable, to deal.

And this being so, I will beg you not to get impatient with me, if I lead you a long round before I get to the bright point of view of Missionary endeavour and achievement. You have enough of this in the published Reports with which the public is deluged, and my object is (what I understand your wish to be), to give you an honest matter-of-fact statement of things as they are. The process may be sad and weary, but my motto warned you from the first. Virgil's shade led Dante a long sad round, ere he introduced him to his Beatrice.

Believe me, yours very truly,

P.

LANDING OF EMIGRANTS IN NEW ZEALAND.

MR. EDITOR.—I was much gratified by reading, in your number of May last, an account of the labours of the Rev. Mr. Childs, amongst the emigrants who were embarked at Plymouth. Visits such as his to emigrant ships are sure to bear fruit. The words addressed to those who are about to leave the shores of England, the last words of farewell, it may be, which they will hear, must sink deep into many hearts. Some of those addressed may have had the benefit, in past years, of the counsel and friendship of their own clergyman, in their native villages. He may have approved of the step they were taking in emigrating; still both he and they must have felt, that one of the strong ties which bind man to his fellows was being violently severed, by their departure from their English home. They may have received from him his parting blessing, and also letters of recommendation to the Clergy of the district in which they are about to settle; and if the practice of giving such letters were

more common than it is, the labours of the Colonial Clergy would be considerably lessened; but many a weary month must elapse before these letters, if they have any, can be presented. A well-disposed emigrant will, therefore, derive much comfort from the visit of a Clergyman on board his vessel. It makes him feel that there is some one who cares for him, even now he has been transplanted from his own home. He takes this visit as an omen of good, as an anticipation of what he may hereafter meet with in his adopted land. But I will reserve for a future communication some observations on this subject, and on the profitable employment of time on the voyage; as the purport of the present communication is to send you an account of the manner in which—analogue to this leave-taking of Mr. Childs—emigrants are received in New Zealand by the Bishop of that country. The subjoined letter, from the pen of a resident, refers to the arrival of the ‘*Minerva*,’ and ‘*Sir Robert Sale*,’ with military pensioners on board.

“Imagine yourself, my dear ——, to be standing at my side, this *blessed* November morning (to us like the merry month of May in England), and look with me over our lovely harbour. There is the North Head, and there our noble Rangitoto, with its triple crown, the unfailing landmark for vessels entering Auckland Harbour. There is the ‘*Castor*’ man-of-war; the ‘*Inflexible*’ steamer; the French frigate which arrived yesterday; the ‘*Sir Robert Sale*,’ and ‘*Minerva*,’ with detachments of the lately arrived New Zealand fencibles on board. Further up the harbour is the ‘*Ramilies*,’ which also brought out soldier pensioners, and is shortly to proceed on her voyage. But I must not give you a regular shipping list, for it would fill a page to enumerate all the craft which are now anchored within two miles of the place where I am writing. The mosquito fleet of little coasters, partly owned by Maories, and partly by Europeans, amount in themselves to above sixty; and very well they look, flitting about with their butterfly sails.

“Our emigrants, whose arrival we have so lately hailed with pleasure, came out in the ‘*Ramilies*,’ ‘*Minerva*,’ and ‘*Sir Robert Sale*;’ the two latter arriving here after a prosperous voyage of ninety days, within twenty-four hours of each other;—a most remarkable occurrence, as they left, the one London, the other Cork, on the same day, and never sighted each other till they made Auckland Harbour. On Sunday last the Bishop performed divine service and held school on board both these vessels, attended by one of his Deacons, who is to have charge of the district in which the pensioners are located. The Bishop was

rowed by his Deacon, in a little dingy not twelve feet long; but his visit could not have been more acceptable had he gone in a coach and four;—the only coach which the Bishop possesses being, like that of the honest old laird, in the Heart of Mid Lothian, a four-oared gig. He found attentive congregations and well arranged schools on board, which speaks much for the care bestowed on the pensioners and their children; but there was no Chaplain on board either of these vessels; and I must here express the hope, that the day will soon come when no emigrant ship will leave the shores of England without a superintendent in holy orders. But I must return to my tale. The roar of cannon attracted me to the window, and thence I perceived the Bishop's whale-boat, manned by his Maori crew, all in their white jackets of Nottingham drill, alongside the frigate. The Bishop, doubtless, was leaving his card on the French commander, and the polite Frenchman returned it with a salute. It is rather strange that he is always saluted by a French, but never by an English man of-war; either we are less polite, or more economical.

“During the same visit to the window I saw the Bishop's schooner, the ‘Undine,’ and the ‘Marian’ cutter, alongside the vessels taking in their holiday cargo; the decks were thickly studded with girls and their mothers, and I saw through the telescope the boys' heads pop up every now and then from the holds. Soon after, the whale-boat, which the Bishop had sent to fetch us, dashed into our Bay, rowed by as fine an English crew as you ever saw, although they are all pupils in the English school. As we entered the creek, which leads up to the College landing-place, we passed a canoe full of English boys, being paddled up by the little Maori urchins of the College school. The girls had already been landed, with the exception of ten or twelve, who were waiting in the ‘Marian,’ anchored in the middle of the stream, until the boat should come to fetch them. Our steersman insisted on taking them up, and though we were pretty full before, (as the alternative appeared to be that they must be left by the ebbing tide upon the mud bank,) we packed them all in and scraped up the creek. The spot on which we landed had last year been partially cleared by some of the College students as a flower garden, and as the establishment has since been removed to the permanent buildings a mile distant, all its ornamental cultivation is there, and the rich flat near the creek is bearing a potato crop, for the supply of the schools. Still there is many a garden flower run wild, and upon these the merry little damsels rushed, like bees upon a bed of thyme, and each had soon a noble bouquet. On the faces of many of the elders of the party, care and sorrow had left their deep lines, yet I

hope that the kind treatment and comparative plenty which they will meet with in this favoured land, may have the effect of smoothing many a wrinkled brow; and although old Time will not turn his glass, though the sand still run on, yet many a mother will grow ten years younger, in appearance at least, when she sees a fair prospect of peace and happiness opening on her children. I was rather amused by a remark which one old dame made to me: she said, she thought at first New Zealand 'was a desolate place to look on,' and no wonder, 'for you know,' she added, (though I certainly did not,) 'what I gave up to come out here. I had an *illigant* grocer's shop at the back of Kinsale! But here there *do* be potatoes, growing just as they do in Ireland.' A mistake again; for we have, as yet, I am thankful to say, no potato disease; and long may we be spared such a visitation! for while the main dependence of the Maories is on their potato crop, its entire or partial failure would be attended by the most fearful consequences. Against such a calamity they are year by year better provided, by the general introduction of wheat cultivation.

"The joy and surprise of another was no less, at the sight of a College bee-hive. 'And there do be bees!' she exclaimed, 'the Lord bless the bees; and sure I was sorry to *lave* my bees behind me! and now bless them—there do be bees here.' This speech was made not in an irreverent way, so I have no scruple in repeating her exact words; her heart was gladdened by the promise of a swarm as soon as she should have a bee-hive to put them in. In this way bees have been already distributed far and wide through New Zealand.

"When the procession of children and their parents had passed through the pretty little copse which separates the land adjoining the creek from the spot on which the Bishop's party had been located for a year past, first in tents, and then in rush houses, a novel scene met their eyes. The large tent, which will hold 300 people, (a gift to the Bishop when leaving England,) was pitched on a level piece of ground, perfectly sheltered by a steep hill which rises to the northward of the nook, in which the creek I have mentioned terminates. Here a sight most acceptable to hungry folk, whether children or grown people, was presented to us. Temporary tables, in the regular triclinium shape, with the addition of a central table, were covered with dishes, containing the joints of a whole *beef*, killed for the occasion, and pudding to correspond, which was weighable and weighed by the hundredweight—not by the pound. The tent was carpeted by a greensward of most luxuriant clover, and the three poles tastefully decorated with wreaths of flowers, partly cultivated, partly wild ones, amongst which the noble white clematis was con-

spicuous. These decorations, amongst which a regal crown attracted particular attention, were the work of such of the College party as had not been engaged in the boating. When all were assembled, and grace duly said by the Bishop, hard work began. The clatter of knives and forks, and the under melody of the 300 pairs of jaws, made pleasant music to those who like to see children enjoy themselves. Their servitors had no sinecure. Amongst them I noticed the wives of His Excellency the Governor, of the Chief Justice, and Bishop, and many other neighbours and friends who had assembled to witness the entertainment given to these new-comers. All the children of the College and Tamaki schools shared in the feast; indeed the invitations were printed in the name of the school-children, addressed to the little strangers. Each child seemed to eat as though it had not tasted a morsel since leaving England, although their chubby looks contradicted sufficiently any such supposition. But all things must have an end—even the appetites of children; and the dinner concluded in regular City of London Tavern style, by the professional gentlemen, namely, the boys of the Maori school, led by their instructor in music, the Rev. A. G. Purchas, singing some of their most popular glees—‘Home to dinner,’ ‘The merry Christchurch Bells,’ ‘Ho! to the Greenwood,’ and some other airs, set to Maori words; they ended with ‘Rule Britannia,’ and ‘God save the Queen,’ to the evident amazement of the Pensioner dames, who exclaimed that they never expected to hear ‘savages sing such a tune as that.’ After grace had been said, the party adjourned to the College buildings on the hill. It was curious to see the procession winding upward, wreathing in long folds like a parti-coloured serpent. After our arrival on the hill, the College bell rang—it was a gift from the Rev. T. Whytehead, late chaplain to the Bishop, and was cast from the metal of the York peal; it has rather a cracked sound, and yet has always a pleasant tone to my ears, by calling to my mind the memory of the departed. At its summons, as many of the visitors as were able crowded into the little chapel, in addition to its usual occupants, the members of St. John’s College, Maori and European. The Bishop, from the altar, attended by his chaplain, read an appropriate thanksgiving service, of which the 107th Psalm formed a part: ‘And so He bringeth them to the haven where they would be. Oh, that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth to the children of men.’ These and other words of the same Psalm were so touching, that I observed more than one tear stealing silently down a face unaccustomed to such emotion. After the Psalm, the Bishop addressed a few words

of comfort, exhortation, and warning to the new settlers. His words came from the heart, and doubtless sank deep. The Bishop did not weary his visitors by a long service, but having given them his blessing, led the way into the College playing-field, and cricket, hockey, and running races, were the amusements in which the boys delighted, the 'Propria quæ maribus,' whilst simple catch-ball, and 'Here we go round the mulberry-bush,' were the 'cætera fœminea.' About four o'clock we all returned to the valley, and found tea laid out in the tent: 300 buns, a contribution from a friend, were very popular, specially when cut in half, with butter spread both thick and wide, and a stratum of honey deposited above. The Bishop, in his grace before meat, made an allusion to the land flowing with milk and honey, at which they had arrived. The honey was a present from the bee-mistress at the Paihia Mission station; the milk, a contribution from all the farmers round about, who sent it by gallons as their quota to the entertainment. Some of the old dames were rather of the humgrumptious order; one I overheard saying, that 'she never would have bothered herself to come so far in the boat, only to get a cup of tea;' desiderating, I suppose, some more potent beverage. She was immediately rebuked by her neighbour, 'Don't say so, I could sit here till morning to drink the *tay*, with the milk in it, out of a cup too, and from a *tay*-pot.' The College tea-pot, by the way, is almost as large as a watering-pot, serving usually for fifty or sixty tea-drinkers. The Governor, attended by several of the government officers, rode out at tea-time, and was much pleased by what he saw in the tent. Tea over, two fire-balloons, prepared by the Bishop's private secretary, Mr. B., were sent up, to the great amusement of the children. The entertainment of the day being now concluded, the word was given, 'Sir Robert Sale's, for embarkation.' Immediately a separation between the *Minerva* and *Salé* elements took place, as if by a chemical analysis, and although up to that time they had been 'mingled, mingled, whilst they might,' and the old goodies had been comparing notes of their respective voyages, each boy, girl, and woman, took his place at once.

"The tide, unfortunately, did not flow till very late—past eight o'clock. The interval was occupied by some in listening to stories, while others amused themselves in the College-room with a great swing which the Bishop had put up, holding six at a time. I and my party returned to Auckland in a little Scotch cart without springs, 'made comfortable' with fern instead of heather, and yet it was rather jolty as it went along the unmade road:—

'If you'd seen this road before it was made,
You'd lift up your hands, and bless General Wade,'

is applicable, with a little variation, to the New Zealand roads and road-makers. The 'wading' was done by those poor pedestrians, the Bishop amongst the number, who had to pass along these roads; when to any one else but his Lordship they would have seemed a hopeless slough of despond; and many a weary trudge he has had returning late on Sunday evening from divine service at Auckland; for the cart in which I rode, a wheelbarrow, and the gig aforesaid, with its Maori crew, are the only carriages which he possesses. He takes up his carriages, (*σκευῆ ἀναφέροντες*) as St. Paul did in his overland journey, by carrying his bundle on his own back.

"All were not, like ourselves, fortunate enough to get home that night, for owing to the tide, and the fewness of the boats, it was nearly midnight before the last party got off; and then many remained asleep in the barn. The ladies had not come prepared to stop the night, and so there were many curious substitutes for nightcaps. The bed was huger than that of Ware, being the thrashed straw with which the floor of the barn was littered.

"It was necessary to get them all to lie with their heads to the wall, and their feet inwards, in order that a sail might be drawn over them; but some of the party were so tired, that they had fallen asleep before the arrangements for the night began, and no amount of shaking could induce them to move; 'Where I be'es I be'es, and where I be'es I will be,' was the answer returned by one woman, when requested to move a little farther. The first part of the sentence was a truism, the second not particularly polite; however, some excuse must be made for a tired woman five-fourths asleep, and sleeping too on shore, and without rocking, the first time for near four months.

"It was past two before the tired rowers came back. The first boat's crew who got home, ate all the contents of the larder for their supper; and the Bishop had nothing left for it, but to sit up till three in the morning frying rashers of bacon over a small fire, for his weary and hungry crew."

Should this narrative be acceptable to your readers, I shall be happy to forward for your next number an account of the settlement of the pensioners in the villages prepared for them. The plan has been matured upon sound principles, and the latest accounts received from New Zealand speak well of its progress.

I remain, Sir, your obedient servant,

M. A. M.

COLONIAL LIBRARIES.

MR. EDITOR,—A letter in a former number about colonial libraries induces me to trouble you with a few observations on the same subject.

I have for the last five years held the situation of librarian to a Colonial Bishop, *in commendam* with various other equally lucrative employments. Through the liberality of private friends, and the munificence of the University of Oxford, the Bishop of —— left England in possession of a library, such as a casual visitor would not expect to find at the antipodes. The library itself, indeed, is not yet built—I mean the material fabric of brick and stone, (that, as librarian, I hope will come in time)—but we have what is indeed the soul of a library—BOOKS; and through them the spirits of the mighty dead are present with us, in a land where every thing else is new, just as they are with students in the old country.

Strangers, when they visit us, are invariably much struck by the sight of the goodly rows of standard works with which two small-sized apartments are lined, at present occupied by the Bishop, but destined, eventually, to be rooms for college students. In addition to those books which the Bishop took out with him, he has from time to time received many presents from England. But there are still many desiderata. These, I trust, will be gradually supplied, so that our library as soon as possible may be in good working order.

I have brought with me a catalogue of the books, which, when fairly transcribed, will be deposited at Mr. Darling's clerical library, Little Queen-street. To it will be appended a list of our wants. As these books are given, the title will be erased from, I trust, a rapidly decreasing list, so that any person inclined to be a donor will be able to learn what will be the most acceptable gift.

I shall take the liberty of forwarding to you a list of some of the books which we particularly require; and I doubt not but that these wants will be as liberally supplied as our more important needs have hitherto been. Would it not be a good plan if catalogues of all the diocesan libraries were deposited in some one central place? This, surely, would much facilitate the filling up of the gaps, which without doubt at present exists in others, as well as in that with which I have had to do. It would enable our kind benefactors to send the right books to the right places. One suggestion I would ask leave to make. Would it not be of advantage to the givers of

books and the receivers of them, if some bookseller were appointed by the Colonial Bishops to receive from their friends in England those books which they want for their libraries? Books not appropriated by the donor to any particular library, but allotted to the purpose in general, might be sent to his house, and then distributed amongst the different dioceses by some one authorized to be '*the Biblical Apportioner.*' Would it not be a pity to trouble the Society for the Propagation of the Gospel with this agency, as your correspondent proposes to do? There is already enough business transacted at the offices, Pall-mall, without adding that of superintending an old book-stall. '*Ne sutor ultra crepidam*' is a fine old motto, and if a shoemaker should stick to his last, surely the supply of books in our Colonial libraries had better be put into the hands of some *one* bookseller, not as profitable business to himself, but as an useful service which he is glad to render. And where could a more central situation be found than the clerical library belonging to Mr. Darling, Little Queen-street, to say nothing of the character of its founder and possessor?

I remain, Mr. Editor,

A COLONIAL LIBRARIAN.

MISSIONARY SCHOLARSHIPS.

THE great importance of a special system of education for our Colonial Clergy generally, and more especially for those who are to act as Missionaries to the Heathen, has never yet been fully appreciated by our Church; and it is probably owing to the recent foundation of a College for Missionaries at Canterbury that the subject has now taken a deeper hold upon the minds of Churchmen. Perhaps this is not the least advantage of the institution itself, that it is calculated to give an impulse to the cause of Christian Missions, by encouraging a preparatory education for those who desire to devote themselves to the work of the Ministry in the Colonies. In this respect the new College at Canterbury, even before it is opened for the reception of students, has not been altogether without fruit. Already the subject has been taken up in Leicestershire. In anticipation of the opening of St. Augustine's, the following plan was brought forward at the County Anniversary of the Society for the Propagation of the Gospel, held at Leicester on the 10th of August, 1847; the Bishop of the Diocese in the chair.

"That, in order more effectually to carry out the objects of the last resolution, viz. a due supply of Clergy to preach the pure Word of God,

and to minister the Sacraments of God's Grace among our Colonial population,—it is expedient that the following plan be adopted, subject to such modifications as may hereafter be deemed advisable.

“ Plan for increasing the efficiency of the Leicestershire Branches of the Society for the Propagation of the Gospel in Foreign Parts.

“ 1. Four studentships to be founded at the New College for Missionaries at Canterbury.

“ 2. The students to be elected exclusively from schools within the County of Leicester.

“ 3. The amount of their expenses (estimated at 35*l.* per annum each) to be defrayed out of a special fund to be raised by donations and subscriptions in connexion with the Deanery Societies of the county of Leicester for the Society for the Propagation of the Gospel. The donations may be paid by instalments in four years.

“ 4. Two probationary studentships to be in like manner founded.

“ 5. Two probationary students to be youths between 16 and 19 years of age, and to remain at some approved school for two years, receiving during that period from 10*l.* to 15*l.* per annum, towards their educational expenses.

“ 6. At the end of two years the probationary students, if approved, to be elected to Canterbury.

“ 7. The special fund to be applied partly to the present maintenance of students and probationary students, and partly to the endowment of studentships.

“ 8. A Committee to be appointed, to be called ‘The Committee for Missionary Students from the County of Leicester,’ who shall take the necessary steps for bringing this plan into operation: the Committee to consist of the Lord Lieutenant of the county, the Lord Bishop of the Diocese, the Members of Parliament for the county, the Archdeacon of Leicester, the Rural Deans, and the County and District Secretaries of the Society for the Propagation of the Gospel.”

The Venerable the Archdeacon of Leicester moved the adoption of the plan, and was seconded by Edward Dawson, Esq. one of the leading gentlemen of the county, who observed that “the special fund proposed to be established, was precisely one which they would be able to identify throughout the world; they would identify the application of their subscriptions in the person of some deserving youth, whom they had seen grow up and come to ripe and useful manhood under their own eyes.”

One main feature of the above proposal is, that it is not merely a plan for the support of students, and the endowment of studentships at the College at Canterbury, but that it contemplates a previous preparation. It seeks to awaken a Missionary spirit among those youths who under ordinary circumstances would be just going out into the world to seek a living in secular employments. It offers to them some assistance towards their education for two years longer, with the prospect

of a full studentship at the expiration of that time. It directs their thoughts for a long time previously to the subject of Missions; and it may be anticipated that in fixedness of purpose, no less than in mental and intellectual discipline and attainments, they will go to Canterbury better prepared than they could otherwise have been.

Soon after the foregoing plan was adopted, the Committee circulated a statement through the county, in which the object of it was declared to be twofold: "First, to supply a well-trained and effective body of men as Missionaries, through the instrumentality of the new Missionary College at Canterbury; and, secondly, to rouse and maintain a Missionary spirit among the middle classes of this county, by offering to young men, who may be elected from any schools within the county, an opportunity of devoting their powers to the holy work of the Ministry in foreign lands."

The result is, that donations have been already obtained to about 620*l.*, and the annual subscriptions exceed 90*l.* The Duke of Rutland headed the list with a donation of 100*l.* and 10*l.* a year; and the Bishop of the diocese, the Archdeacon, Earl Howe, and several of the county gentlemen, have contributed liberally. A beginning has, therefore, been made, with every prospect of ultimate success.

In the Report read at the County Anniversary held at Leicester on the 8th of August last, it was stated, that "as soon as it was known that the day of the consecration of St. Augustine's was fixed, it was thought right to call a meeting of the Committee appointed at the last anniversary, and also to invite applications from young men anxious to avail themselves of the special fund. The Committee met on the 22d June last, with the Ven. the Archdeacon in the chair. One application for a studentship was received from Mr. Robert Hutton, aged nineteen, then, and still, at the Grammar School at Appleby, under the Rev. Mr. Mould. Satisfactory assurances of his moral, religious, and intellectual qualifications were given by Mr. Mould, and Mr. Hutton was elected a student, subject to his approval upon examination at Canterbury." It was also stated that examiners of probationary students had been appointed, and rules adopted to guard, as far as might be, against the students availing themselves of the assistance given by the special fund, and then declining the work to which they were pledged.

It is an encouraging circumstance that the election of a student from the Grammar School at Appleby has excited a considerable interest among the other lads of the school, and, indeed, in the neighbourhood generally. Nor has the plan been without its influence elsewhere, for a donation intended for the

general purposes of the College at Canterbury was, after a perusal of the Leicestershire plan, *doubled*, with the view of endowing a studentship.

It would be well if the plan of endowments could be extended to other counties. We might thus hope to make the College of St. Augustine more widely known, and extend its benefits to many earnest and zealous young men, against whom an entrance to the ministry of our Church is now practically closed.

ROMAN CATHOLIC BISHOPS IN THE COLONIES.

IT may be desirable to place on record in the *Colonial Church Chronicle*, as in a convenient place of reference, the following circular addressed to the Colonial Governments:—

Downing Street, Nov. 20, 1847.

“SIR,—My attention has lately been called by the Lord Lieutenant of Ireland to the fact, that the Prelates of the Roman Catholic Church in the British Colonies have not hitherto, in their official correspondence with the Governor and authorities, been usually addressed by the title to which their rank in their own Church would appear to give them a just claim. Formerly there were obvious reasons for this practice; but as Parliament has, by a recent act (that relating to charitable bequests in Ireland), formally recognised the rank of the Irish Roman Catholic Prelates, by giving them precedence immediately after the Prelates of the Established Church in the same degree—the Roman Catholic Archbishops and Bishops taking rank immediately after the Protestant Archbishops and Bishops respectively—it has appeared to her Majesty’s Government that it is their duty to conform to the rule thus laid down by the legislature; and I have accordingly to instruct you, hereafter officially to address the Prelates of the Roman Catholic Church in your government, by the title of ‘Your Grace,’ or, ‘Your Lordship,’ as the case may be. Parliament not having thought proper to sanction the assumption by the Prelates of the Roman Church in Ireland of titles derived from the sees which they hold, a similar rule will be followed in the Colonies; thus, for example, the Roman Catholic Prelate in New South Wales will be addressed as the ‘Most Reverend Archbishop Polding,’ and in Van Diemen’s Land, as the ‘Right Reverend Bishop Wilson.’

“I have, &c.

“GREY.”

Review.

Report of the Society for the Propagation of the Gospel, 1848.

It is the usual fate of Reports to be cast aside as dry, matter-of-fact statements, supposed to contain little that is new, to be little more than comments on a balance-sheet. Nevertheless, they are well deserving of our attention. The Reports of our great Societies are, in truth, the authentic, and the *only exposés* of the Church's operations in great fields of labour, and will be referred to hereafter as historical records, not the less trustworthy because they preserve a freedom from transient appeals to the feelings, or from any exaggerated estimate of a year's proceedings.

We have just received the 146th Report of the Society for the Propagation of the Gospel, that for the present year, and would willingly rescue it from the fate above-named. Those who feel an interest in the advance of the Church of God, will find their time amply repaid, as they read, from *twenty-one* foreign Dioceses, the same testimony to a firm and steady activity prevailing in all our Missions and suffragan Churches. One after another, the Bishops point out the advance that is made; they tell us of fresh churches consecrated, fresh Ministers ordained, fresh Missions established; and, we must also add, fresh congregations demanding spiritual help.

It is gratifying to find how much the colonists are disposed to do for themselves; still, says the Bishop of Fredericton (p. 1.)—

“Much more is wanted. There are *several entire counties* without a single Clergyman. One of my Clergy has a district of 120 miles to travel over, with two churches; another has ninety miles, with three churches. * * * * ”

“I could, with great advantage, had I the means, employ two travelling Missionaries. Our Church Society would give 50*l.* a-year to this object; it already gives 500*l.* to the partial support of ten resident Missionaries; but I could send the travelling Missionaries where, at present, no resident Clergyman could be supported by the people, and where the ministrations of our Church would be acceptable, and are seldom heard. If I could even obtain support for them for five years, it would be a service of incalculable good.”

Again, the Archdeacon of Madras writes thus:—

“Most earnest and unceasing must be our appeal to England, to send us men competent not only to carry on this great spiritual warfare, but even to maintain our present position; which is threatened by the combined hosts of those who preach another Gospel, no less than by the votaries of idolatry and Mohamedanism.”

Or take, once more, the following words of the Bishop of Capetown:—

“I have received applications of a similar nature (*i. e.* for Clergymen) from several other parts of the Colony, and have already fixed the future destination of every one of the fourteen Clergy or Catechists whom I engaged while in England, and have written to request that six more may be sent out; and, had I the means of supporting them, I have no doubt that I could dispose of a great many more. Efforts are being made in fifteen places to erect churches, and a great desire exists for increased Church education; indeed, at present, there are very few places in the Colony where Church schools exist.”

From passages such as these, we feel bound to say one word respecting the Society itself. We find in the Report, throughout, notices of its pecuniary supplies to the Colonies being withdrawn or diminished. We do not regret this, because it exercises a wise policy in endeavouring to throw, *as much as possible*, the maintenance of the Church on the colonists themselves. But we do regret to see, that still nothing like adequate support is given to the Society to *extend* its operations, and meet sudden emergencies. We say deliberately to the laity, When will you understand the duty, the policy, of founding on a right and religious basis our Colonial states, and learn the true charity of supplying our emigrant population with the means of worshipping, in their exile, the God of their fathers? We say still more earnestly to the Clergy, When will you feel how closely the Churches of the Colonies, and among the heathen, are identified with our own, and how much, *within, it may be, a very short time*, we shall have to look to the well-ordered Churches abroad for support and sympathy with ourselves at home? We second, strongly, the appeal of the Society, with its meagre 48,000*l.* per annum, to the Clergy to form Parochial Associations in their parishes. They may be assured they will find the benefit of it, —much more than will compensate the trouble which, we fear, really checks this performance of their duty. We urge them to move in this cause, and we repeat the words of this full and earnest Report, “that on the timely supply of the means of education and the ministrations of religion to the rising settlements of our Colonial empire, may, under Providence, depend the future temporal and eternal well-being of many nations of the same blood and language as ourselves.”

Colonial, Foreign, and Home News.

NOVA SCOTIA.—*King's College*.—Dr. M'Cawley has recently founded an annual prize, the interest of 100*l.* sterling, to be appropriated every year to the undergraduate who shall pass the best examination in the Hebrew language.

New Churches.—A correspondent of the *Church Times*, gives an account of the Bishop's recent visit to the parish of St. John, Lower Sewiacke. Trinity Chapel, and a burying-ground adjoining, were consecrated in the presence of a large congregation. Twenty-three persons, old and young, received confirmation. The Bishop went on to the River John, to consecrate another new church there.

National School.—On August 20th, the Bishop preached in St. Paul's Church, in behalf of the National School. The sermon contained the following details concerning the history of the School, which will be found interesting to all who find pleasure in tracing the progress of true religion in the Colonies.

“More than thirty years have passed away since the establishment of this Institution, in close neighbourhood and in closer union with our Church. Some of those who are now listening to me, who, alas! form but a small remnant of the friends who first aided the undertaking, will recollect the occasion. After the Madras system of education had been well tested, and its well proved merit led to its adoption as a national system in England, in union with the Established Church, it was thought by some of us, that its introduction here would bring our people a portion at least of the benefit which it was dispensing in the parent kingdom. Application was accordingly made to the benevolent *Society for the Propagation of the Gospel*, to whom chiefly, as is well known, we are indebted, under God, even for the existence of our Church on this side of the ocean, and they readily undertook to provide for the full instruction of any masters or mistresses of schools who should be sent from hence for the purpose. No fit persons, however, were inclined to go. The Society then provided for the complete instruction in the system of an able Missionary, whom they were sending to this Diocese. On his arrival he visited several schools, and offered to give to the masters the knowledge he had obtained. But so little was known of the system here, that few cared for it, and some of the best schoolmasters were opposed to any change of system. The *Society* in England were then prevailed upon to send at their own expense, and to support for some years, a well trained master, who had been selected for the organization of schools in that country, wherever any particular difficulties were opposed to them. An opportunity was thus afforded for a practical exhibition of a Madras or National School in this place. It was opened with sixteen scholars, in the loft of a small storehouse. It soon gained favour, the numbers rapidly increased, religion was so happily blended with all the instruction of the school, and in such engaging harmony with the teaching of the Church, that the friends of the school increased in number as rapidly as the scholars. The need of a spacious building quickly became evident, and a noble resolution was formed, under many discouraging circumstances, to obtain

it. It was a time of great worldly prosperity, indeed, but of still greater expense, and neither site nor building could be procured but at a very heavy cost; 1200*l.* were quickly subscribed, and 1000*l.* of that sum were collected in one week. It is due to our brethren to state, that many persons contributed who were not members of our Church, and many of these sent their children to the school. The legislature also gave a liberal assistance; and we were aided by noble gifts from England. Thus a building was erected, but at more than double the expense which would now be required, and the number of scholars soon amounted to 400. In this school several thousand persons have received a sound and useful education, with a knowledge of Divine things, which, let it never be forgotten, was the primary object of the undertaking."

CANADA EAST.—*Episcopal Visitation.*—The Triennial Visitation was held by the Rt. Rev. Dr. Mountain in the parish church of Montreal on the 5th of July. Present sixty-three Clergymen. The Bishop delivered a charge.

Diocesan Church Society.—The Annual Meeting was held in the evening of the same day, and was largely attended. The Rev. Dr. Mackie presided. The Report was read by the Secretary, the Rev. A. W. Mountain, B. A. The Society is in a prosperous condition. The funds received are greater than the amount raised the previous year by upward of 230*l.* Several addresses were delivered.

Grosse Isle.—A correspondent of the (Nova Scotia) *Church Times*, writing to suggest the propriety of intercessory prayer for "our brethren¹ who are brought into contact with the fever at Grosse Isle," observes, "I think that we have also cause to rejoice, that God has put peculiar honour on our Church by the fact, that though numbers of Protestants of other denominations languished on the bed of sickness and death at Grosse Isle, during the last fearful season, the Clergy of the Church of England alone volunteered to convey to them the comforts of the Gospel, and direct their dying eyes to Jesus the Saviour of sinners."

It deserves to be distinctly recorded that the services of these Clergymen were voluntary and gratuitous. We are sorry to observe, from the *Quebec Mercury*, that an attempt has been made by a dissenting periodical to rob them of the credit which is due to their memories in this matter.

Condition of Emigrants.—The (Toronto) *Church* contains a forcible illustration of the miseries which so often result from our ill-regulated system of emigration.

"The following touching letter was evidently written under misconception of the nature of an advertisement which lately appeared in our pages. We publish it as exhibiting a graphic unvarnished picture of hardships and sorrows but too frequently experienced by emigrants from the mother country. The letter is printed *verbatim* :

¹ Our readers will remember a brief account in our last number, page 113, of the death of the Rev. W. Thompson, the sixth Clergyman whose life has been sacrificed there.

“ ‘ Cobourg, June 28, 1848.

“ ‘ DEAR MADAM,—I write these few lines to you, hoping my expectations won't fail. I got, on a part of *The Church* paper, this morning, an advertisement which I intend to answer, but fear it is too late. I now intend to tell you, ma'am, my story. My dear father and mother left Ireland on the 10th of May, year 1847, with seven children. After two weeks' sail, they both took fever, and after eight days' illness my dear father died. My dear mother was then getting better; but seeing us orphans, and herself a helpless widow, she died the next day of a broken heart. Two weeks after this my eldest sister and me took sick, so we landed at Grosse Isle, sick and friendless: but I hope that God have been our guide. Five of us was sent to the hospital, and two more went to Quebec, and after being there one week my oldest sister died. I then felt worse, being oldest, and left with the care of the rest. Four of us left the Island well, but when we got to Quebec we found our sister in the hospital sick and little brother well; so the Minister and doctor told us they would do the best they could for her, and so they sent us away, saying they would send her after us when she got better. So we came on to Cobourg; but before we got there we had another trial to come—my little brother, nine years old, fell off the boat and was drowned. So four of us got up safe to Cobourg. After being one month, we got an account that our sister was dead. We are all well now, thank God. I am living with an English gentleman, the name of Doctor ———, seven monthis as house-maid, and on the third as nurse, 15s. per month; out of which I paid 12s. 6d. per month for my poor little brother all winter, but now I pay but 10s.—for my two little sisters are not able to earn more than their board and clothes. I was once happy, and did not know what trouble was, but now must drink the bitter cup of sorrow. My little brother William, which is now seven years old, is a strong healthy child, thank God, and is at school, and is coming on well. He had once a comfortable home and affectionate parents: as it was God's will He is able to raise him up one who would be as one to him—as Christ said, God is able of the stones to raise up children to Abraham. I send you a letter enclosed in this from the Minister of the Parish in which we lived. I will be impatient waiting for your answer. If you want to know about us, the Rev. Dr. Bethune, of Cobourg, can give us a recommendation. I hope my bad writing and mistakes will be excused, as you may guess it was with a sore heart I wrote it, and tearful eye I wrote this.”

CANADA WEST.—*Ordination and Confirmation.*—An Ordination was held by the Lord Bishop of Toronto, in Christ Church, Hamilton, on Sunday, July 30, when *ten* gentlemen were admitted to the Holy Order of Deacons, and *five* Deacons were advanced to the Priesthood. Seven of the newly-ordained Deacons have received appointments as Missionaries, in which laborious office four of those ordained Priests are found. In the evening, the Bishop confirmed seventy-five persons. On Monday, a deputation from the congregation waited upon the Bishop with an affectionate and cordial address, to which the Bishop replied in appropriate terms. A chapel of ease is about to be built

at Hamilton, and measures are in progress for the enlargement of the parish church. The Bishop, in his reply, suggested the erection of a new church, in magnitude and style commensurate with the growing wealth and importance of Hamilton. The Bishop returned to Toronto the next day, and expected to commence on the following Saturday his visit to the Manitoulin Island, and the Sault St. Mary.

Mr. Justice Jones.—The *Church* contains an affectionate memorial of this gentleman, distinguished in the Province for his loyalty and attachment to the Church. He expired suddenly on July 30th. His father was amongst the self-devoted exiles from America at the close of the late war. Mr. Jones himself was, in early life, one of the numerous pupils of the present Bishop of Toronto, who have since attained eminence. He was for the last twelve years Judge of the Supreme Court. His services in the war of 1812, and in the outbreak of 1837, were very valuable.

Bay of Quinté.—Perhaps many of our readers will recollect an interesting account of Mr. Hill, the Mohawk Catechist, given in the lately published '*Annals of the Diocese of Toronto,*' page 144 *et seq.* We regret to find in the columns of the *Church*, the following announcement respecting his eldest son and successor:—

"Mr. Isaac J. Hill, late Catechist to the Mohawk tribe of Indians, died at the Mission, Bay of Quinté, on Monday, the 24th July, of confluent small-pox. The deceased, who had attained the age of thirty-two years, had for some time been in the employment of the venerable *Society for the Propagation of the Gospel in Foreign Parts.* He was a young man of great amiability of character and sincere piety. His enterprising and benevolent disposition, coupled with his attainments in religious and secular knowledge, gave him a commanding influence among his brethren, which he seemed earnestly disposed to exert for their benefit. He died deeply regretted, not merely by his tribe, but by an extensive circle of friends and acquaintances, among whom may be numbered the respective officers of the Indian Department, and a number of the Clergy, whose esteem he had won by his pleasing manners and his useful blameless life."

CAPETOWN.—The Archdeacon of Albany, in the Diocese of Capetown, (Ven. Nathaniel James Merriman,) and the rest of the Albany Mission, sailed from Gravesend in the '*Gwalior,*' on Sunday the 27th of August. The Mission consisted of the Archdeacon, the Rev. H. M. White, Fellow of New College, Oxford, the Rev. George Thompson, — Andrews, M.D., Messrs. H. Tempest Waters, J. Baker, and T. Henchman, Catechists. Mr. White, we believe, goes for three years. Divine service had been celebrated on board, between decks, and it was gratifying to see the emigrants coming out of their berths to join in the service of God before their departure to another land. A more orderly and attentive congregation seldom meets together.

MADRAS.—*Archdeacon Shortland's Letter.*—The able and zealous Archdeacon has addressed a letter to the Clergy and laity of this Diocese, containing some of the results of his late visitation in the north of the Presidency, as far as Kamptee and Jaulnah. After

noticing the solitary condition of the single Mission, established between Bangalore and Kamptee, he proceeds to call attention to the *English* stations and out-stations, the number of which, throughout the Diocese, amounts to "nearly 100, while there are seldom more than twenty Chaplains to fulfil the Ministry thereof, one-third of the thirty Clergymen on the present Madras Establishment being generally absent on sick leave or furlough. The utter insufficiency of such a supply of Pastors is self-evident. In our largest stations even, the number of Clergymen is inadequate to the duties of their principal congregations, so that the public services may be conducted, the various hospitals properly visited, the schools effectually superintended, and the "sick and whole" duly encouraged, admonished, and guided in the way of peace as circumstances require; and how much greater must the want of Clergymen appear when it is considered that they are called to visit the out-stations of their districts, some of which are distant 50, 100, and 150 miles from their residence—that from such a station as Secunderabad, one of the Reverend Chaplains is absent every Lord's day in visiting the adjoining stations of Bolarum and Chudder Ghat, and that even so overwhelming a charge as that of Bangalore is constantly left with but a single Clergyman. But if the number of the *Clergy* is insufficient, equally great is the destitution of *church* accommodation, even in our largest stations. In Bangalore, notwithstanding its four services in the Church, there have hitherto been fully 300 persons without the means of attending public worship even once on the Lord's day. At Bellary, the principal part of the congregation is now two miles from the church, and many, especially the women and children, are thus effectually prevented attending divine service. At Secunderabad, the church is utterly incapable of accommodating half the Christian community, and its distance from the farther parts of the station is such as effectually to deter the indolent and indifferent, as well as the infirm and delicate, from seeking the courts of the Lord's sanctuary. At Kamptee the church is spacious, but its distance from the extremities of the station is a serious obstacle to the attendance of many within its walls, at least with that regularity which the spiritual necessities of fallen creatures urgently require, especially in a country where all things combine to render the soul more than ordinarily regardless of its eternal destiny. At Jaulnah alone, there is a neat and well arranged church, sufficient for the accommodation of the Christian inhabitants, and conveniently accessible to all.¹

"With respect to *schools*, speaking of the *principal* stations, I am not aware that there is any serious deficiency in *number*,

¹"At Jaulnah, however, there is the painful spectacle of a Romish place of worship under construction, immediately adjoining the station church. This building, it appears, was originally purchased by the Protestant congregation for its own public worship, but subsequently presented to the American Mission, from which it has, unaccountably, passed into the possession of the Church of Rome. Does not this convincingly establish the necessity that every church, and all similar property, purchased or built by subscription, should be carefully and legally secured from such perversion? Already has the expectation of an early occupation of the beautiful church at Bolarum been indiscreetly uttered by agents of the Church of Rome, and however absurd this may now appear, that which has been so secretly and successfully effected once, may doubtless be accomplished a second time."

but they urgently require superior, and more energetic teachers—teachers *trained* for the responsible and important duty of communicating a religious education, as well as useful secular learning—teachers who are not only duly instructed and animated by zeal themselves, but who are able to impart the knowledge they possess to others. Such teachers we do not possess, and the Schools therefore are *generally* in a languishing and unsatisfactory condition.

“I have hitherto referred to the *principal* stations, the advantages of which are comparatively great. Of the smaller, or subordinate English stations, the religious state is far less satisfactory, and instead of an *insufficiency* of *Pastors, churches, and schools*, I must here speak of what amounts almost to *destitution*. It is indeed true that the out-stations are in many cases faithfully and self-denyingly visited by the Reverend Chaplain of the district, but this is not done without serious injury to the principal stations, which are temporarily deprived of their Pastor’s presence and ministrations; and how little, humanly speaking, can an annual, or half-yearly, or even quarterly visit avail! It is true also that, in comparison with former times, a most happy change has taken place, so that, in not a few of the out-stations, pious members of the congregation are now found reading the beautiful Services of the Church, and suitable sermons, under the direction of the District Chaplain; but there is seldom any building set apart for the worship of Almighty God, or a school as satisfactory even as those at the larger stations. These efforts also are partial and desultory, and the sad effect of a protracted residence in such circumstances is but too apparent, in a fearful indifference to divine things—forgetfulness of God—desecration of the Sabbath—and disregard of public worship and sacred ordinances, which it is unspeakably grievous to witness, and the termination of which it is awful to contemplate. Such, alas! is the painful experience of every Minister who finds among his flock those who have, for any length of time, been placed in a position so injurious, not to say destructive, to the spiritual life. How have the hopes of many a pious parent been thus annihilated,—the love of those who did run well waxed cold,—and the religious impressions of early youth vanished as a morning dream!—yea, how has the holy name by which we are called been blasphemed amid such scenes, even by the Heathen, and much more by the Mahomedans,¹ who, after their fashion, as far as the *external* duties of religion are concerned, are a religious people!”

After adverting to the establishment of the two Diocesan Societies, (noticed in our last number, page 118), the Archdeacon says:—

“I entreat, therefore, the aid of every faithful Minister, and every pious member of the Church, and I may add of every Christian philanthropist, to assist in this ‘work of faith and labour of love.’ Through the blessing of God on the zealous labours of our Missionary brethren,

¹ “I have been struck by the readiness with which Mahomedans of respectability converse on the subject of religion, themselves introducing it, and expressing a wish to be informed of the doctrines of Christianity, affording, as it appears to me, no little encouragement to the Clergy in the northern parts of the Diocese to acquire a competent knowledge of the Hindoostanee language. I had cause deeply to regret my own stammering tongue, in conversing with the respectable Mahomedans whom I met in the Deccan.”

a wonderful improvement and extension of our *Missions* has been accomplished during the episcopate of the present Bishop of Madras, whose efforts, both in this country and since his return to England, for the extension of the Redeemer's kingdom, have been unceasing, and I anxiously trust these Missionary labours will still be carried on in prayer and faith, with continually increasing diligence and zeal in dependence on Him who alone can "give the increase," but the time has surely come, when we must *also* direct our earnest and prayerful attention to the provision of, at least, *equal*¹ religious privileges for our English stations."

Respecting the efforts of Romanism in Madras we learn that—

"The agents of the Church of Rome are crowding into the diocese from all sides. Within the period occupied by my journey from Secunderabad to Kamptee and Jaulnah, and my return to the former place, a 'Vicar Apostolic,' with several additional assistants, had arrived, and a 'cathedral,' apparently more spacious and imposing in its appearance than the station church of Secunderabad, is rapidly hastening to completion. In Southern India, where there is one Clergyman of the reformed and scriptural Church of England, there are often several ministers of that Church which proclaims 'another gospel,' with, probably, a Bishop at their head. Little doubt indeed can be entertained that every station, including even those places which receive merely an annual, or half-yearly visit from an *English* Clergyman, will, at no distant period, have a resident *Romish* Priest. What course, then, ought we under such circumstances to pursue? Is it consistent with wisdom to close our eyes to this danger? On the contrary, are we not called by every consideration to exert ourselves, while there is yet time, to counteract it? and how shall this be effected, but, in dependence on the Divine blessing, by imitating, if not surpassing, the zeal manifested not only by the Priests, but by the well-trained *members* of the Church of Rome?"

After pleading for the extension of sound education, and pointing out the most eligible spots for the future exertions of the *Additional Clergy Society*, the Archdeacon concludes by calling for the earnest prayers and co-operation of members of the Church.

CHINA.—*American Mission at Shanghai*.—Bishop Boone, in a letter, dated March 14th, says, "I trust my health is much better. * * * I now, for the first time since my attack more than a year ago, begin to indulge hopes of recovery."

Happily the Rev. Mr. Syle had made sufficient progress in the acquisition of the language, to qualify him to take the Bishop's place in preaching to the native congregations in the Mission chapel. The attendance, which at first sensibly diminished when the Bishop ceased to officiate, has again been increasing, and there are now from 150 to 200 persons present at the services.

¹ "The number of Missionary Clergy of the Church of England in this Diocese is more than *double* that of the Reverend Chaplains, and their machinery in carrying on their all-important work, in Catechists and schools, in Church Building, Book and Tract, and Poor Funds, is most systematic and complete, and worthy of imitation."

IONA.—To most people this island is known only as an historical name. The Episcopal Church of Scotland has, however, lately shown itself here in the true character of a Church—as an unbroken link connecting the memories of the past with the actual life of the present. We learn from the *Glasgow Constitutional*, that Divine service has been celebrated by a Scottish Bishop in the ruined cathedral at Iona.

On the 8th of August, the first synod of the united dioceses of Argyll and the Isles, was held at Oban, under the presidency of the Bishop, Dr. Ewing. On the following day (Wednesday) after Morning Prayer, the Very Rev. Dean Hood preached a sermon in aid of the Scottish Episcopal Church Society. On Thursday, the Hon. G. F. Boyle, who was present, having placed his yacht at the disposal of the Bishop and Clergy, the greater number of those who remained in Oban sailed with the Bishop to Iona. On landing there, they were joined by a large party from the steamer, which at this season visits Staffa and Iona, from Oban, and the whole of them proceeded to the ruins of the ancient cathedral, where Divine service, according to the rites of the Episcopal Church, was once more celebrated, after the lapse and silence of ages. The Very Rev. the Dean read the Litany, and the Bishop preached from the words, “Behold the Lamb of God that taketh away the sins of the world.” In the course of the sermon he showed how its faithfulness to this doctrine had raised the island they were treading, from its unknown and desolate state, to be one of the most illustrious spots in Western Christendom, during the sixth and some following centuries; and how the abandonment of the doctrine which had thus raised it to distinction had brought it to the condition in which they now beheld it. Of its restoration to its pristine glory, the Bishop went on to say, a strong belief is entertained in the Highlands; and here, turning to one of his Clergy (the Rev. Mr. Mackenzie, of Durar), the Bishop begged him to recite some Gaelic sayings, and explain them to the congregation, which the reverend gentleman did. The Bishop then concluded in words to this effect:—“We have come, grasping the staff and occupying the seat of ‘Columba of the Isles,’ successors to his office and ministry. To this island we have come, as Bishop, Dean, and Clergy of the Isles, to reverence, here, at the fountain of Christianity in the West, the glory of God in His saints; and we have come humbly expecting that the same Divine power which was once so abundantly vouchsafed, may again be abundantly poured forth, as in this place, and at this time, on those who are successors in the office of the glorious and mighty dead, now lying unknown and undistinguished beneath our feet, but well known, and, we hope and believe, gloriously manifest in the presence of God.”

The service concluded with the apostolic benediction. Besides those who accompanied the Bishop and Clergy, there was a considerable concourse of the natives of the island, who behaved throughout with much reverence and attention, uncovering their heads, and kneeling with the greatest decorum and pious feeling. We understand that the Bishop’s Charge, and two sermons, with the detailed proceedings of the synod, are to be published for the benefit of the *Highland and Island Episcopal Fund*.

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

NOVEMBER, 1848.

HINTS ON CATECHIZING.

THE care with which the candidates for baptism, in primitive times, were prepared for admission into the Church, is perfectly notorious to every one but moderately conversant with Christian antiquity. The very name assigned to persons so under preparation, sufficiently indicates the manner of their training. They were called *Catechumens*; that is, individuals who were undergoing a regular course of *catechetical*, or oral, instruction. Even after the Scriptures had been widely disseminated throughout Christendom, the venerable Fathers of those days never seem to have imagined that stedfast converts could be gathered in by a prodigal and indiscriminate circulation of Bibles. And, as for the whole apparatus of Tracts,—that “small infantry,” which now swarms so busily in various regions of Missionary enterprise,—nothing similar to it was probably ever known to the evangelists of the earlier centuries. Oral and personal communication was the channel through which the prime and fundamental verities were then gradually and laboriously instilled into the minds of the youthful or adult disciples; and for this express purpose, certain schools, or seminaries, were instituted. We have all of us, of course, heard of the great Catechetical Schools of Alexandria, Jerusalem, &c.; and the Catechetical Lectures of Cyril of Jerusalem have actually been preserved to us.

The course of instruction generally delivered to the candidates in those primitive times is tolerably well known. The persons under training were, at first, admitted only to the

- knowledge of the simpler elements of the true religion. They were taught to renounce the multitudinous deities of the Pantheon; to flee from idolatry as from the deadliest of sins; to have none other gods but the one almighty Sovereign of the Universe; and to abjure the dominion of those fleshly lusts, which were offensive to Him, and which degraded and polluted the whole heathen world. They were taught that, in this life, their condition was probationary; that their future and eternal doom would depend upon their stedfastness, or failure, under the trial; that the doctrine of future reward and punishment was no shadowy tradition, no empty dream of fablers and poets, but an awful reality, to be received on the authority of Divine Revelation: and, lastly, Christ was set forth unto them as the divinely appointed teacher of righteousness,—the prophet of the new and perfect dispensation, who was to be followed, to the exclusion of all other guides. When once they had mastered these preliminaries, and had given proof of their stedfastness and sincerity by the correctness and sanctity of their lives, the *Catechumens* were transferred to another class, distinguished by the title of *Competentes*. *Catechumens*, indeed, in one sense, they remained; for they were still under oral or catechetical instruction. But they became then *Catechumens* of a higher order. Their training was no longer confined to the simpler rudiments of the faith. They were admitted to a knowledge of what, in the solemn conventional language of those days, were termed the *Mysteries* of Christianity. In other words, they were instructed in its lofty and transcendent doctrines; those, namely, which disclosed the relations between the Father, the Son, and the Holy Spirit, and the respective offices of each in the economy of redemption. This latter course was usually continued for the forty days immediately previous to the administration of baptism; and if, on examination, their preparation was then found satisfactory, they were publicly “received into the congregation of Christ’s flock,” and were thenceforth known by the title of *The Illuminated*.

Such, or nearly such, was the usual course of discipline by which, in ancient times, the heathen proselytes were prepared for enrolment in the ranks of the Church Militant. And it is obvious that, *mutatis mutandis*, something of a similar discipline would be equally applicable to the purpose of imparting to children, already baptized, a clear knowledge of the privileges conferred, and the responsibilities imposed, by the vows made on their behalf in the time of their unconscious infancy. And hence the importance attached to catechetical instruction in all ages of the Church. But, here we are met by an apparent difference between the ancient and the modern practice. At this

day, whenever we hear of a Catechism, we immediately think of a formulary drawn up in the mode of question and answer; whereas, the primitive *Catechesis*, so far as we are informed, consisted only of a series of lectures, *orally* delivered. We are not aware, at least, that there is now extant any specimen of a really ancient Catechism in the interrogatory form. It is true, indeed, that the primitive candidates for baptism were subjected to interrogation, on presenting themselves for admission to that sacrament. But it does not appear that the searching process of question and answer was ever systematically resorted to, as an instrument of instruction, during the period of their previous preparation. This difference between the earlier and later method may be accounted for without much difficulty. When adult converts, of all ages, were to be prepared for Baptism, instruction by a course of lectures may, perhaps, have been found to answer sufficiently well, especially if aided by occasional questioning; which may, possibly, have been the case, although no early catechetical document may have been preserved to us, indicating the use of that mode of teaching. But at length the civilized world became Christian; and the practice of Infant Baptism became all but universal; and the necessity must have arisen of providing elementary instruction for multitudes of baptized children; and to this purpose mere oral lecturing, like that of the primitive catechists, must obviously have been inapplicable. The necessity of the case provided its own remedy. The *catechesis* was preserved; only it was thrown into the more modern interrogatory shape, and adapted to the tender age of the catechumens. In process of time, the method became general; and at this day, probably there is no denomination of professing Christians without its Catechism, in the later sense of the word.

The Catechism of the Church of England may confidently challenge a distinguished place among these implements of Christian edification. It must always be reckoned among the most inestimable of her treasures. Like other treasures, however, it may chance to be folded up in a napkin, to the condemnation of those to whose keeping it is intrusted. That such, to a certain extent, has been the fate of the English Catechism, will scarcely be denied. It retains, indeed, an honourable place among our formularies. Its value never ceases to be acknowledged. It has been the subject of copious exposition, and of learned commentary. But, though it has never fallen into oblivion or desuetude, it may be gravely doubted whether the Lord and Dispenser of all good gifts will find reason to be satisfied with the *use* to which this precious talent has been, hitherto, *put out*. Can it be questioned, in a word, that the chair of the

catechist has, too often, been but lightly esteemed, in comparison with the pulpit of the preacher? The circumstances which have mainly tended to produce this unhappy result, it would be useless to explore at length. We cannot, however, forbear to express our conviction, that we chiefly stand indebted for it to the prejudices of the Puritan *Reformers* of our *Reformation*. It is notorious that those earnest, but self-willed men, attached a sort of mysterious and almost sacramental importance to the ordinance of preaching. They placed nearly the whole life and virtue of Christian worship in the habit of listening to an interminable series of lecturings and sermonizings. They provided, indeed, abundance of strong and hotly seasoned diet for men; but the strong diet, for the most part, was administered to stomachs which had never been previously nourished up and strengthened by the milk which is requisite for babes. It seems to have been forgotten, that, as Comber remarks, sermons can do but little good upon an uncatechized congregation. To this hour, we are suffering, more or less, from the mistake of the headlong spirits of that unquiet generation. And never will the Church again be mistress of her own resources, until the province of the catechist is, to say the least, as diligently cultivated, and as highly honoured, as the province of the preacher. In primitive times, no class of teachers was held in greater estimation than those, whose office it was to conduct the *adult* converts from the confines of darkness into the full and marvellous light of truth. The office of the modern catechist, if not precisely similar, is strongly analogous to theirs. It is his care to see that the Sacrament of Illumination shall not have been received in vain, and gradually to prepare the tender eyes of the little ones of Christ for the full-orbed splendours of that same glorious light which is theirs by a second birthright. A more important and more sacred function cannot be imagined. There must have been something vicious in the principles and the practice which have thrust it into comparative obscurity.

The evils arising from the neglect above adverted to, have, perhaps, been partially aggravated, in these later times, by the adoption of certain recent systems and expedients, in the education of large masses of children collected together. It may be doubted, in short, whether the crowded school-room has not been allowed to encroach somewhat unduly upon the quieter sphere of pastoral training and instruction. But, be this as it may, there is one thing, at least, which cannot be questioned; namely, that the art of using the Catechism effectively is not, at present, so carefully or so generally cultivated as the best friends of the Church would desire. The pastor has the summary of needful rudiments ready to his hand; but the habit of

applying the materials thus furnished is too frequently wanting. This habit is a most invaluable one; but, unfortunately, it is by no means of easy acquisition. Humble as the attainment may appear, it requires certain faculties and aptitudes which are very far from common. *In tenui labor, at tenuis non gloria.* Perhaps it would not be too much to say, that, for twenty men creditably qualified to preach, scarcely more than one could be found fit to make an accomplished catechist. And, under these impressions it is, that we now earnestly invite the attention of the public to a little posthumous volume by the late Archdeacon Bather.¹

It is greatly to be lamented that the gifted author of this work was not spared to complete the design which he had formed, and of which the present publication is a specimen. We learn from his widow, by whom the book is edited, that the Charge delivered by the Archdeacon in 1835 attracted considerable attention, and excited, among many of his friends, a strong desire that the world might profit still more largely by his experience as a Catechist. With this wish he was, himself, anxious to comply; but, unfortunately, his multiplied engagements compelled the postponement of his purpose till within three months of the close of his life. This small remnant of his days, however, was well and faithfully employed. We are told that "during the wearisome hours of a lingering illness, and in a state of almost total blindness, his great pleasure, and his daily business, lay in the dictation of these pages, till increasing weakness obliged him to cease from his labours."

His intention was to produce a volume "which should have served as a manual for the teacher, whether Clergyman or Schoolmaster; and which, besides instruction in the art of catechizing, should have contained much catechetical matter, on the Liturgy of our Church, on many important passages of Holy Scripture, and on the evidences of Christianity." The portions here presented to us will show the heavy loss which the Church has sustained from the fatal interruption of his designs.

From all that is known of Archdeacon Bather, it would appear that he was most eminently endowed for the office of a teacher of the poor and simple. We have been informed that, when he went on his ministrations among the cottagers of his parish, the humble artisans would often lay aside their implements, and break off their work, in order to be present at his expositions. But the very chiefest of his delight was in cate-

¹ Hints on the Art of Catechizing; being a posthumous work of the Venerable Edward Bather, M. A. late Archdeacon of Salop, and Vicar of Meole Brace. To which is prefixed a Charge on Scriptural Education, delivered by the same Author, 1835. London: F. & J. Rivington, 1848.

chizing; and his peculiar aptitude for that mode of instruction was almost, if not altogether, unrivalled. Nature seems to have formed him for a catechist. The frankness and cheeriness of his manner, and his command of easy and familiar illustration, combined to make the exercise not merely tolerable, but positively interesting and delightful to his rustic little catechumens. To be catechized by him was as good as a holiday; to some, perhaps, even better than a holiday. It may, possibly, amuse and interest our readers, to know the circumstances by which the gift within him was called forth into life and action. Here, then, is his own account of the matter. It is highly characteristic of the man; and no one, we should imagine, who peruses it, will find much difficulty in believing that his talent for the catechetical art must have approached to something like positive genius:—

“Perhaps, gentle reader, before I actually enter upon my task of teaching you to teach others by catechizing, it may be as well to tell you how I became a catechist myself; for the thought seized upon me, and occupied me much in very early life. I was at school at Rugby, and, at the time I speak of, was in what we called the ‘*upper third*.’ The ‘*upper fourth*’ was under the care of Mr. Innes, afterwards Head Master of the Royal Free Grammar School, at Warwick. As I was sitting one evening in the room of my private tutor, Mr. Homer, some one knocked at the door, and in came Mr. Innes. ‘Bather,’ says he, ‘when Mr. Homer has done with you, will you come up into my room? I want to speak to you: you will find nobody there but O—— (naming one of my school-fellows) and myself.’ Of course I went; and Mr. Innes, motioning my companion to a chair and myself to another, took his own, and addressed us thus: ‘I am going to set you two boys very hard to work. Pray, O——, do you know anything about astronomy?’—‘Not much, I am afraid, sir.’—‘And you, Bather?’—‘Not so much, sir, as O——, I am afraid.’—‘Well, now, do not flatter yourselves that I am going to tell you anything about it, for I shall do no such thing. Nevertheless, you shall know more about it, and a good deal too, before you go out of this room.’

“He then put questions to us both, by which he soon elicited all the particulars of such little knowledge as we possessed; and then he questioned us further, soon causing us to make many blunders, and then making us correct our answers. So that we certainly *did* quit the room with fuller and more orderly notions of the matter than we had brought into it.

“Now, if I have thought of this once, I have thought of it five hundred times. Certainly, I did not become an astronomer, but I was led to think, and to discern what must be the most effectual way of imparting knowledge. I had heard many a lecture before, which had gone in at one ear and out at the other, and, indeed, I had sometimes been constrained, as it became wearisome to me, to amuse myself with counting

the panes in the windows, or the knobs on the cornice; but under Mr. Innes I never flagged: he set me a thinking, and I could have listened all night. I had no opportunity, however, at that time, of acting upon my meditations; and what I had got lay as useless as a seed vessel in the *hortus siccus* of a botanist. At length, however, it sprouted, and bare fruit."—*Hints*, pp. 1—3.

The scene of its fructification was the vicarage of Meole Brace, to which he was inducted in 1804, which he formed an inward resolution never to leave, and at which he died. In this vineyard he laboured, at first, much after the usual fashion, but with no great success. He preached assiduously, and as plainly as he well knew how: still, he tells us, "I could not but see that, with regard to the elder part of my congregation, talk as I would, I could not talk it into them." His old lesson in catechizing then came into his mind; and he turned from the elders to the youngsters. The youngsters he took, partly, from the neighbouring collieries; and he had, besides, two Dame Schools, containing sixty children each. These children he catechized, before the congregation, at a week-day service. But it was desperate hard work! There was no getting the poor little urchins to speak out clearly; and he was obliged to answer three-fourths of the questions himself. "However," he adds, "you will always have a sharp lad or two among 120 children; and *Jack* made a good answer now and then, and *Tom* now and then, and the parents were pleased. Besides which, as the parents sat in the pews close to the aisles where the children were placed, I could sometimes ask them a question, and often got a very pertinent answer." The *reading* faculty of his class was gradually improved by the system of Dr. Bell. And lastly, he found in Herbert's chapter, entitled "The Parson Catechizing," an all-sufficient manual. With these appliances and means, he continued to prosecute his favourite labour, with all the ardour of a passion, to the end of his days. The result was manifest in his parish, where his memory will be gratefully honoured and venerated for many a generation to come.

The views of the Archdeacon respecting the perfection of catechizing, may be best collected from his Charge, of which the following passages are here presented to the reader:—

"I shall understand catechizing, then, as it is commonly defined—namely, as signifying—instruction in the first rudiments of any art or science, communicated by asking questions and hearing and correcting the answers. And if I may be allowed to put my meaning into very familiar phrase, and to state plainly what I would recommend, it is this:—That the catechist, having taken for his basis, or the subject matter to be unfolded, either some portion of the Church Catechism

itself, or some text which illustrates it, or both, should then first 'instruct' his pupils by questioning the meaning into them, and then 'examine' them by questioning it out of them. The first process, it is obvious, may most conveniently be attended to in the school, and the second in the church; or, in other words, in the school, where he has most time, and is in least fear of being tedious, he will naturally most apply himself to put those questions by which he means to conduct his pupils into knowledge of the subject; and in the church, those by which he would give them opportunity to produce their knowledge; but in neither situation will he confine himself to either mode exclusively. And then I say, when the meaning of any general head of faith or practice, as proved and illustrated by Scripture, shall have been got out of the children in its particulars, or piece by piece, in answer to the questions put to them—those children themselves and the by-standers together will be a congregation just in a fit condition to profit, under God, by exhortation or preaching: and there are two ways in which the minister may address them with great advantage. He has the opportunity, whilst the catechetical instruction is proceeding, of interspersing, as he gets his replies, many brief remarks and practical observations in a natural and lively, and therefore attractive and affecting manner; or he may sum up the particulars afterwards in a short discourse, and ground upon them, with good effect, the admonitions which they obviously suggest."—*Charge*, pp. xxvii. xxviii.

The following comparison between the method of preaching, and the method of proceeding by question and answer, will be found very useful and instructive:—

"And now, bearing in mind whom we are dealing with, the advantages of this method, as compared with preaching or lecturing, may easily be made apparent. 'At sermons,' says Herbert, 'men may sleep or wander, but when one is asked a question, he must discover what he is.' And the case admits of easy experiment. Let the preacher and the catechist each try his skill with any fifty or a hundred hitherto untrained children, and let us see which will succeed best in gaining the first point with them. I mean simply, which can most effectually, and for the longest space of time, *keep them awake and listening*, the one by discoursing, or the other by questioning. For if this point be not gained, no other can. Long, I believe, before half an hour shall be out, the countenances of the little congregation will assure you whose weapons tell. No doubt the preacher will have *delivered* within the space ten times as much doctrine as the catechist will have *extracted* with his utmost pains-taking,—but what of that? The listlessness of his youthful auditory, the vacant looks of some, and the impatient gazings of the rest in all directions, let you know infallibly that their minds have never been occupied at all: perspicuous the speech may have been, but, 'like water that runneth apace,' it has passed away from them as it flowed; and whether the matter discussed related to Peter or James or John, or the facts were done at Jericho or at Jerusalem, or the scope of the argument was to teach men to pray or to give alms, to repent or to

believe the Gospel, they know not. The sermon was blameless, but there was no constraint upon them to give their thoughts to it. But just here is the catechist's advantage; his method forces the child to think. Some little effort and application of mind is required of him—is actually extorted from him every moment. Instead of making a speech, the instructor has put a question; perhaps he has got no answer, or a wrong answer, but he is not beating the air, and his pains are not thrown away; if he has but shown his pupil that something has been asked of him, to which he can render no reply, at least he has arrested his attention, and probably excited his curiosity, and convinced him, moreover, of his ignorance, and made him perceive just in what place and instance he needs information; and therefore, if he has not made a proselyte, he has got a hearer, and from so small a beginning greater things are soon to follow. A few questions more lead the pupil's mind nearer and nearer to the point to which the instructor desires to bring him, till his eye actually catches it, and he sees it for himself, perceives that he has gone a step, and has ground to stand upon in reaching further; and because he had something to do himself to make his advantage of his teacher's hint, and has himself delivered the result of his own reflections, he has discovered that he is capable of something, and his interest is excited and his mind gladdened, as the present gain of application and effort comes to him. There is no lassitude, therefore, either with him or with his fellows: for the question, though addressed to one, was put in effect to all; and the next question may be put to any, and accordingly all are on the watch and all eyes bent upon the instructor, demanding, as it were, whither he would lead them next. And if this can be kept up, as I know very well it can, as long as the catechist's own strength and spirits last, the hardest part of the work is done. At all events, the catechist has this advantage; not only is the best method taken that the child should give his attention,—it is seen at every step whether he is giving it or not, as also how far his diligence has actually brought him on in knowledge, and what he lacketh yet."—*Charge*, pp. xxxi—xxxiii.

Again; the best catechist is likely to prove the most useful and most effective preacher. If any doubt this, let them, by all means, peruse and mark the following sentences:—

"To those of you especially who are my juniors in the ministry, being, I believe, the majority here present, I will point out one more benefit derivable from catechising: not only will you, by means of it, make your people better hearers—the practice, I will presume to assure you, will make yourselves readier writers and better preachers: you will find, upon trial, that there is no better way of analysing and studying a portion of Scripture or a head of doctrine, in order to discourse upon it, than by breaking it up, if I may so express myself, in the manner required for the purpose of instilling it, by little and little, into the weak and uninformed. You will master the matter in this way for yourselves, many useful lights will come in upon your own minds in the process, you will see how truth may be best submitted to your

hearers, and what they want to make it plain to them. When the school questioning is over, you will have collected so many materials and made so many experiments on the best method of arranging them, and so have possessed both your mind and your feelings with the subject, that you will be just in a condition to write upon it, fully and clearly and impressively; and you will be full, moreover, of matter and good thoughts, which you may carry with you from house to house, in your private visitings of your flock, to great advantage. 'The truth as it is in Jesus' you understand; but it is another thing to know how to impart it; and you will surely fail in your attempts to impart it to the ignorant unless some method be taken by you to acquaint yourselves with their minds."—*Charge*, pp. xli—xliii.

Our limits forbid the insertion of extracts from the various catechetical matter which occupies the greater portion of this volume. We cordially hope, however, that the Clergy will not fail to procure the book, and to judge of it for themselves. The work, of course, is more directly adapted to the pastoral and parochial purposes of the Church at home; and we trust that it will powerfully contribute towards the re-instatement of catechetical training in the position contemplated by the compilers of our formularies. But this is not all that we hope from the publication. We apprehend that it will be found to supply much valuable suggestion to those who may devote themselves to the missionary sphere of action. In that sphere, of course, no objection can be made to the judicious distribution of the Scriptures. Neither is it questioned that, under the guidance of a sound and vigilant discretion, the circulation of Tracts may prove a useful auxiliary. But these will work but lamely and impotently, in the absence of elementary oral instruction; and when the childish minds of uncivilized or half-civilized men are to be opened and enlightened, oral instruction can take no form so beneficial as that of question and answer; and the masterly use and application of this method will hardly be attained without patient study and preparation. We believe that the study and preparation may be considerably facilitated even by these unfinished labours of Archdeacon Bather; and we, accordingly, recommend them to the notice of the Clergy.

LABRADOR.

THE moving appeal of the Bishop of Newfoundland, which was published in our last Number, will render interesting some short account of that desolate and destitute region in behalf of which he pleaded.

Lying to the north of the island of Newfoundland, from which it is separated by the narrow strait of Belleisle, which is about

twelve miles broad, Labrador stretches its bare shore northward and westward through nine degrees of latitude, from 51° to 60°. In the neighbourhood of the strait, the coast is iron-bound by rocky cliffs, but northward the land recedes from the beach, and gradually rises into a ridge of mountains, which traverse the interior through its whole length. Beyond the coast it seems to have been left unexplored; for the land yields little that might tempt the avarice of the trader, or the enterprise of the naturalist. Mosses, stunted birch, alders, and other shrubs, form nearly all the natural produce of the soil. Corn will not ripen,—but vegetables, particularly the roots, yield a fair increase. The season, however, is but short for rearing even such commodities. From December to June, the sea north of the strait (which is never frozen, and always offers communication with Newfoundland), is covered with an unbroken expanse of ice, along which scarcely any living thing is seen to move, but the fox, or deer, or Esquimaux, with his sledge and dogs, gliding over the snowy track.

It is the produce of the sea that tempts so many of our countrymen thither for some portion of the year, when the capture of seals, whale, cod, and herrings, supplies an active and extensive commerce. From May to September, a fleet of fishing boats frequent the south-east coast, from Newfoundland, America, England, Jersey. In 1842, it was stated that within a few years, this fleet had increased six-fold. As many as from nine hundred to a thousand vessels, manned by crews varying from nine to thirteen hands, pay their yearly visit to the coast, and at all times some English or American families are on the spot.

It is in behalf of these residents and visitants that the Bishop of Newfoundland writes so urgently. One resident, he tells us, for thirty years had never seen a clergyman of his own Church. Years ago, this same man offered 40*l.* a-year towards the support of one, and now, in despair, he is on the point of moving with his family to Nova Scotia. But many families similarly circumstanced still remain on the coast. The Bishop speaks of many merchants' houses employing from thirty to one hundred and thirty hands. The principal season for the labours of the missionary would be during the four summer months, when the climate is clear and mild: and in the winter, either here or on the opposite coast of Newfoundland, he would find not only a sufficient charge, but the conveniences of civilized life to protect him from those inclemencies of climate, which the name of Labrador, and the labours of the Moravian Missionaries, suggest to the imagination.

For to speak of Labrador and make no mention of these devoted, self-denying, and untiring servants of Christ, would be irreligious. Far north of the settlements to which the Bishop

invites a labourer, and at a distance of not less than four hundred miles from any European habitation, these pious and hardy Missionaries have their abode. Here it is the scanty race of the Esquimaux chiefly reside. They are rarely met with in the south, except when they come to trade with a few skins and furs. At Nain, Hopedale, Okkak, and Hebron, for seventy-six years, the Moravians have now reared around them, civilized, and Christianized small flocks of these poor, and (in their native state) half-humanized beings;—with what astonishing success we all know. They have proved that these inhabitants of the wintry desert are not too low for the influences of the Gospel, but have seen them grow to the stature of spiritual men under its power. Fed themselves by an annual supply of provisions from England, the Missionaries have shared with them through the winter their scanty meal, have taken shelter in the native snow-huts, have introduced the simpler arts of life, and wrought in their rude followers the graces of Christian feeling and conduct. According to their last Report, they had 1,106 converts, of whom 363 were communicants. And it is a striking fact, that among this race of Aborigines alone, who have been brought in contact with Europeans, there has been no extirpation, no wasting diminution.

Not among these then, but among Christians, men of the same race with himself, far less privileged than the very Esquimaux in the supply of the means of grace, and more forgetful of their calling and destiny, the Missionary would have to labour. A task not so striking to the imagination, but as useful, as needful, as blessed. Ten thousand of these, the Bishop of Newfoundland says, call for a spiritual guide and spiritual counsel; and we therefore echo his words again, "Surely the blessing of God is ready to come upon any who will devote himself to seek out the scattered sheep in these wild, but not desert scenes, that they may be saved through Christ, for ever!"

Missionary Biography.

No. II.—AIDAN, BISHOP OF LINDISFARNE.

IN relating the life of Columba, we possess the great advantage of two separate biographies, preserved by succeeding abbots of his own monastery; men to whom the memory of their founder was dear, and almost sacred; who, surrounded by the same circumstances, and educated under the same rule, entered into, and appreciated the character they delineated, and gave to it an individuality we cannot in many cases attain. Columba is numbered among those elder saints, that cloud of witnesses, that

gathers round us in the house of prayer; and Iona, with her monastery, and convent, and cathedral church; with her tombs of the sainted dead, and sepulchres of Scottish, Irish, and Norwegian kings, is still a sacred place, and "dwells alone" among the islands.

But it is otherwise, for the most part, as regards those who in later years issued from the same monastery; their course was less distinctive, their work less marked, and the records which remain of them, written in a less simple age of the Church, are overladen with miraculous tales, under which the eye can discover no foundation of fact, through which no sacred verity reveals itself.

And yet Aidan of Lindisfarne, sent from the college of Iona in the time of Segenius, the third abbot, was one in whom faith had not degenerated from its pristine vigour and simplicity. "His course of life," says Bede, "was so different from the slothfulness of our times, that he, and all those who bore him company, whether they were shorn monks or laymen, employed themselves in meditation, that is, either in reading the scriptures or learning psalms. If it happened, which was but seldom, that he was invited to eat with the king, he went with one or two clerks, and having taken a small repast, made haste to be gone with them, either to read or write. What money he received from the rich he distributed to the poor, or bestowed in ransoming such as had been wrongfully sold for slaves; of these he made many his disciples, and after instruction advanced them to the priesthood. He was wont to travel on foot, and wheresoever in his way he saw any, either rich or poor, he invited them, if infidels, to embrace the mystery of the faith; or, if they were believers, he strengthened them in the truth, stirring them up by words and actions to alms and good works."

The invasion of the Saxons in the latter half of the fifth century brought Paganism back to our island, when all the original inhabitants had embraced Christianity. The principal scene of the labours of Aidan was the Saxon kingdom of Bernicia, geographically the same as the Roman province of Valentia, which, lying between the walls of Adrian and Antoninus, and constantly subject to incursions from the Scots and Piets, had naturally been one of the latest in which the work of conversion had been completed. The tribe from which it suffered most severely, that of the South Piets and Borderers, as from their position they were named, had received the Gospel in the fifth century from the preaching of Finian, the British Bishop of Whithern, whose see extended along the western coast northward. And the faith had been further confirmed among them about a century later by the ministry of Columba and Kentigern of

Glasgow, who together spent several months among them. The account of the meeting of these two holy men of old is given in an interesting manner by an old chronicler. As they advanced to meet each other, each accompanied by a large band of his disciples, they divided their followers into three bands, according to their age, and advanced with spiritual songs, saying on the one side, "In the ways of the Lord, great is the glory of the Lord; the way of the just is made straight, and the path of the holy ones is prepared." On Columba's side they sang, "They shall go from strength to strength: the God of gods shall be seen in Sion. Allelujah!"

The same ministrations which perpetuated the faith among the native tribes of Britain prepared its way for the reception among the Saxon invaders. Oswald, and other of the Northumbrian princes and nobles, being driven from their own people by one of those dissensions so frequent among barbarous nations, took refuge among the Highland tribes, and adopted Christianity from the Scottish priests. On his return to his kingdom, when advancing to engage the Britons, he erected a cross in haste, he himself holding it firm with both hands in the hole prepared for it, till it was set fast by throwing in the earth; and this done, raising his voice, he cried aloud to his army, "Let us all kneel and jointly beseech the true and living God Almighty, in his mercy to defend us from the haughty and fierce enemy; for He knows that we have undertaken a just war for the safety of our nation." This place, where he won his victory, was hence called in the English tongue Heofonfeld, "the heavenly field," and this cross was the first sign of the Christian faith set up among the Saxons of Bernicia.

Immediately that Oswald was established in his kingdom, he sent to the Scots his own fathers in the faith, requesting of them a bishop. The first person they sent was a man of austere disposition, and could meet with no success; he accordingly returned to Iona, and reported in the council of the elders, that he could do no good to those to whom he had been sent, on account of their stubborn and barbarous disposition. Aidan, who was present, replied to him, "I am of opinion, brother, that you were too severe to your unlearned hearers, and did not at first, conformably to apostolic rule, give them the milk of more easy doctrine, till being by degrees nourished with the word of God, they should be capable of greater perfection, and be able to practise God's sublimer precepts." These words weighed so much with the council, that they presently concluded Aidan was the one worthy to be made a bishop, and "sent to instruct the incredulous and unlearned; since he was found to be endowed with singular discretion." Accordingly they ordained him, and

sent him to their friend, King Oswald; after which, many more of the Scottish monks passed over into Britain, and preached in the provinces over which King Oswald reigned, and made many converts. Churches were built in several places, the king gave money and lands to found monasteries, and the English, great and small, were instructed in the rules and observances of the Christian faith. The king also aided personally in the work, attending in the church where Aidan preached, and himself interpreting the word to his commanders and ministers, as from his long residence among the Scots he was familiar with both languages.

One cannot but be forcibly struck with the completeness of the Missions of those early days compared with those of our own time. The monks of Iona, having no other business on earth than to promote the will of Him they served, made no delay when called upon by the heathen for aid. Not one or two after long waiting, but *immediately*, the bishop with his priests and deacons, and the abbot with his monks, set forth to the work, and the Cathedral Chapter and Mission College were at once established in the district where the Church was to pitch her stakes. From this centre the Missionaries went round on foot to the more or less distant villages; native converts were received in the religious houses, trained for the ministry, and subsequently ordained, and thus the Church so planted as to propagate herself for ever. Perhaps also the mode of teaching was well suited for uneducated minds; it was not so much a code of doctrine as a rule of life which was communicated to them. The attention enforced to external observances, to the keeping of sacred seasons and canonical hours, must have tended to fix the leading facts of revelation in untaught minds, and men found themselves brought within a living system guided by living men, requiring actual and visible obedience, and so they were held together.

The spot selected by Aidan for his own residence and that of the abbot and monks, his companions, was the island of Lindisfarne, on the coast of Northumbria, to which at the ebb of the tide there is communication from the main land, whence at high water it is wholly dissevered. It is not uninteresting to trace how, under various forms of belief, there are some features in which the religious instinct shows itself the same: we find repeated instances of the choice of islands as holy places among the Celtic tribes. There they buried their dead out of their sight; and where their dead reposed, there the living worshipped, and the Anchorites lived apart. The Christian faith took up the same idea: Ninian chose the promontory of Whithorn; Columba, Iona; Aidan, Lindisfarne; Fridolin, the isle

of Seckingen; Honoratus, that of Lerins, &c. Is it reason enough to give, that such places afforded the best means of security in rude and warlike times?—or may it not be, that, to the untrammelled mind, rocks and waves bring near the presence of the Eternal? and that sanctity and separation are so naturally combined in the mind of man, that what the seas cut off from contamination of secular objects, seemed to them thus set apart as a temple to invite the separate in spirit to dwell there?

We will not invite our readers through the fabulous tales of seas quieted, fire subdued, healings wrought, invasions turned aside, wood rendered incombustible, by the agency of Aidan; nor through the anecdotes, though not altogether uninteresting, of his simple frank mode of dealing with the great, and liberality towards the poor; but fearing we have already exceeded the proper limits, will hasten to conclude. Oswald, the generous patron as well as humble disciple of Aidan, had been slain in the year 642. Oswin, who succeeded to a part of his dominions, and followed his steps in his desire to promote the kingdom of God, and honour his servant Aidan, was also slain in 651; and Aidan himself, but twelve days after the king he loved, was taken out of the world to receive the eternal reward of his labours from our Lord. He was staying at the king's country house when his last sickness came on, and a tent was pitched against the church wall for him, where he died resting against a part of the church. His body was removed to Lindisfarne, and buried in the churchyard belonging to the brethren.

Reviews.

S. Aurelii Augustini Opuscula IV. Edidit C. MARRIOTT, S. T. B.
Coll. Oriel. Soc. Oxonii. Masson.

WE cordially welcome the appearance of this little volume, which has a peculiar claim on *our* attention, as being edited with a special view to the improvement of Theological Education in the *Colonial* Church, and for the use, as it would seem, of the Theological College of the Bishop of Newfoundland, to whom it is dedicated.

This is not the first occasion on which the friends of true religion and sound learning in *our* Colonies have been under obligations to Mr. Marriott. His present volume naturally connects itself with another, edited by him some years back for the Bishop of New Zealand, the *Analecta Christiana*. And we should rejoice to hear, that the little work he has now edited is only the first of a series. Sure we are that such a series

might be published with great advantage to the Church, both at home and abroad.

We cannot, of course, wish to see our own theological treatises, such as *Pearson on the Creed*, or *Butler's Analogy*, displaced by St. Augustine's *De Symbolo*, or, *De Utilitate Credendi*, in our Lecture-rooms; still there are obvious reasons for desiring the attention of our theological students at home to be directed to the writings of the great Fathers of the Church, and for welcoming the publication of them in such a form, and at as moderate a price as the present volume, so as to place them within the reach of the poorest student of Divinity among us. We question whether the "People's Edition" of *Translations of the Fathers* may not disappoint the hopes of its excellent projectors. But the publication of the *originals* of some shorter treatises like the present (of Augustine especially) will, doubtless, be hailed as a boon, not less by our candidates for Ordination at Wells, or at our Universities, than by the students at St. John's, New Zealand, or those of Queen's College, Newfoundland. We repeat, we shall trust to see the series continued. The treatise, *De Doctrinâ Christianâ*, which is one of the books read for Ordination in the diocese of Oxford, suggests itself at once as one of many that might with great advantage be given to the public in a cheap form and readable shape.

The first of the four treatises (*De Catechizandis Rudibus*) is peculiarly valuable as illustrating the method of imparting divine truth adopted by St. Augustine. It was written for the guidance of his correspondent, the Deacon Deo-gratias of Carthage, and contains two specimens of catechetical teaching. The way in which the dispensations of God to man are set forth, as exhibited in the great facts of sacred history, all tending to make known the Redeemer, and to gather out of the world and preserve the Church of God,—this, and the real nature of the contest between the Church and the world, are full of instruction. The practical bearing, too, of the whole may be gathered from the careful directions as to the mode of treating those who are to be instructed, which precede the forms of teaching. The following is an instance:—

"But since we are now treating of the instruction of the unlettered, I confess to you that for my part I am affected in a very different way, according as the person whom I have before me to catechize is educated or sluggish; a citizen, or a foreigner; a rich or a poor man; one in private, or held in honour, or in some high post; a man of this or that family, or age, or sect, or making his escape from this or that error: and in accordance with the tone of my feeling, so my very discourse begins, and advances, and closes. And since, though the same charity is due to all, yet the same medicine is not to be applied to all; this very

charity draws out some, sympathises with others; some it seeks to build up, others it dreads to offend; is hostile to none, while it is a mother to all."

The other chief treatise in this collection (*De Utilitate Credendi*) is of a different kind, and is an instance of St. Augustine's mode of combating error. As the former treatise was full of persuasive eloquence, so this is of close argument and dialectic subtlety. The object of the discussion was to dissuade his early friend Honoratus from Manicheism, which system he (like St. Augustine himself before his conversion) had embraced. As an instance of the great Father's mode of handling such topics, take the following specimen of true Socratic dealing with an opponent. It is to be observed only that the main tenet of the Manicheans was, that "reason alone, without the aid of authority, was to enlighten the mind and emancipate man from all error."

"But you say, Would it not be better that you should give me a reason for believing, so that, wherever this reason should lead me, I might follow without any risk? Perhaps it would be. But since it is so great a matter to know God by reason, do you imagine that all those capable of understanding those reasons by which the human mind is led to Divine knowledge are many or few? Few, I suppose. Do you think that you yourself are among them? It does not become me to answer that. Well, you think your teacher must give you credit for this, which he does. Now remember this, that he has twice given you credit, though stating things doubtful; and yet you will not give him credit even once when he religiously admonishes you. But allow it to be so, and that you come with a true mind to receive religion, and that you are of the number of those few who are capable of appreciating the reasons by which the Divine power is brought within certain knowledge; will you, then, deny all religion to the rest of mankind who are not gifted with so clear-sighted an intellect? or must they be led by certain steps to those inner recesses of truth? You see at once which is the most religious course. But do you not think, that unless a person first believe that he shall arrive at what he sets before him, and lend an attentive mind, and purify it by a certain course of life, obeying some great and necessary rules, he will never attain to what is simply true? You think so, no doubt. And do you suppose that there would be anything to hinder those, among whom I believe you to be, who can most easily comprehend by certain reason Divine things, if they came in the same way as those who believe first? I do not suppose it; only why should they delay? Because, although they do not hurt themselves, they yet hurt others by their example. There is scarcely any one who rightly judges what he can or cannot do. One has to be stimulated, another checked, in order that neither the one be crushed by despair, nor the other break his neck by his presumption. And this would be effected if those who are able to fly were yet compelled for

a time to walk where it is safe for others also, lest a dangerous temptation be set before them. This is the cautious provision of true religion; this is what has been Divinely ordered, handed down by our blessed Fathers, and preserved amongst us to this time: to wish to disturb or overthrow this method, is nothing else than to seek a sacrilegious way to true religion."

We have now only to tender our best acknowledgments to the learned and excellent Editor, for his most useful though unpretending labours. And we would again express our hope that we may see him again, from time to time, employing his well-known erudition and scholarship in editing and illustrating works so eminently fitted to be useful, and so peculiarly "necessary for these times."

The Colonist. Edited by W. H. G. KINGSTON. No. II.
Saunders, London.

A USEFUL and practical tract for the instruction of Emigrants. That portion of it which is given to South Australia is full of serviceable information to the Colonist, and of graphic description. The series promises to be of much use. We should be glad to see one, for distribution among the labouring classes, on the advantages of emigrating, the way they should set about it, what facilities are offered either by Government or Societies. Inquiry has been often made for such a tract.

Correspondence, Documents, &c.

THE MAURITIUS.

By the kindness of the Bishop of London, we are permitted to lay before our readers an account of the extension of our Church in the Mauritius, that intermediate spot between Africa and India in which the two races of the Negro and Hindoo meet together. The subjoined statements have been communicated to his Lordship by Lady Gomm, the wife of the present Governor of that colony, to whose active zeal and devotion the progress of education and the building of churches is largely due.

When the Mauritius was ceded to England at the conclusion of the peace in 1815, it had been for nearly a century in the possession of the French, who, seeing the importance of the island from its situation with regard to India, had bestowed much pains upon this colony, and brought it into a flourishing condition. The population was chiefly Roman Catholic, consisting of French settlers, and Negroes imported from the

neighbouring continent. Since the Slave Emancipation Act of 1836, some Hill Coolies have been introduced from Hindostan, to increase the supply of labour for the sugar plantations. There is now also a large number of English planters settled in the island, and a few Chinese have also been added to the population.

For some time efforts have been made, mainly by the lady before named, to build a Church at Réduit-Moka, a village about eight miles from Port Louis, where the Governor's country residence is situated. At this place she has likewise superintended and supported a school for the children of the coloured population. To the latter object the Society for Promoting Christian Knowledge made a grant of books, in reference to which Lady Gomm writes:—

“The books are most gratefully received by me, and I shall have the pleasure of dividing them with the wife of a planter, Mrs. Brownrigg, who is the only lady beside myself, that I am aware of, who has a school for the benefit of the poor children on her estate, and I am sure that giving her part of your liberal supply, as well as mentioning her to your Lordship, will be a great encouragement to her. I could wish her example was generally followed by planters' wives; this excellent young woman teaches for upwards of two hours daily herself in the little school, and it is necessary to know the many drawbacks and mortifications she encounters to be able fully to appreciate the exertion she makes.”

We learn from a more recent letter that—

“The little school is going on steadily and well. There are some hopes that Government will be induced to take it up when we leave the island, particularly now that it can be a little overlooked by the Clergyman of the church (which is just opened) on Sundays.”

With regard to the Church at Moka, we feel we cannot do better than give the following extract from a letter dated August, 1847.

“Your Lordship's interest and kindness on this occasion are most gratefully felt by the Protestants in Moka, who desire also most respectfully to tender their thanks for the books for the use of their church. The building and roofing are now complete, and in a few weeks it will be ready to be opened, and to receive the congregation, who will have the benefit of the services of a Clergyman on alternate Sundays with St. Thomas's, in Plaines-Wilhem, where the Rev. Mr. Banks resides.

“It will be very desirable to secure a resident Clergyman for Moka, as soon as circumstances will admit, and I can have no doubt that any reverend gentleman conversant with the French language would find a large field of usefulness open to him there; and that many of our resident gentry would gladly avail themselves of the opportunity of placing their sons under his care, if he would receive them, in the

assuredly most healthy *quartier* of the island. We are now earnestly endeavouring to collect subscriptions sufficient for the church in contemplation at Mahéburg, to give us some slight claim for assistance from the Secretary at War, in behalf of the regiment stationed there, who have at present no sacred building, and are merely visited by the Clergyman one Sunday in a month.

“We look anxiously for the visit of a Bishop, but no authentic accounts have as yet reached us. It would be a crowning joy to see all securely placed under the supreme authority and guidance of a Bishop of our Church, before we left Mauritius.”

In a subsequent letter the progress of the church is thus announced:—

“St. John’s, Moka, will be opened next month. The chancel and communion-table are quite finished, and when once our congregation is assembled, we hope to raise a fund for building the organ-loft. The Rev. Mr. De Joux, who is superintendent of the government schools, and who has lately been assisting gratuitously in the church at Port Louis, will undertake two services every Sunday at our Moka church, the second service to be in French, for the sake of the coloured population: and it is in their behalf that I again appear as a beggar before your Lordship. They are of the poorest class; and I would not wish to open the church, at the same time begging from them in order to purchase the French translation of the Bible and Prayer-books for the communion-table and reading-desk; particularly as some of them have assured me they must leave the Roman Catholic priests in consequence of the heavy demands on their slender means for candles, masses—even baptisms and burials. * * *

“I hope, very shortly, to send your lordship a drawing of the Moka church; also a statement of the progress made towards building the church at Mahéburg, where the reserve battalion of the 12th regiment is now stationed. * * *

“I have an earnest desire to do something for the congregation at the little island of Seychelles (one of the dependencies of the Mauritius). The Rev. Mr. De Lafontaine¹ was at Mauritius a few weeks ago, in order to petition Government for a larger house for his increasing congregation. His petition was granted, and we raised at the same time a little subscription, and made this estimable man quite happy, by the completion of the sum for the small communion-table, cloth for the table, &c. He has been spreading Christianity most successfully among the poor Seychelles islanders, and at present there is no Roman Catholic priest to raise doubts and schisms among them.”

During the present year the church was opened—on Palm Sunday. The solemnity of consecration could not, indeed, be obtained; still the account of the event is most gratifying. In a letter of May 9th, 1848, it is stated—

¹ Mr. De Lafontaine was sent out by the Society for the Propagation of the Gospel, from which he receives an annual stipend.

“I have the great satisfaction to inform you, that the little church of St. John’s, Moka, in this island, was opened for divine service for the first time on Palm Sunday. The congregation was large and respectable, of all classes; and has continued most satisfactorily so ever since, averaging at the morning service about 100 persons, and in the afternoon, when the service is performed in French, about seventy persons, chiefly of the coloured class, and emancipated blacks. This congregation will, I have no doubt, increase; and I trust, likewise, that the apparent lukewarmness of the upper classes on the subject of religion will in time give way before a regular attendance in the house of God, and the very eloquent sermons of Mr. De Joux. But my best hopes for this end would be through a *resident* Clergyman in the district; Mr. De Joux’s situation, as superintendent of the government schools, obliging him to live in Port Louis, eight miles off, and rarely allowing him to visit Moka on week days. * * *

“The sacramental table on Easter Sunday was attended by two young ladies, for the first time (after preparation, but, alas! without Confirmation), in whom I am much interested; and the following Sunday three young Indians were baptized, whose parents, brought up by the Protestant Mission at Madras, had resisted the wish of the Roman Catholic priests in this neighbourhood to christen their children; but seeing in our church the form, and hearing the language, they were accustomed to in India, they brought their children to Mr. De Joux to be baptized. The parents are respectable, and have been known to me some time. I trust, therefore, that the commencement of the services of the Church in this district, having so fair an appearance, will go on increasing in good works, to the praise and glory of God.”

It would not be becoming to make any comment on the spirit displayed in these extracts. Would that all our Colonies had the blessing of such Christian exertion on the part of those placed in authority. There are but two points, in the statements we have been permitted to make use of, which detract anything from the gratification they must excite in all interested in the establishment of the Church in the Colonies. The first is, the existence of much indifference, and the want of co-operation, among the resident planters and settlers, who seem to preserve a traditional apathy on the subject of the religious improvement of the crowded labourers on their estates. Surely, such a disinterested example as is presented to them in what is detailed above will move them to jealousy. The second point is, the want of Clergy. The church is built at Moka, there is a fair prospect of adequate remuneration, but there is no resident Clergyman to undertake the charge. The same will be the case at Mahéburg, when a church is built there. It is true, the zeal of Mr. De Joux and Mr. Banks the military chaplain, supplies the want, for the present, and as far as they can. Still, this cannot last: what is to be done?

VISIT TO THE PENSIONERS' VILLAGE, IN NEW ZEALAND.

MR. EDITOR,—I beg to forward to you another extract from a letter from New Zealand, giving an account of a Sunday visit to the Pensioners, a few days after their landing.

I remain, &c.

M. A. M.

“As you asked me, my dear —, to give you every now and then some account of my proceedings in New Zealand, I think you will be interested by a sketch of the first Sunday which I spent at the new Pensioners' Village at Owaeroa. This is the native name of the spot at which the Governor has determined to plant one of the military villages; and as the villagers are to be under my pastoral charge, it is a place which has peculiar interest in my eyes. Some little time ago, the Bishop went to the proposed site with his Excellency the Governor, to select a place for the church. It is on a rising knoll, about a mile from the sea. A narrow ridge leads gently up to it from the landing place, whilst to the north the ground sinks again, and the valley opens out, affording a very available piece of ground for the future settlement, for the plough will run with great ease, not only in the flat, but a considerable distance up the hill sides. Water there is close at hand; but wood is a desideratum. Firewood will have to be brought, either from the island of Waiheke, ten miles by water carriage; or, when the roads are made, from a forest of great extent, which comes within a few miles of the village. I trust, however, that the settlers will be induced to lose no time in planting both European and Maori trees about their homesteads. They grow with amazing rapidity, will afford shelter in a year or two, and, when timber becomes scarce, (and it may do so even in New Zealand,) fuel also. But I must return to my church, and such particulars as I have to tell in connexion with it. As soon as the site was selected, the Bishop set his carpenters to work to cut out the frame of a small timber building, in order that, if possible, Divine Service might begin in a building appropriated to that purpose, from the first Sunday after the landing of the pensioners. The church is cruciform; the ground plan is made up of seven squares, with a central tower, and a small spire rising from it. There is a porch near the south-west angle, and on the north-west corner is a small vestry. Peculiar advantages are afforded by the plan of the building. The four main rafters of the roof, where the transepts intersect the chancel, are carried all the way from the ridges, pinned to the wall plate,

and then continued on and morticed into the ground plate. By this construction the church has a degree of stability which could not be given in any other way to a building of wood. It has not, of course, the weight of a stone building, and a violent gale might blow over a wooden church of ordinary construction; but I am told that no possible gale of wind, not even an earthquake, can overturn a building which is actually a solid equilateral triangle. The smaller timbers, both of the vestry and porch, are carried down into the ground plates. The building was framed in the carpenter's yard at the college, and as soon as it was finished, and all the timbers numbered, it was taken to pieces, and sent round by water in the Bishop's craft. Next day I went overland, with the college apprentices, who are under my superintendence. A finer set of young fellows is nowhere to be seen; one of them, a lad of twenty, is six feet three, and strong in proportion. We took provisions for two days, and the great tent, so that we might stay on the spot until our work was over; the carpenters did so too, and within two days we had done our task—shouldered all the heavy timbers from the beach to the dray. The bullocks did their work well also, and the frame of the church began to rise before we left the ground, not a little fatigued, at the end of the second day. Early in November the pensioners took possession of their ground. By the Bishop's orders I went over on the following Sunday, in company with one of the clergy in full orders, resident at St. John's College. We had a very pleasant walk to the Tamaki river, and were ferried across by one of the workmen of Mr. H. a thriving settler who lives on the western side. After an hospitable entertainment of bread and milk, his being a dairy farm, we walked over a beautiful flat space of country to the wooded ridge which separates the Tamaki level from the valley in which the pensioners are located. The main paths often run along the dividing ridges of the country, and afford very splendid prospects. After standing for a few minutes to admire that which here lay spread before us, and

‘with uncover'd head
To cool our temples in the fanning breeze,’

we proceeded onwards, and a few steps brought us to the crest of the hill under which the church was standing far below us. It is, as I have endeavoured to describe, on an eminence which divides the narrow valley running down to the sea, from the more extended one in which will be the main portion of the pensioners' village.

“One of the college students had by the Bishop's permission accompanied us; he brought with him a hand-bell, one of those placed at the Bishop's disposal by the Midland Committee of the

Church Missionary Society, as his share of those sent out for the use of this district. This he rang in regular church-going style, being qualified to perform this not very easy task, by constant practice in the office which he held, viz. that of Sacrist to the college. A few stragglers turned out at the first summons, recognising doubtless a sound long unheard by them, and judging by the direction from which it came, that it was a summons to Divine Service. We had not any opportunity during the previous week of sending due notice to the villages of our intention of coming over on Sunday; and it is a wonderful thing, and would be scarcely credible, had we not frequent evidence of the fact, how soon, in a new country, settlers lose the habit of observing Sunday as a day of rest and a season of prayer. I have heard that, in a neighbouring colony, many instances have been known of settlers in the bush actually forgetting the day of the week, from their constant and unchristian habits of going about their ordinary occupations seven days of the week instead of six. Things are not come to this pass in New Zealand, and I trust they never will. Even the very heathen natives will shame any Englishmen who attempt to act in a way so inconsistent with their profession. They almost invariably rest on the seventh day. Although they may not themselves have received any religious impressions, they so far respect the feelings of their Christian friends and neighbours, as to "sit still" on Sunday. Nothing will induce a Christian native to travel on this day, not even the bribes of Englishmen, who should be ashamed, if not of offering them, at least at the rejection of the tempting bait by those whom they endeavour to seduce from the observance of what they know to be right.

But I must return from this somewhat lengthened digression. Finding that our congregation did not assemble so soon as we had expected, we walked down to the temporary dwellings of the pensioners, to beat up as it were for recruits. They were housed, till their own dwellings could be erected, in long weather-board sheds—most ugly and uncomfortable buildings, but the best which could be run up on the emergency. We found the greater part of them engaged in putting their things in their places, and endeavouring to secure some little degree of privacy for themselves and their wives, by putting up curtains to divide the portions of space allotted as the sleeping places of each family. As we expected, we found that very few were ready dressed for service; and an old soldier would think it a breach of discipline to attend church otherwise than in full costume. So after walking through the sheds, and speaking a few words to the people, we returned to the church with such a following as we could gather. Though the carpenters had done their best

during the past week to get on with the church, it was still almost a skeleton. The frame was all up, indeed, so that it had the figure of a church. The heavens were the roof, and the earth was the floor; there were no windows in, and the wind whistled through the framing, as it was a raw and gusty day; and a slight shower descended through the rafters during the service. We made temporary seats by arranging planks and pieces of scantling on bundles of shingles. It was the best we could do in the way of ecclesiastical order and arrangement; and though very defective, it was a great thing to have Divine Service from the very first on the church ground, and I doubt not the prayers were heard, of the two or three who were then gathered together in Christ's name. May the numbers be increased manifold, until the present building, which only contains about one hundred and eighty square feet, is much too small for the congregation. A small church overflowing with people who feel their need of greater church accommodation, and will do their best to obtain it, is far better than the largest and most splendid cathedral not half filled. Between service we began the Sunday school, and had a nice gathering of between thirty and forty children. The mothers, though they were not ready in the morning to attend church themselves, had yet got their children clean and tidy for school. But far better than the outward appearance of the children, was their orderly conduct and aptness to learn. Some benevolent ladies who came out in the pensioner ships, had, I have been informed, taken much pains with the children, and instructed them during the voyage out. The schoolmaster abroad may be all very well in his way, but the schoolmistress at sea is still better. There is no place in the world so well adapted for a school as a ship. No rainy days can cause a thin attendance. The children cannot play truant on fine days. The mother, who on shore is often disposed to keep a handy girl at home to nurse the baby, or make herself useful, is at sea glad enough to get rid of all her children as early in the morning as possible. She wants them out of the way, (and there is never too much room to spare in the berth of an emigrant ship,) and she likes to know that they are safe at school, instead of being in constant fear that they may be tumbling overboard. The children of the New Zealand settlers are indeed the most hopeful portions of our charge. The parents themselves are drawn together promiscuously from all parts of the United Kingdom. The places of their former residence cannot be more widely separated, than are the colonists themselves in their habits, modes of thought, and religious impressions. But however ignorant a father may be, we have always found that he has a sincere desire that his children should be well educated:—"We

know, Sir, that we are a rough set: we 'can't help that. But can you do any thing for our children? we cannot bear them growing up like ourselves." These are the words which a clergyman travelling through the country often hears from many an out-of-the-way settler. He has no greater trial than to be unable immediately and efficiently to meet the already existing demand for education. Let the Bishop have but the means put in his power of carrying out to the full his educational schemes, and then we may be of good courage for the future. "The child is father to the man," may be called a truism; but it is a truth also, which I trust I may never forget. Many of the settlers may have contracted bad habits, which they may never be able to shake off; but in the children we have our future settlers, and on their present training will, under God, mainly depend what they will be hereafter.

"At the afternoon service I preached my first sermon to this my newly-formed congregation. When all was over we returned, highly gratified by what we had seen of the readiness of the people to receive instruction. I hope the supply will equal the demand: but we are terribly short-handed at present at the college, and each of us has to do, as best he may, the work of two or three. Besides our Sunday visits, the Bishop has arranged that each of the college-deacons shall regularly go to his district every Tuesday. Of course, on extraordinary occasions we are ready to go at a moment's notice, day or night. But we find it a capital thing to have a set time every week, for doing what is commonly called weekly duty. On reaching again the banks of the Tamaki, we had an evening meal like our breakfast of bread and milk—were again kindly ferried across, and returned to the college, which we reached soon after seven. I forgot to say that my friend who accompanied me, having lately recovered from the only illness which he has had in New Zealand, brought his pony with him as far as the east bank of the Tamaki, to help him on his way: we there took off his bridle, and fastened him with a slight cord to one of the strong leaves of a flax bush growing close to the water's edge. We left him there to amuse himself as well as he could by picking up a few blades of grass. On our return we found that, tired, I suppose, of waiting, he had broken the cord (the flax leaf he could not break), and had trotted off. On our return home we were glad to find that he was there before us, having run straight to his stable.—And here ends a perhaps too minute account of one of the most interesting Sundays I ever passed."

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PROJECTED CANTERBURY COLONY.

Ryde, October 11th, 1848.

SIR,—I HAVE just had laid before me the leading article in your September number on the Projected Canterbury Colony; and as the candour and talent with which it is written, and, above all, the proper interest it evinces in its important subject, can only elicit a respectful rejoinder, I do not doubt you will give me space, in your next number, for the following observations:—

Fully admitting the undertaking in question to be praiseworthy, noble, and important, your reviewer criticizes its details in two particulars only; first, the intended self-government and independence of the colony; and secondly, its connexion with the New Zealand Company. Barring his scruples on these two fatal features, he considers the design splendid, the principles in the abstract unexceptionable, and their practicability in no way dubitable.

On the first point, he presumes the idea of a separate legislature, and institutions of local self-government, must have been suggested by a blind admiration of the ancient colonies, unobservant of the essential difference of circumstances; and he lays down the general principle, that no separate colonies ever can settle in the same country, unless they be as distinct in race and language, as in their institutions. He says, When Phrygian, Phœnician, and Grecian colonies came successively to Sicily, they were naturally independent of each other; but where several settlements are connected by consanguinity and similarity of language and government, he confesses himself unable to see the possibility of distinct legislatures, or independent local government; and by way of proof he cites three precedents of an attempted separation, ending in the necessity of amalgamation—the union of England, Scotland, and Ireland—that of the Canadas—and the general government of the three presidencies of India.

Now, each of the first two examples would serve better to illustrate the *converse* of the proposition, for in both those cases the union was necessitated by the *difference*, not by the similarity of the races in question. To this day, were the Irish only more similar in race, character, temperament, and manners to the English, neither would the difficulties nor the necessity of the union exist: and the sole object in uniting the Canadas was to terminate the endless struggle between two unassimilated races, by giving a predominance to one of them. As to the third example, the India Directory certainly found it more convenient to delegate their autocratic power to one representative on the spot, overriding all other local governors, instead of having to communicate their directions to three independent *chefs*; but the tendency of autocracy to concentrate its executive, is no argument against the possibility of a confederation of free states retaining, individually, independent action.

The three cases cited are therefore, one and all, inappropriate, as illustrations of the impossibility of cognate settlements having independent governments in the same country. Even if they had been

appropriate, three cases of ultimate amalgamation would scarcely have been conclusive against the possibility of continued separation ; there would have remained the question, whether as many cases did not exist of non-amalgamation ; whether the confederation of independent and free states was not rather the tendency of the age ; and still further, whether some of the latest and most successful of all settlements, those, namely, of the English in America, now the United States, were not precisely examples of the very plan proposed in this Canterbury Colony. *They* all commenced with independent municipal institutions, which, growing up into representative assemblies, have to this day maintained themselves as independent local governments ; though no intervening space still separates any of those states from its neighbours of similar origin, language and institutions, and they, perhaps, of all countries, exhibit in the highest perfection the essence of republican freedom in unmitigated self-administration.

I come now to the second ground of your reviewer's apprehensions, namely, the alliance of the Canterbury Association with the New Zealand Company. There is no concealment that the Company have advanced money to the Association, pending the obtaining their Charter, without which they cannot act as an independent body, but which is in process of certain accomplishment. Of course, the condition of such an offer was the purchase of the land within their own province. The choice of the surveyor, Mr. Thomas, was *not* at the Company's recommendation, nor did any other surveyor (though the inquiry was general and open) offer himself with any thing like equal qualification for his very peculiar and important task. His instructions, to act only with the concurrence of the Bishop and the Governor, are not mentioned, I presume, with any idea of animadversion upon that point ; nor do I believe, that the fact of Lord Courtenay's and Mr. Godley's names appearing in connexion with both Company and Association, will produce any but the most favourable impression on the mind of the public. But the reviewer objects to the Company having anything to do with the Association on the ground of their having a pecuniary interest in promoting the scheme in question. Does he expect the enterprise to be achieved without money, or the money to be supplied on disinterested grounds ? Can he suggest any conceivable mode of doing the thing *except* by connexion with a mercantile body ? Is this confessedly noble attempt to revive the true spirit of colonization, to be postponed till these chimerical hopes are realised ? But I would meet our critic strictly upon this ground also, and say, the Association and Company are not so unequally yoked as he supposes, on the points of philanthropy and enlightened views. Is he aware that the Company were originally compelled by Government, much against their own intentions, to assume their mercantile character ? And, to use Mr. Charles Buller's words, they have never made subordinate to any other object the great public object for which they originally associated ; but have always administered their property as a public trust, with no personal object, except that, at the outside, of not being out of pocket by the duties which they had undertaken. But Government

having first enforced the assumption by the Company of their commercial character, and the Colonial Office having subsequently attached a partly personal, partly official, and wholly undignified and unpatriotic quarrel to their proceedings, a sort of misgiving of all connexion with them, as a grasping and litigious body, has been allowed to settle in some minds, with much the same justice as is often observed in the vague suspicion perpetuated about characters which have been once assailed by gratuitous slander. There is no feeling so unscrupulous as the morbid antipathy of indiscriminate and unfounded prejudice. The limits of a letter do not indeed permit a discussion of the merits of the New Zealand Company; but even supposing there was want of temper and judgment on their part to set against the well-known irritations of the Colonial Office on the other, yet, would it be wise to decide therefore and for ever that the most promising province of the most promising of all England's forty colonies shall be closed against even the best regulated enterprises? There may, perhaps, be something in "the other reason," reserved for a subsequent article; otherwise I do not think your reviewer need fear he has "hindered a scheme designed for much good."

Your obedient Servant,

C. B. ADDERLEY,

M. P. for N. Staffordshire.

[We insert the foregoing letter—on the principle of fairness—and with a view of giving the fullest opportunity for the discussion of a most important subject. The writer of the original articles will of course be entitled to a reply, should he wish it, when Mr. Adderley shall have sent the further communication which, by a private intimation, we are led to expect.—ED.]

SOUTH AUSTRALIA.

Charterhouse, Oct. 1848.

SIR,—I have lately received a letter from a friend, who last year accompanied the Bishop of Newcastle to his Diocese, a great part of which seems to me so excellent, and so worthy of being generally read, that I desire to give it circulation. If you agree with me in my opinion of it, you may be glad to print it in the *Colonial Church Chronicle*.

I am, Sir, yours, &c.

FREDERICK POYNDR.

* * * * "While I rejoice in the strengthening of any branch of the Church, yet the exceeding wants of the Church here, and our inability to supply them in the Colony, make me long to hear of men coming forward, content to devote themselves for Christ's sake to the moral wildernesses of Australia: which, if the existing Clergy do their

duty in their present spheres, cannot possibly ever see the face of a Clergyman. What we want is a body of men who, having had some experience of parish work, or a liberal education, are willing to devote themselves, for Christ's sake, to labouring where His people are as sheep not having a shepherd; and have faith to look forward to the end for their reward. Oh, that pens and mouths would publish through the whole of populous England, that heaven is our home and rest, and that we have more hope of dwelling with our loved ones by leaving them for Christ's sake, than by staying with them! Above all, *we want no fanciful men*,—none who think it a bright imagination to go out Missionary-izing. We want men of faith and love, with patience to endure disappointment, and earnestness to press forward, and not be satisfied with any external attachment to the Church.

“Our Bishop is now with me, writing a letter at the opposite side of the table. He is making a tour of a considerable part of his Diocese, merely to inspect it, and to learn its wants, deferring his Confirmations till August and September. I met him by appointment on Monday last at a place called Fall Brook, or Glennie's Creek, or Camberwell, where is a nice little church, which has been at a stand-still, with the roof not put on, for six years past; and which he has now arranged to have completed. The place is twenty-one miles off, on the road to Maitland. I started at forty-five minutes past six A.M. and rode leisurely to ease my horse. On my way I saw a traveller on foot; and, as I had not had the morning service, and I found that he had enjoyed few opportunities of Divine Service, I dismounted, and turning my horse to graze and rest, read the second lesson for the morning service, St. Matthew xiii., which I briefly explained, and then used (by heart, for I had not my Prayer-book) some of the Church's prayers. He was very thankful, expressed himself very warmly, and said, ‘Is your reverence in want of any money?’ He wished much to press some on me, but I thanked him, and bade him offer some to any needy person, or for church-building purposes. I find people on the road, in huts, and indeed in most places, exceedingly thankful for any ministrations. Poor dear souls! they are indeed starving in spirit. There is not a famine of bread and of water, but of hearing the words of the Lord. ‘O England,’ says good George Herbert, ‘full of sin, but most of sloth.’ You will excuse my digression, but really our wants are so great, that while narrating what is going on, I cannot help endeavouring to let you know in England what we see and hear continually, in hopes that, if it please God, you may do something energetically towards arousing a spirit of devotion, and may be instrumental in procuring labourers for the vineyard.

“But to my narrative. At Fall Brook I met the Bishop, who had ridden over from Singleton, nine miles further, with my colleague Irwin. Mr. Cooper, the Clergyman, met us with two of the gentry, and after transacting his business, the Bishop rode on with me to Muswell Brook. When we were within four miles of the township, we were met by some twenty of the inhabitants, who came to receive and escort the first Bishop of Newcastle on his first visit. It was a

glorious afternoon, and as we reached the top of the hill, a mile from Muswell Brook, and looked down upon the parish—a little cleared spot in the vale of the Hunter, in the midst of forest,—and saw hill rising over hill, until far in the north-west the bold broken Liverpool range met the sky, there were few there who did not seem to feel that it was a day to be much remembered by all present. We could not welcome our Bishop by a peal of bells, for we have but one, and that a very poor one. I had recommended evergreens on the top of the flag-staff of the little tower, but some one had procured a flag—the Union Jack of old England; and the bright setting sun shone on that, as the Bishop turned round at the parsonage, and thanked the parishioners for the manner in which they had received him.

“That evening we had much conversation about wants and plans; and he authorizes me to say that he is most anxious to have some Clergy, provided only they are devoted and sound men; that he engages that if any will come, even if there should be no immediate salary or place for them, they shall be received into his house or mine, and provided with every necessary; and there will be plenty of work for them to begin upon immediately. As yet, we have been only talking over wants and projects, and no specific plan has been organized; but I hope, in time, some system may be set at work by which the needs of the ‘bush’ population may be supplied in some measure. Our difficulties are chiefly a want of men, and want of present means to supply them. The first is the great want. If this could in a measure be supplied, two or more men would be stationed together. They must be content to live simply and to do much for themselves. One, at least, would always be present at the station, keeping up the regularity of Divine Service there, while the others would be constantly visiting in the surrounding districts, seeking out the scattered sheep, and gathering a number of small congregations together. At the centre might be a boarding-school for the children of the little settlers, and these would aid in the maintenance of the establishment by their labour. I believe unmarried men would be an indispensable requisite for this scheme. From the settlers we could look for very little money; but to the establishment they would readily contribute food and horse forage. And I do not doubt that the labourers would, in such a case, aid in the erection and repair of wooden buildings, fences, &c. while those who were journeying would always find cheerful hospitality wherever they went. This is at present but unmaturing speculation, and we should need some aid in alms. But I think it is a necessary, and perhaps the only way of doing our work effectually. The whole of the present Government stipend is expended on the existing body of Clergy, and there seems little prospect of an increase of it.

“We are called to the nearly untouched mine of self-denial, as a means of carrying on our Blessed Lord’s great work; and our riches must lie in contempt of riches. I do not at all despair of this spirit being aroused; for, indeed, when we look back, we may well say, ‘The Lord hath done great things for us already, whereof we rejoice.’

We need only to pray for it, and to try to act on it ourselves, and to take for granted its existence in the Church.

“ * * * * Ordained men would be most valuable to us ; but even candidates for Orders, if you knew them well, would be very acceptable. Remember, their earnestness and their Churchmanship must be well ascertained. Churchmanship without truth and sober earnestness is a body without a spirit ; and earnestness without Churchmanship is an energy which has no sufficient guide.”

RANK OF COLONIAL BISHOPS.

October 7, 1848.

SIR,—THE letter signed Grey, in the *Colonial Church Chronicle* of this month, seems to me to call for a passing notice. It leads to two results, one favourable, the other unfavourable. The favourable result is, that Her Majesty's Government having *officially* allowed the claim of the Roman Catholic prelates to the titles of “ Your Grace,” or “ Your Lordship,” cannot withhold their proper titles from the prelates of the Scottish Church. Let, therefore, all Churchmen in the United Kingdom henceforth address the Scotch Bishops as they do their English or Colonial brethren.

But Lord Grey's letter must produce an unfavourable effect in the Colonies for the following reasons : it gives precedence to the Roman Catholic Archbishop before the Protestant Bishop ; that is to say, in Australia, in Hindostan, and in Canada, as also in Malta, the Most Rev. Archbishops Polding, Carew, Signay, and Caruana, (Archbishops of Sydney, Edessa, Vicar-Apostolic of Bengal, Quebec, and Rhodes, Bishop of Malta ;) take rank before the acknowledged Bishops of Sydney, Calcutta, Montreal, and Gibraltar. Now this may appear in itself a trifling matter, but popular opinion is much influenced by such trifles. Ought not immediate steps to be taken at home, towards constituting our Colonial Dependencies into a certain number of Archbishopsrics, say these six : Sydney, Auckland (New Zealand), Calcutta, Kingston (Jamaica), Cape Town, and Quebec ; and arranging the various Bishopsrics, constituted, or to be constituted, as Suffragans under them? I have the authority of a recent Colonial Secretary for saying, Her Majesty's Government would put no serious obstacle in the way ; and it need lead to no additional expense.

I am, Sir, &c.

J. K.

CLERICAL LIBRARIES.

Little Queen Street, Lincoln's Inn Fields,
October 17, 1848.

SIR,—ACCORDING to the suggestion in your last number, it would give me great pleasure to be serviceable in receiving donations of books for the Libraries of Colonial Bishopsrics, and shipping them off

at proper intervals to the various destinations appointed by the donors. I have already had charge of the books sent out in this manner to several Bishops, and possess catalogues of the libraries of the Bishops of New Zealand, Australia, and Adelaide. I shall be glad to be entrusted with catalogues of the libraries of the other dioceses, in order that the same books may not be unnecessarily multiplied. I have ample accommodation for such books as may be sent to my care; and I would engage most cheerfully to attend to all matters connected with their shipment; keeping catalogues of all books sent to each diocese, with names of donors.

I desire to thank your correspondent for the expression of his confidence, and remain, Rev. Sir,

Your most obedient Servant,
JAMES DARLING.

Colonial, Foreign, and Home News.

NEWFOUNDLAND.—*Placentia Bay*.—A letter from the Rev. W. K. White, of Beaufort, bears the following testimony to the usefulness in this remote Diocese, of the religious books of the *Society for Promoting Christian Knowledge*.

“The Society’s publications are peculiarly serviceable in this part of the Colony, where, the people residing in irregular groups along the coast, the visits of a Missionary, except in a few favoured places, must necessarily be confined to occasional journeys during the summer months; and even the benefit of these occasional visits is often diminished by the absence of many on the fishing ground. During my ministrations I have had displayed before me, with pride and gratitude, books published by the liberality of the Venerable Society, and given or sent by various persons; and I am assured, that the long winters do not pass without much advantage being derived from these publications.”

CANADA EAST.—*Conversions from Romanism*.—The Bishop of Montreal, in a letter dated June 19, writes thus to the *Society for Promoting Christian Knowledge*:—

“A disposition is beginning to manifest itself, here and there, among the French Canadians, to unite with the Church of England. I have lately ordained the Rev. Daniel Gavin, a Swiss minister, who, from conviction, has conformed to the Anglican Church, a singularly discreet, as well as exemplary and zealous man, and one of exceedingly good attainments, to the charge of a little flock of French converts at a place called Sabrevois; his maintenance being provided for by a widow lady of property in the neighbourhood. There is also another small body of French Canadians, who, having renounced the Romish faith, have established themselves in a separate settlement in the township of Milton, and have received much attention from the Rev. George Slack, Missionary of the *Society for the Propagation of the Gospel* at Granby, within whose charge Milton is situated, and who is sufficiently master of the French language to converse with them, and to afford them some week-day ministrations; but having three services and sermons, in three different parts of his mission, to perform in English upon Sundays, he cannot then afford any time or labour to the Canadians. Mr. Gavin has undertaken to visit them upon a Sunday, once a quarter.”

MISSOURI.—*Confirmation in a Prison.*—The Bishop of Missouri, in his Address to his Clergy at the annual convention, relates the following incident:—

“One of the occasions of Confirmation was so novel, and so deeply interesting, that I may be pardoned for speaking of it more distinctly. I allude to that in the State Penitentiary. The Rev. Mr. Hedges, late Rector of Grace Church, Jefferson city, had acted as Chaplain to the prison, and was prepared to present to me fifteen of the convicts for Confirmation. At his request, immediately after the adjournment of the last Convention, I visited the prison in company with a number of Clergy and Laity.—The officers of the institution received us very kindly, and in a little time the prisoners were all assembled in the large dining-room, where, after Divine Service, fifteen of their number were confirmed. The demeanour of ail present at the service pleased me much, and the visible emotion of those making their vows to Heaven was deeply affecting. Imprisoned within the walls separating them from the rest of the world, these poor men had found quiet and peace. As they knelt before me on the hard pavement of that prison-house, and I laid my hands upon them, I felt that I had never looked upon a group of such penitents. They were the penitents of the Penitentiary. May God have them in his holy keeping always! To add to the interest of the scene, I found in the prison-house an aged mother who had arrived from a great distance to visit her imprisoned son. The young man had been a convict for some time; she had just learned the fact, and with a mother's love, unbroken by the wickedness of her son, had started promptly from her home, for the double purpose of visiting her child, and imploring his pardon of the governor. That son was among the number confirmed; while, with a heart whose emotions were too big for utterance, the old mother trembled and sobbed as she looked upon her kneeling child. I came away from the prison-house deeply affected, and as I walked in company with that old mother towards the village, thoughts of the unsearchable goodness and mercy of God pressed upon me: with an amazing love He drops the dews of His grace upon the prince on his throne, the beggar in his hut, the wayfaring pilgrim by land and sea—yea, upon the poor prisoner in his cell. In the multitude of His mercies there is this also, that he showeth his ‘pity upon prisoners and captives.’”—*New York Churchman.*

JAMAICA.—*Visitation of the Bahamas.*—The Bishop, in a letter to the *Society for Promoting Christian Knowledge*, gives the following account of his late Visitation:—

“I have lately returned to Jamaica from a very interesting, and, as I trust, not unproductive, visit to the Havana, and the Bahama Islands. In the course of this Visitation I was enabled to consecrate two new churches, to ordain three Priests, and as many Deacons, and to obtain a provision from the local legislature in aid of the maintenance of an additional Clergyman on the Grand Bahamas. With the powerful aid of His Excellency Governor Matthew, I have also procured a grant of 100*l.* per annum additional stipend to the rector of Turk's Island; a measure by which I hope to retain there the services of a settled pastor, to the great benefit of the inhabitants of that isolated station.

“The Archdeaconry of the Bahamas consists, as you are aware, of numerous islands, varying from one mile to fifty miles in circumference, separated from Nassau and from each other by seas of difficult navigation, and the greater part of them during the hurricane months shut out from all intercourse with the rest of the world. To provide a stated minister for each of these islands is clearly impracticable; and the extensive field

which I am obliged to devolve on each of the travelling Missionaries, necessarily dissipates their powers, and precludes them from that continuous intercourse with their flocks, which is so requisite to the legitimate influence of the pastoral office. The only remedy that I can devise, and that is but a partial one, is the licensing of schoolmasters as lay-readers, in the service of the Diocesan Church Society, with clear instructions to act under the respective Missionaries employed by the Parent Society.

“The House of Assembly of the Bahamas have, in their address to me, pledged themselves to an earnest co-operation with the Government and myself, to promote, as far as possible, the religious education of the inhabitants of those islands, in connexion with the Established Church.”

ANTIGUA.—*Arrival of the Bishop.—Consecration of the Cathedral.—Destructive Hurricane.*—The Bishop reached his Diocese safely on the 14th of July last. A letter from his Lordship, dated August 25th, describes his voyage, and the events which followed his arrival:—

“I take leave, as a matter interesting to my own feelings, in passing, to state, that my work as a Missionary Bishop did not await my arrival for its commencement. We had the Services on board; and I may add, that it was no ordinary satisfaction to see the numerous congregation, consisting of the officers and seamen of the ship, and (with but one or two exceptions) of the whole of the passengers, entering into our ritual with seeming earnestness, and listening to the Gospel truths preached by a Bishop of the English Church with solemn respect and deep attention.

“I have to regret that, from our shortened stay at Barbados, I had but little time with my brother of that diocese. I had only an opportunity of taking an early breakfast with him on the morning of the 12th, and spending at his house an hour and a half. But even this brief intercourse with him I most truly enjoyed; and you will feel this, when I tell you it was the first occasion I had met with him since our consecration, together with three others, in August, 1842.

“According to appointment made on the above day (14th July), I consecrated in due form the cathedral, on the 25th, St. James’s day. The impressive ceremony was attended by my clergy, and a most numerous congregation of all classes. It is my persuasion that a very deep impression was made on the minds of the attendants, very many of whom had never before been present on such an occasion.¹

“But I am now constrained to turn to the mention of an event, which in all its sad consequences has nigh overpowered me. It pleased God, in his inscrutable providence, to visit this island with an awful hurricane, on Monday night last, the 21st August. Much damage has been done to houses, estate works, and churches. All Saints, St. Barnabas’s, in St. Paul’s parish, which had been originally built for the most part at the expense of the *Society for the Propagation of the Gospel* utterly destroyed by the earthquake of February 8, 1842, and since restored by the munificence chiefly of the Island treasury, are again in the dust. St. Philip’s parish church, which was very forward in the course of full restoration, has again been completely unroofed, and otherwise much damaged. The parish church, and chapel in St. Mary’s, have both received very extensive injuries; the parsonage-house in the same parish has been rendered untenable. The rector, the Rev. James Curtin, escaped with the loss of all his

¹ An account of this ceremony in the *Antigua Weekly Register* adds, that the Bishop preached from Genesis xxviii. 17. A collection was made for the Organ Fund, which amounted to 18*l.* 13*s.* 11*d.* Some of the chants used in English Cathedrals were attempted for the first time, and performed very creditably.

wearing apparel and library. In fact, it would be tedious to give you a full detail. If I can get a copy of the Island papers I will transmit them. I know not, under present circumstances of depression, how we shall be enabled even to attempt restorations. Most fortunately our Cathedral, from the newness and solidity of its construction, has escaped with comparatively trifling injuries—in the tower to the north, and in the loss of one of our ornamental windows to the east of the chancel.”

Moravian Mission.—The same hurricane has desolated the settlements of the Moravian brethren in Antigua. Happily, few lives are lost, but damage to the amount of 1,600*l.* has been suffered. The Committee of the London Association have published the letters of two of their Missionaries, from one of which we extract the following account of the event, dated from St. John's, August 26th :—

“We arrived at Gracebay, on Monday the 21st August, about four o'clock in the afternoon. There we found brother and sister Thraen in some anxiety concerning the weather, not on account of any particular appearance at present in the atmosphere, but on account of a remarkable swell of the sea, which had begun to come in from the south-east about ten o'clock that morning—a similar swell having preceded the hurricane of 1835. Though as yet the barometer did not indicate the approaching storm, the church, school, and out-buildings, were put in a state of preparation for what might come. At sunset, the aspect of the sky and clouds was fearful, and indicated a coming storm; soon after, the barometer also began to fall. About seven o'clock, the wind began to blow in gusts from the N.E., and gave us notice that no time was to be lost in making our arrangements for the night. Accordingly, the house was well secured, the servants called in from the yard, and in prayer we commended ourselves to the kind protection of Him who holdeth the wind in his fist. At eleven o'clock the barometer began to fall, and the wind to rise to a fearful extent. By half-past eleven the crash of the falling trees and fences informed us that the work of destruction had begun. The cracking and trembling roof over our heads also gave us notice that it was time to think of retreating to the cellar. About this time the wind began to tear away the shingles from the roof, which caused the water to enter in streams. A little before twelve o'clock, a fearful crash announced that some part of the building was gone, and that it was high time to retreat, and accordingly we all descended into the cellar. We were scarcely seated when a fearful blast from the N.E., accompanied by an earthquake, shook the apparently falling building over our heads to the very foundation, and covered us with sand and dirt. About one o'clock the storm was truly awful; the shrieking and howling of the wind, the perpetual flashing of the lightning and crashing of the thunder, together with the roaring of the sea just below us, formed a scene that would have appalled the stoutest heart. How well could we then understand the beautiful language of the Psalmist,—‘who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh the winds his messengers, and the flaming fire his ministers.’

“About half-past one o'clock, there was a short lull, when the wind suddenly changed to S.E., and began to blow with greater violence. It was soon after this, during a most fearful gust of wind, that a second shock of earthquake was felt, and I beheld, to my terror, the strong beams forming the roof of the cellar over our heads bending upwards, as if about to be torn away with the quivering house over our heads. At three o'clock, the wind having considerably abated, we joined together in singing ‘Praise God, from whom all blessings flow,’ and returned to the house. Here we found fresh cause for thankfulness for sparing mercy,—we found that the roof had been lifted, and a little more would have taken it away, and the end of the bedroom to the north had also been torn off. Brother Thraen and myself took

the lantern and went out into the yard—what a scene of desolation presented itself! All the out-buildings were down,—the roof of the house seriously injured on the outside,—every fence, every tree, and even stone walls had been overthrown. On proceeding to the school, we found it much injured, and a portion of the roof was gone, and the teacher's house nearly destroyed. What a fearful sight did the rising sun shine upon!—whole villages destroyed, noble trees prostrate, and scarcely a green leaf to be seen."

CALCUTTA.—*The Cathedral.*—A letter from the Bishop, read at the last meeting of the *Society for Promoting Christian Knowledge*, states that "the Cathedral has now (April 26th) been opened for Divine Service more than six months, with daily morning prayers at seven o'clock; and the success is at present far beyond all we could have expected. To God our Saviour be all the glory! May His hand be with us, that many may believe and be turned to the Lord."

SYDNEY.—*St. Andrew's Cathedral.*—A meeting was held on April 18th to receive the Second Annual Report of the Cathedral Committee. The attendance was very large. A card-board model of the building was exhibited. It will be recollected that the first stone of this structure was laid in 1819; but interruptions took place in its progress, and it was at length resolved to build on a much larger scale than was originally contemplated. The result, we trust, will be an edifice not unworthy of the Metropolitan See of the vast continent of Australia. The Committee give the following account of the money received during the past year, and of the progress of the work:

"The amount which has been placed at the disposal of our Committee for the service of the past year has not equalled that which they had the charge of in the one previous, nor has it even reached the sum of 1,500*l.* per annum, which, in accordance with their original design, they could have wished to raise annually; the consequence of which will be a protraction of the work over a longer period than was at first contemplated; but they are nevertheless thankful for the subscription of an amount somewhat exceeding 1,100*l.* the greatest portion of which has been paid into the hands of the Treasurer.

"It will perhaps be remembered that the last Report of your Committee carried their operations as far as the completion of the first contract, which was for the foundations of the western portions of the building, and to the commencement of the second, which was for raising the walls of the nave and west front as high as the sills of the windows, but of which only a few courses of stone-work had at that time been laid.

"This contract, which was for upwards of 1,100*l.* was completed in October last, and a third entered into for the sum of 868*l.* by which the walls of the nave and the northern transept were to be raised to the height of the spring of the arches of the windows—or about twenty feet from the foundation, including the necessary half columns for the support of the western towers, with their capitals completed.

"A fortnight or three weeks will suffice for the completion of the latter contract, so that the whole of the work now visible to the westward of the south transept and inclusive of the northern, may be said to have been completed within a period of about thirteen months.

"Under the next contract your Committee propose to fix the mullions and tracery in all the windows, with the exception of the great east window, and to raise the outer walls of the nave to their full height, carrying up those of the western towers and the north transept simultaneously, for which the sum of about 1,200*l.* will be required; but as the fund will, on the completion of the contract now in hand, be completely exhausted, the ability to enter upon this portion of the work must depend entirely upon the continued liberality of the public."

The Report also stated that an earnest appeal for friendly co-operation had been made to the mother-country, and that the Rev. George Gilbert, of Grantham, had agreed to receive contributions in England.

The meeting was addressed by the Bishop, the Chief Justice, and several other speakers, lay and clerical. More than one of the speakers took occasion to express their grateful sense of the judgment and zeal with which the affairs of the diocese in general were administered by the Bishop, and of the advantages which the Church in Australia is likely to derive from the recent increase in its Episcopate.

Captain O'Connell observed, that, "if it had not been for this change, some parts of the Colony must have suffered by the improvement of others. The Church in the north would have sunk into decay, while in the south it would have been consolidated. The extremities would have dwindled while the centre was nourished. Now, however, they had had prelates of high talent and standing in the Church sent out to them, and thus the facilities for education and religion were much extended throughout the Colony. Those who had travelled much in the interior of the Colony could alone be aware of the sad decadence of religious feeling that had taken place. The present generation were going down with every better and holier aspiration curbed and deadened, and the next was rising up totally uninstructed in any matter connected with religion at all. He did not wish to exaggerate, and he did not do so, for he verily believed, if something were not speedily done, the lower classes of the population in the remote districts would relapse into a state of heathen barbarism. Fortunately, however, a change had taken place, principally ordered at the instigation, and, under God, in a great measure through the means, of their own venerated diocesan. Many difficulties did remain—many would even now present themselves—but how far greater would they have been had this change been delayed till all feeling, all sense, all knowledge of the truths of religion had been eradicated! Happy it was, that before such a period had arrived, they were permitted to receive the blessing of this change."

Great satisfaction was expressed with the ability of the architect, Mr. Blackett. About 200*l.* were subscribed in the room: and the meeting dispersed after the benediction had been pronounced by the Bishop.—Abridged from the *Sydney Morning Herald*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The monthly meetings of this Society were resumed on October 3. Letters from Quebec, Jamaica, Antigua, Newfoundland, and Calcutta, were read, which we have noticed in preceding pages. A grant of 600*l.* was made towards the expense of the new translation of the Bible into Arabic. A grant of 1000*l.* was voted for Bishop's College, Lennoxville, Canada East, in consequence of a representation from the Rev. J. H. Nicolls, that the subscription list had now reached the sum of 1110*l.* On the application of the Bishop of Colombo, 20*l.* were granted towards printing certain catechetical works in Cingalese. Books were also granted for the use of chapels and schools in the diocese of Barbados; and fifty copies of the Dutch Prayer-book were placed at the disposal of the Bishop of Capetown. A letter was read from the Bishop of Adelaide detailing the distribution of a portion of the Society's grant of 500*l.* for general purposes; and requesting some German Prayer-books and Bibles, which were voted, to the value of 10*l.*

ELY DIOCESAN MEETING.—We have received the Annual Report of the Missionary Contributions of this diocese. For a general account of this well-arranged meeting, we must refer our readers to page 199 of our first volume. The contributions for the year just ended amount to 4,370*l.*, showing an increase of 169*l.* upon the previous year.

EMIGRATION.—It is impossible to print the following official Table without a few reflections. Nothing can more strongly show the vast influence which the British Isles are exercising over the world than this array of figures. Including the probable emigration of this year and the next, we may put the number of persons who have left the country within a quarter of a century, at *two millions*, of which one-half have gone to the United States, and the other to British Colonies.

The present character and the future condition of whole provinces must needs be much affected by the emigrants from Great Britain. We owe it therefore to our own mother country, and to the countries peopled from it—but, above all, we owe it to God, by whose blessing we have multiplied thus exceedingly—to see that the new Colonies everywhere rising up be wisely and religiously planted; and we may well be stimulated to fresh exertions at home, by reflecting how much the better education, the improved moral habits, and every step made in our own social and religious progress, will become a blessing more and more widely diffused by the streams of emigration now flowing so rapidly to the Colonies of the West and the South.

Emigration from the United Kingdom during the Twenty-Three Years from 1825 to 1847 inclusive.

Years.	North American Colonies.	United States.	Australian Colonies and New Zealand.	All other Places.	Total.
1825	8,741	5,551	485	114	14,891
1826	12,818	7,063	903	116	20,900
1827	12,648	14,526	715	114	28,003
1828	12,084	12,817	1,056	135	26,092
1829	13,307	15,678	2,016	197	31,198
1830	30,574	24,887	1,242	204	56,907
1831	58,067	23,418	1,561	114	83,160
1832	66,339	32,872	3,733	196	103,140
1833	28,808	29,109	4,093	517	62,527
1834	40,060	33,074	2,800	288	76,222
1835	15,573	26,720	1,860	325	44,478
1836	34,226	37,774	3,124	293	75,417
1837	29,884	36,770	5,054	326	72,034
1838	4,577	14,332	14,021	292	33,222
1839	12,658	33,536	15,786	227	62,207
1840	32,293	40,642	15,850	1,958	90,743
1841	38,164	45,017	32,625	2,786	118,592
1842	54,123	63,852	8,534	1,835	128,344
1843	23,518	28,335	3,478	1,881	57,212
1844	22,924	43,660	2,229	1,873	70,686
1845	31,803	58,538	830	2,330	93,501
1846	43,439	82,239	2,347	1,826	129,851
1847	109,680	142,154	4,949	1,487	258,270
Total . .	736,308	852,564	120,291	19,434	1,737,597
Average Annual Emigration from the United Kingdom } for the last Twenty-Three Years }					75,547

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

DECEMBER, 1848.

THE APOSTOLIC METHOD OF MISSIONS.

MANY and energetic as are the efforts made by our Church for the evangelization of the world, it is remarkable that we possess no systematic works on Missionary operations. The Bampton Lectures for 1843 form the only work of the kind in our language, and they deal only in a general way with the main outlines of the subject, though full of most valuable references and pregnant suggestions. We have nothing in the shape of practical manuals for Catechists or Students, nor more elaborate treatises for the more advanced. And whilst we in these respects stand in most disadvantageous contrast with the Church of Rome, the Protestants of the continent of Europe have scarcely anything more to show. The works of Hornbeck and Niecamp were in the right direction, but whilst that is all that can be said for them, they have, we believe, had no successors. Inquiries into the early Catechetical Schools have, as more congenial to the bent of German criticism, appeared, along with other monographies, or single treatises on particular points; but these are unknown except to the scholar who happens to have access to German literature.

But, leaving our own times, it seems yet more remarkable that so little in the way of practical treatises has come down to us from early times. St. Augustine's "De Catechizandis Rudibus" stands alone on the subject of dealing with "*inquirers*," and his treatises "De Symbolo," "De Doctrinâ Christianâ,"

and sermons "Ad Competentes," together with St. Cyril of Jerusalem's Catechetical Lectures, form the chief part of what is to be had on the method of instructing *Catechumens*, in the now common sense of the word. Such works as Arnobius "Contra Gentes," those of Clemens of Alexandria, and other the like, are not forgotten in saying this. What remains from the middle ages is scanty. And all these works, it need scarcely be added, however useful, are out of the way of Missionaries now-a-days.

But how is it to be accounted for? One would think that the work of evangelizing the heathen must be pretty nearly the same in all ages; how is it then, that amid the ecclesiastical literature that has come down to us from the first ages, so little is of the kind that people now would call *Missionary*?

Is it to be accounted for on the hypothesis that, originally, the Mission of the Church was *her work*, wherever she might be; that *wherever the Church was, there was a Mission*? The hypothesis is one which may be tolerated until another more satisfactory be found; and that a more satisfactory one in respect of our modern selves is to be desired, seems, upon a serious view of the subject, past question. For, why does not the Gospel extend itself of itself? Why is not the presence of the Church found to have a converting power? Why, how, and whence is it, that one has not only the Chaplain not a Missionary, but the Missionary sometimes even discountenanced by the Chaplain?

How is it to be explained that Stations where there are many Europeans are looked upon as hopeless scenes for Missionary attempts? "The nearer the Church, the farther from God," is a sad proverb in Christian lands; heard in a heathen land it is fearful; and yet one hears this its equivalent on all sides. It is to be hoped that some great fallacy is involved in the modern notion now alluded to.

But refraining for the present from the consideration of things as they are, have we not, let it be asked, a yet more ancient document than any above alluded to, and that too an inspired one, of the propagation of the Gospel among the Heathen? Have we not the Acts of the Apostles, called by St. Chrysostom the Gospel of the Holy Ghost, as revealing His first operations after the kingdom of heaven had been opened to all believers?

Admitting that we have such a record in this portion of holy writ, it is undeniable still, that it is most unsystematic; being herein of a piece with the whole Bible, in which, although the entire body of catholic doctrine is most undoubtedly contained, it is not so on the surface as not to be gainsayed, nor so prove-

able, even to the believer, as not to leave him much for the exercise of pure and simple *faith*.

Let us then take up the Acts of the Apostles. Now the first thing that occurs to one to note, in a merely general sketch, such as these lines are designed to furnish, is, that in the main, this record presents to our view only part of the history of two of the Apostles, St. Peter and St. Paul; the former the Apostle of the circumcision, the latter the Apostle of the uncircumcision. Most noticeable, in the second place, is the fact that, whereas St. Peter was the Apostle of the circumcision, he was the chosen instrument of converting and admitting into the fellowship of Christ's Church the first Gentiles, Cornelius and his household. Thirdly, it may be observed, as a sort of counterpart hereof and yet further confirmatory of this position, that although St. Paul was specially appointed to the apostleship of the uncircumcision, we find him, wherever he goes, addressing himself first to the circumcision. This, evident as it is on the very surface of the inspired narrative, is enforced on our attention by Acts xvii. 1, 2. "Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, *where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures,*" &c.

The remark is the more conclusive, because it occurs so incidentally. It has all the force of an indirect and undesigned proof. So that it seems scarcely a hypercriticism to note that the Greek, rendered "*a synagogue,*" is, literally, "*the synagogue,*" ἡ συναγωγή.—He not only selected the Jews, but met them in their place of chief resort, *the synagogue* of those parts. The *practice* is seen also from chap. xiii. (at Salamis and Antioch, in Pisidia); chap. xiv. (at Iconium); chap. xvii. (at Athens); and at Rome, he addresses the Jews first, (chap. xxviii.) St. Chrysostom's remark is worth introducing, as it opens to us another feature of the apostolic practice. "Again, they hasten past the small cities, and push on to the larger, since the word would thence flow out in all directions to the adjacent towns; and Paul, as his manner was, entered into the synagogue of the Jews. Although he had said, 'We turn unto the Gentiles,' (xiii. 46,) he left not off doing this: for he had a great desire for them. For hear him speaking, (viz. Rom. i. 11; ix. 3,) &c. (P. 815.)¹

The other feature of the apostolic practice observed by St. Chrysostom is the going *first* to the *chief cities*. This is equally observable on the surface of the narrative; and is very much overlooked. Not without special import therefore is that other

¹ The edition of Chrysostom referred to throughout, is that of Savile, tom. iv.

—seemingly so casual—remark, “We came . . . from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days;” (chap. xvi. 12,) on which St. Chrysostom also remarks as follows: “The writer goes on to mention the places, as writing a history, and marking where he (St. Paul) spent any time; and he shows, that he tarried in the great towns, but passed by the others. The title ‘colony’ tells us the rank of the city.” (P. 803.)

The very names of the churches to whom St. Paul’s Epistles are addressed point to the same thing.

This course suggests another point of practice. The fact of St. Paul’s selecting the *chief cities*, and going *first* to the *Jews* in them, of itself caused his first preaching to be addressed to the most religious men in each place, and sometimes (ex. gr. at Salamis), to the “chief” men. And there is more in this particular of the apostolic practice, than the mere exercise of love to his countrymen, and the respecting of their claim, in virtue of the promises, to have salvation preached to them first. Although it be supposed that the Apostle had nothing else in his mind, the fact, that God’s providence so guided his steps, is suggestive of the like rule now, consistent as it is with every principle of ethics. Next to the Jews, we find him addressing the “devout men and women,” the proselytes, *i. e.* those who had turned more or less from vanity, to seek the living and true God. St. Chrysostom’s remarks on this point are frequent; the following is a specimen:—“Therefore disputed he in the synagogue with the Jews, and with the devout persons,” (chap. xvii. 17.) See him again, addressing the Jews; and by the ‘devout persons,’ he means the proselytes. For the Jews were scattered about every where, at the coming of Christ, (*ἀπὸ τῆς τοῦ Χριστοῦ παρουσίας*), the law on the one hand being about to pass away, and they, on the other, teaching mankind.” (P. 821.)

Would it not, in fact, seem clear, that as the law was given to be a schoolmaster to bring the Jews to Christ, the Jews became, whilst they themselves rejected the Gospel, schoolmasters to bring the heathen to it?

So again, St. Chrysostom. “How is it that St. Luke says so markedly, that he went into the synagogues first? (chap. xvii. 1—15.) Why, he persuaded the Greeks through the Jews. And he knew that this method was most suitable to the Gentiles, and best calculated to bring them to believe.”

And again, (on chap. xix. 8—10.) “See him every where thrusting himself into the synagogues, and thus going forth to the Gentiles. For it was his plan every where to take occasion of the Jews, as I before said. For he thereby moreover provoked the Gentiles to jealousy and curiosity, and they eagerly

welcomed him; and the Jews repented upon the Gentiles receiving him." (P. 836.)

See also St. Chrysostom's observations on chap. xii. 28; xiii. i. (P. 791.)

The fact that Cornelius, to whom St. Peter was first sent, was also "a devout man," (α σεβόμενος, or proselyte, of some class,) is not only remarkable as exhibiting an identity of practice, so to speak, on the part of the two great Apostles, but as conveying a Divine sanction for that practice. For St. Peter was sent by express revelation to Cornelius, and it is particularly stated what kind of a man he, Cornelius, was.

When all this is dispassionately weighed in the mind, do we not seem led almost irresistibly to conclude, that the same rule must have been designed to hold good for all times and places, and therefore, in the main, must hold good still?

Taking then the case of this country, (India,) and considering our national position in it as somewhat analogous, in the order of God's providence, to the position of the Jews dispersed among the Gentiles at our Lord's first coming,—viz. in possession of, and heirs to, the truth which it is intended that the Gentiles also should know; considering this,—may one not conclude, that Missionary attempts on the Heathen should be made first where there are settled bodies of Europeans; and, above all, where Christianity has an outward form, at least, by the presence of Chaplains, and the existence of Churches?

And furthermore, in dealing directly with the Heathen, should one not address *the most religiously disposed* among them, and those who most pretend to the knowledge of the truth?—the "devout men," and the "Stoics, and Epicureans?"

Also, ought not such attempts to be made (indeed, if thus made, it can hardly happen otherwise,) in the towns of most note, geographically or commercially, or for science and learning and refinement?—"for," says St. Chrysostom again, "it is mere senselessness to run at random. Let us, then, do the same [as the Apostle did]. Let us instruct the foremost first, that these be not a hindrance to our dealing with the rest." (P. 802.)

The view of Missionary proceeding thus far obtained, is so very different from the general character of what prevails in our day, that the entering into any detailed contrast would involve one in what might seem invidious criticism. And, indeed, in order to attempt such a contrast, the intimations contained in the inspired record need a minuter investigation; whereas, only a few out of many have now been but cursorily touched upon.

There is, however, one particular recorded of St. Paul, which may thus be contrasted with a particular of modern

practice; the coincidence between them is, at first sight, so great, and, on second inspection, so utterly none. The preaching in *Bazárs* and *Mélas* has been a very favourite practice of our generation; and, though its ill success has brought it perhaps somewhat into disfavour, there are not a few religious and earnest people, who think a Missionary neglects his duty, and slights opportunity, in not making this a part of his regular duty. If a Scripture warrant be wanted, it is thought to be found in St. Paul's teaching "*in the market daily*," at Athens.

Now, it is true, that "*in the market*" sounds, here in India and in English, as very equivalent to "*in the Bazár.*"

But if it had been translated "*in the Agora*," people might have stopped to ask how far "*the Agora*" was the counterpart of "*the Bazár*," and then perhaps have come to a conclusion somewhat different from the one now currently received.

If there were a *Bazár* which, without excluding any sort of merchandise or traffic, was the ordinary and public place of resort for the judges, the members of council, the civil servants, the lawyers, the chief Pundits and Moullahs, the Bishop and clergy, rectors and principals and professors of schools and colleges, for the edification of each other, and promotion of the public interests, it would answer to "*the Agora*" at Athens.

Next, supposing the "*Agora*" to have been merely what we understand by a *Bazár* or "*market-place*," it would remain to be proved that St. Paul addressed any one and every one whom he could, by any means whatever, get to listen to him. The very wording of the passage seems to indicate something very different from this.

"Now while St. Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. *Therefore* disputed he *in the synagoge with the Jews, and with the devout persons, and in the market daily with them that met with him.* Then certain of the Epicureans and of the Stoics encountered him." Passing by the "*therefore*" for the present, and the other words italicized, let the expression "*them that met with him*" be noted and weighed. It is a neat and happy rendering of τοὺς παρατυγχάνοντάς αὐτῷ, which no Greek student would ever think to mean any and every one whom he met with, but those who had the curiosity and took the trouble to meet with him in the place of greatest resort at Athens, to which resorted all who were in any way eminent in the state. And so we find the philosophers of the day among those who there *encountered him*.

It is a mere trifle, comparatively speaking, to add, that those who would use this text to sanction modern *Bazár* and *Méla* preaching, have to show that the time of St. Paul's resort to the market-place was *the market hour*.

We must reserve for another Number, or other Numbers, the investigation of the apostolic method of addressing the Heathen, which is of considerable difficulty; and there are very many other things in the book of Acts bearing upon the question of Missionary operations in general and in detail. For the present we conclude, hoping that the readers of these pages will bear the subject devoutly in mind whenever they peruse the Acts of the Apostles; for there is doubtless much more in that holy Book than one student can discover on a first search into this point, and we shall be glad to see the matter fully investigated, believing it to be of very great importance.

INTERVIEW WITH A MISSIONARY AT THE GRANDE CHARTREUSE.

THOSE who have travelled from Pavia to Milan will recollect (for they no doubt visited, on their way) the magnificent convent of the Grande Chartreuse—the monument of the proud penitence of the first Duke of Milan. Galeazzo Visconti founded it in the fourteenth century, by way of atonement for the murder of his brother, by which he had raised himself to the coveted honour and wealth of his position. It was designed for twenty monks; and, while the buildings themselves were erected on the largest scale, and the chapel so enriched with the rarest specimens of workmanship and jewellery, that it remains still a perfect treasure-house of beauty and of art, the monks were endowed with possessions of princely revenue. These possessions were of course seized at the French Revolution; the buildings, however, still exist, the chapel enriched with its unspoiled marbles and precious stones; but the number of monks is diminished from twenty, the original foundation, to fourteen, who subsist entirely on the alms of the charitable, or the offerings of those who repair to the convent for the purposes of religious retirement or counsel.

The church, the chief object of the stranger's curiosity, is of the Romanesque style of architecture, and throughout its length, with its twelve chapels and altars, which line the sides of the nave, is one mass of variegated marble, the several altars consisting of that material, or of alabaster richly inlaid and set round with gems of rare size and beauty. Considering the character of its warlike and unscrupulous founder, we were a little struck at discovering that, to adorn the western entrance, he had caused to be sculptured most exquisitely in ivory, the history of St. Ambrose on the one side, and his own very different achievements on the other.

When we entered, we found service was being chanted in the choir by the few dismal occupants of this gorgeous temple with its spacious buildings. Dressed in their ample vestments of coarse white cloth, with the cowl drawn over their heads, they resembled grotesque stone images in the dark stalls of oak, rather than men with human thoughts and sympathies. It was Lent; and as our guide, the verger, informed us, the vespers were now joined on to the matins, in order that the usual hour of dinner might be undisturbed.

While the service continued, I strolled into the adjoining cloisters. They were large and spacious in extent, and round them the separate residences of the monks were set, projecting outside like small square bastions from the wall. Each one had his separate tenement. I was led to inquire somewhat of the inmates. My informant told me they were chiefly men who had retired from the world; several of them officers who had been in the French army, and who now dedicated the remainder of their lives to devotion and penitence. One of them, the superior, had been, he said, a Missionary to India. On inquiring whether many resorted to the convent for the services of the Church, he told me that several of the students from Pavia, or officers quartered at Milan, came thither about Easter-time, for the purposes of religious retirement, and to make their confession, preferring the privacy of such an establishment to the churches of the town. While thus we talked under the arching roof of the cloister, the line of monks issued from the south door of the church, and filed past, with melancholy step and dejected eyes—a white row of spectral forms—to their respective residences. I begged my guide to point out which was the late Missionary; and almost before my wish was expressed, he had stepped forward, and announced to the last in order of the hooded monks that a stranger begged to speak with him. This was a little embarrassing: he approached, however, and invited me into his dwelling. I apologized stammeringly, but the low door opened, and in we went. A small room received us, having another smaller one on the side. These were filled with lumber, rubbish, and firewood, and were intended as a workshop for those who engage themselves in manual operations. The further end of the apartment opened into a garden of a few feet square, but this too was in total disarray. Some steps led us to an upper room, which was large and airy, and clean, with a good prospect over the plains which witnessed the defeat of Francis I. This was furnished with a Dutch stove, table, chairs, &c. and looked tolerably comfortable.

I felt some difficulty in explaining the cause of what, I was conscious, was an intrusion, especially as I had been drawn into

it almost against my will; but there was no help for it, so, with an apology, I said that my guide had informed me of his having laboured as a Missionary in the East, and that I was desirous of learning from him, if I might do so, what experience he had had in that Christian service.

The monk was a middle-aged man, well-looking, though with rather a stern expression; his manner was mild, and, as he threw back his cowl, he displayed a closely shaven but well-shaped head. He told me, in reply to my inquiry, that he had been twelve years in the East, ten-and-a-half of which had been passed in the Indian province of Madura. At the end of this time he had been obliged to go to the Isle de Bourbon on account of his health, from whence he passed on to Siam and Prince of Wales' Island, where his companions died, his attendants ran away, and he himself, feeble from ill health, resolved to return. He proceeded to say, in reply to another question, that the success of the Missionaries of Rome in India was much less than it used to be; that Pariahs alone were found among their converts; and that the causes of this ill success were the late schisms among the Goa and Papal Bishops and priesthood, and the activity of the "Methodists" in distributing the Bible, &c.

I felt he must be taking me for a Roman Catholic, in speaking thus unreservedly; and so, interrupting him, I rejoined that I felt it fair to him to say that I did not belong to the Church of Rome, but to the Church of England.

My friend's colour mounted into his sallow cheek at these words, and, with a little unguarded change in his manner, he turned upon me, and commenced an attack.

M. "What, you are a Protestant, then?"

V. "Assuredly, and yet of the Catholic Church of England. '*Catholicus sed non Romanus.*'"

M. "Well, Sir, what do you think of the pretended conversions by your people in India? The converts are only runaways from us, ignorant or pretended Christians. Your distributions of the Bible are of no use. I have seen Brahmins laughing together at the translation. And they are received by the natives only to line boxes."

V. "As for the distribution of Bibles among the Heathen, we of the Church of England do not concur in the indiscriminate dispersion of the word of God which is practised by some Protestants: we know that Heathen must be gathered to the Church by the preaching of her Missionaries, and so we act. But in regard to the converts in India, we have certain knowledge from our Bishops that thousands of Hindoos have been converted to the faith. I know you commonly say they are drawn from the Church of Rome, but the fact is not so."

M. "They say that you English are all coming over to the Catholic Church."

V. "Pardon me; some have left us, and we regret their loss; I cannot enter into the cause of this defection, but the conversions are ceasing now."

M. "Oh no; impossible! You are all broken up into schisms in England."

V. "Undoubtedly, many are schismatical; but recollect, we of the Anglican Church are a branch of the Church Catholic, holding the Apostolic rule and the faith of the Church."

M. "But, if that be so, then you are the true Church, and we are not. Are you the only true Church?"

V. "We do not maintain that: you are a branch of the Church, the Greek communion another, and we are a third."

M. "In what then does unity consist?"

V. "In the apostolic communion and faith, and in the participation of the one Spirit."

M. "Why did you forsake the Church of St. Augustine?"

V. "Because he introduced novelties unknown to the British Church, by which we were brought into subjection to the assumed supremacy of the Bishop of Rome. This we threw off, and returned to the simplicity of the one first faith and Church."

Here followed a short discussion on the supremacy of the Pope, with the usual answers and rejoinders about Athanasius, Cyprian, &c.

"Besides," I added, "since Augustine's time, Rome has added other doctrines which are corruptions to her faith."

M. "Do these doctrines destroy the faith?"

V. "Not necessarily;—they corrupt it."

M. "What faith do you profess, then?"

V. "The doctrines of God's word, taught in the Creeds of the Universal Councils. You add to these the doctrines of the Council of Trent."

M. "The Council of Trent did not add to the doctrines of the first Councils."

V. "Yes, indeed; none can join your Church without an assent to the additional Articles of Pope Pius's Creed, imposed at that Council."

Here we paused; and I moved to take my leave. I was sorry to find afterwards, that, by my visit, I had kept my host from his dinner, which had been placed within a little hatch by the side of the entrance-door down-stairs. As he rose, he good-temperedly said, "You will all come over to us; observe here—this is what I say daily for this purpose;" and leading me to a small niche with a table beneath it, he took from it and put into my hands a printed paper, on the top of which was a rough

print of the Virgin treading on the serpent's head; according to their translation, in the Vulgate, of Gen. iii. 15, in which they substitute "she" for "it," and apply the text to the Virgin. Underneath was the following:—

"Oratio pro conversione Angliæ.

"*Ex libello exempta, quem Dominus Noster GREGORIUS Papa XVI. anno 1840, Indulgentiis ditare dignatus est.*

"Omnipotens æternæ Deus, qui per solam veram fidem homines salvari constituisti, respice propitius super Angliam, insulam quondam Sanctorum, quam jam diutius sub erroris jugo captivam miseranda hæresis tenuit, omnes ignorantias inde dispelle, dissipa cunctas prævæ doctrinæ opiniones, omniumque animos ad rationabile fidei obsequium flecte, ut in sinum S. Matris Ecclesiæ redeant gaudentes. Per Christum Dominum Nostrum. Amen.

"Sancta Maria Mater Dei, ora pro Anglia.

"SS. Petre et Paule, Apostoli Christi, orate pro Anglia.

"S. Georgi, Angliæ Patrone, ora pro Anglia.

"S. Thoma Cantuarensis, ora pro Anglia.

"S. Gregori Papa, Ecclesiæ Catholice Anglicanæ Pater, ora pro Anglia.

"S. Augustine, ejus discipule, Angliæ Apostole, ora pro Anglia.

"S. Bonifaci Angle, Germaniæ Apostole, ora pro Anglia.

"Salvum fac populum tuum, Domine, et benedic hæreditati tuæ, neque sinas animas perire, quas Filius tuus pretioso Sanguine redimere dignatus est. Qui vivit et regnat in sæcula sæculorum. Amen."

I thanked my kind companion for the paper, and after declining an invitation to partake of his meal, descended the small staircase, and issuing from the low door, pursued my journey.

My reason for recording this interview at the time, and referring to it now, is because it illustrated what I have found to be the great ignorance in which the Roman Catholics are kept, in regard not merely to our Missions, but to our whole system. The same stereotyped facts were here adduced, and the same objections advanced, which you will find in the mouth of every Roman Catholic. In the reports of the "*Annales de la Foi*," members of the Church of England are classed with all other Protestants as "Methodists," or "Anabaptists." The very same stories about the Brahmins laughing at the translation of the Bible, and its leaves being used to line boxes, are repeated, and form the theological stock-in-trade to Roman Catholics. Even Dr. Wiseman repeats similar stories in his Lectures; and it seems to be thought that when these are adduced in discussion, the subject is exhausted.

The same is the case when the argument is directed to any other point. There are certain fixed charges or rejoinders with which the better informed members are stored; in discussion, they cast the javelin as though its blow were deadly, and, however you may parry it, they commonly take no heed, but go on to another topic, and so nothing is settled. What I had found before, I now found in the amiable monk whom I visited at the Grande Chartreuse.

It is idle to express a wish, while so strict a watchfulness and

prohibition is exercised over the Roman Catholics, that they could be more truly informed on the subject of our Missions, and, indeed, our doctrines. But on the other hand, if they are too systematically tutored and instructed in a catechism of controversy, beyond which all is to them a *terra incognita*, it must be owned that most of us are too little instructed in this kind of warfare; we are commonly left each of us to our own suggestions in dealing with an argnment, always skilfully put; and it might be well if a more systematic compendium of this kind of polemical divinity formed a part of the instruction of all the members of our Church.

ADVENT HYMN.

[The following Hymn, composed by a resident in New Zealand, will be read with interest, as expressing the feelings of a devout mind on witnessing the coincidence of Advent with the summer season of the year.]

THE laughing Spring is in her prime,
 She danceth through our sunny clime;—
 Can this indeed be Advent time,
 The harbinger of Jesus' birth?
 Where are the cold and bleak winds blowing,
 The pelting hail, the ceaseless snowing,
 The log-piled hearths, all ruddy glowing,
 While in each happy home reigns pure and Christian mirth?

In vain I watchful look around
 Upon the green and flower-strewn ground;
 No icy gems, no frost is found;
 But life and beauty beam unfading;—
 No friendly bird, with scarlet breast,
 Comes shivering now, a welcome guest;
 Within the woods the songsters rest
 From the bright summer glare, where waving boughs are shading.

Meet welcome this, I fondly ween,
 Though erst while never by us seen,
 For Him of glorious, God-like mien,
 The Child for weeping sinners born;—
 Meet that at such a wondrous birth
 Creation should burst forth in mirth,
 And that sea, sky, and smiling earth
 Should wear their brightest tints on this auspicious morn.

And what though seasons seem to change,
While we o'er land and ocean range,
Our tender Mother doth arrange
The same sweet song to cheer our heart.
She knows that darkling, out of sight,
Sad souls may brood in cheerless night,
Though trees and flowers be bathed in light,
And, 'mid a world of joy, groan 'neath some hidden smart.

Oh! soothing voice, my Mother dear,
Like angels' music on our ear!
With chasten'd joy, and reverend fear,
Thy words of peace, in this bright land, come ringing,—
“Glory to God!” thy strains begin,
“And peace to man, though dimm'd with sin,
Good will tow'rd thee, thy God brings in,”
While saints and seraph choirs the same blest news are singing.

Strangers and exiles are we now;
A touch of sadness on our brow
To envious eyes might well avow,
That far from childhood's home our steps are straying;
Well may we bless these landmarks sweet,
Where we may rest our weary feet,
By the still waters take our seat,
With draughts of heavenly joy our burning thirst allaying.

Soon shall the journey cease,
For He, the Prince of Peace,
Has come to give release
To pilgrims sighing for their distant home;
What though our Advent here
Be dimm'd by many a tear,
Jesus will soon appear;
Oh! let His widow'd Church cry, “Come, Lord, quickly come!”

Reviews and Notices.

1. *Lessons on the Travels and Voyages of St. Paul. For the use of Schools.* By a LADY.
2. *A Catechism on the Map of the Holy Land in connexion with the principal Events in the Old and New Testament.* London: Groombridge & Sons.

THE above little works have been sent to us for notice. They seem carefully compiled, and well adapted to fill the humble but useful purpose for which they are designed. The former is a book which was particularly wanted in schools. We would suggest, in a future edition, the correction of two or three typographical errors in pp. 34 and 35, and the addition of a few dates throughout the work.

A Letter to the Lord Bishop of Oxford, &c. suggestive of Means for supplying the present Want of Colonial Clergy and Missionaries.
By the REV. H. S. SLIGHT, B.D. Fellow of C.C.C. Oxon,
and Chaplain in the Royal Navy. Oxford: Parker.

THIS letter appears to have been elicited by a passage in the Bishop of Oxford's sermon preached on All Saints' Day on the occasion of the Church Missionary Society's Jubilee. His lordship expressed a hope that persons might be found to devote themselves to the work of the Society, 'if but for a time.' Mr. Slight, whose experience in the navy entitles him to be heard with attention, is of opinion that the existing difficulty of finding missionaries would be in a great measure removed, if young clergymen were to be commissioned to foreign stations with an understanding that they should not be expected to remain abroad beyond a certain definite period. Mr. S. appeals to ancient and modern instances in proof of the good which might be thus effected. We remember to have read, that at an early period of the existence of the Society for the Propagation of the Gospel, a proposal, somewhat similar, was submitted to the then Bishop of London, to the effect that the incumbencies within the archdeaconry of Essex should be presented to clergymen only after a service of some years in the Colonies. Doubtless, if the plan were ever to be carried out to any considerable extent, the church at home would be a gainer by the additional experience of her Pastors.

Correspondence, Documents, &c.

MR. EDITOR,—The two communications from me which you have already inserted in your Magazine, related to English settlers in New Zealand. I trust that the following letter may be equally acceptable to your readers. It was written, as internal evidence will, I think, show, by a person who has been actually in the midst of the scenes which he describes, and shows what efforts the Christian native people of New Zealand are making to raise themselves in the scale of civilization. But without further preface I will hand you the original communication.

I am, yours,
M. A. M.

“My dear —, The part of New Zealand of which I am now about to tell you, is a very interesting one in many respects, as I think you will agree with me if you have patience to read the somewhat lengthy letter which I purpose to inflict upon you. It lies on the western coast, about forty miles north of Port Nicholson, and contains as fine land as any in New Zealand. About thirty miles from Wellington, the mountain ridges, which occupy with a few exceptions the greater part of the southern extremity of the island, recede gradually from the coast, leaving between themselves and the sea a fine tract of country. A few miles from the mainland lies the beautifully shaped island of Kapiti, affording safe anchorage for ships of any size between itself and the main. It is not with the physical character of the country that I now have to do, but with the moral and social condition of its inhabitants. I think, however, I shall show you that the former has some bearing on the latter subject, the present and future prospects of the inhabitants of any country being greatly influenced by the nature of the land they dwell in.

“Two distinct tribes of Maories occupy this country; the Ngatitoo, and Ngatiraukawa, whose principal chief is Te Rauparaha, and place of abode Otaki, on a river of that name, forty-eight miles from Port Nicholson; and the Ngatiawa, who dwell at Waikanae, ten miles further to the south, and have smaller settlements down the coast to Port Nicholson itself. William King is the acknowledged chief of this tribe. Several years ago Te Rauparaha, when driven away from Kawhia, 200 miles more to the north, by some rival chieftain, led a small band of warriors down the western coast. Death and destruction marked his path—he was almost universally successful in a number of battles. Fresh allies joined him from the north and from the interior, and by their aid he was able to drive the Ngatiawa from Otaki, which has since been occupied by him and his people. Tall, desolate-looking posts of Totara-wood, standing out of the ground in mournful solitude, still mark the position of Pas which he destroyed. The different battle-fields are pointed out to the traveller by the Maories who had a share in the fight. They relate with extreme minuteness the whole details of these conflicts: their mode of chronicling the names of the slain, the nature of the wounds, the

stratagems employed, the struggle, the flight, and the pursuit, is quite Homeric in its character, and vividly brings before the imagination of the hearers the picture of those heroic ages, now happily only matters of history—for ever, we trust, passed away.

“Even after the Ngatiawa had retired upon Waikanae, there were continual fights between them and the Otaki natives. The last battle was in the year 1839, when the *Tory* was on the coast; and I have heard from Captain Chaffers himself, who commanded this, the first ship sent out by the New Zealand Company, that he walked over the field of battle the day after the engagement, and with the surgeon of the ship gave all possible assistance to the wounded. But another power was then beginning to be exerted in the district, which alone is able to allay the angry passions of men—viz. the power of the Gospel.

“Up to the year 1839 there had not been any European Missionary in this part of the island, and yet the natives had already been partially instructed. The agency by which this was effected was a very curious one—that of the slaves who were permitted to return from the Northern district. The Ngapuhi tribe, which holds the country about the Bay of Islands, were the first to obtain muskets and powder from the whalers who frequented that port; Hongi, their chief, accompanied by a force rendered perfectly irresistible by these novel arms, made several war expeditions into the southern part of the island, and took most fearful revenge on his hereditary foes. He killed thousands, if not tens of thousands, principally on the rivers Thames and Waikato, and returned to the north with a vast number of slaves. Slavery is not, and never was in New Zealand, of a very severe character. The slaves were, indeed, torn away from their own homes, and had not the power of returning; they were obliged to cultivate their captors' land; but they were generally kindly treated, and often married into the tribe, in the midst of which they lived more as sojourners than as slaves.

“About eighteen years ago, the Missionaries, who had toiled for many years apparently in vain, were allowed to see some fruit of their labours. The Gospel was received with wonderful rapidity in the northern part of the island, and although slavery did not entirely cease, a compulsory manumission of slaves not being required by the Gospel, yet many Christian chiefs allowed their slaves to return to their own country. This was the strongest proof which the native chiefs could give that their profession of Christianity was sincere. Before value was given to their lands by the arrival of Europeans, their chief wealth was in their slaves; by their labour they were supported—were maintained in the position of Rangatira, or chiefs. Deprived of these hands, who had so long worked for them, they were placed in an entirely new position, and had to labour for their own subsistence. Let us then never hear that self-interest was the moving cause in the mind of the New Zealand chiefs, when, after long opposition to the Missionaries, they at last embraced Christianity.

“ Slavery, according to Maori custom, does not extinguish individual rights. A returned slave enters at once upon his old position amongst his own friends and relations ; though, indeed, it was an altered one in which many of them found themselves. They had received Christian instruction ; had lived in the houses of the Missionaries ; had brought back with them to their homes European clothes and some few books ; and so were qualified, in a greater or less degree, to act as the instructors of their own people. In the case of Otaki, the agent in this good work had lived at the Paihia Mission Station. The first thing that his heathen relations learned from him was to say grace before meals, and to abstain from work—to *noho*, or sit still—on the seventh day. He had brought with him his own book, but what was one amongst so many ? He could not keep school with that : so paper and pens were procured from the whaling ships which frequent the Island of Kapiti, and this one book was multiplied with wonderful perseverance, till there were copies enough for him to teach his friends what he himself knew. Many of these books were afterwards collected and sent to England, and are wonderful examples of the pursuit of knowledge under difficulties by the New Zealanders.

“ But I must change the scene for a short time, and beg you to fancy yourself at the Mission Station in the Bay of Islands in the year 1839. A whaling ship has just come up from the south, and two young New Zealand Chiefs land at Paihia, and present themselves to the Missionary there, the Rev. H. Williams : they are the son of Te Rauparaha, and his cousin, fine looking young men, and neatly dressed in European clothes. The object of their visit is to beg that a Missionary may be sent down to them. They are asked ‘ if they can read.’ ‘ Try us,’ they say ; and a Testament being given to them, they read with as great facility as those who had been under the direct instruction of the Missionaries. Their urgent appeal for further instruction was irresistible ; and, after a previous visit to the south, Mr. H. Williams took Mr. Hadfield, then a very young man, down with him, and left him in the Otaki district. He, with the energy which marks his character, at once attacked that system which he had come to overturn, in its stronghold. A small rush house, containing two little rooms, was built for him on the sandhills which surround the Otaki Pa, and a similar one within that at Waikanae. He regularly removed from one of his *livings* to the other every Thursday, that neither of the hostile parties might say that he gave their enemies too much of his attention. The whalers dwelling in the neighbourhood at first laughed at his efforts. ‘ If you can make these fellows live at peace with each other, we shall say there is something in you Missionaries ; but we’ve known them too long to expect that—it is altogether impossible.’ Not so believed Mr. Hadfield. He persevered ; peace was at last made between these hitherto deadly enemies, and a ridge-pole, sixty feet long, for the church, which the natives of Waikanae were proposing to build, was the appropriate peace-offering from the natives of Otaki. The tree was felled in the woods above Otaki, adzed into shape, hauled to the beach, and towed

by a canoe the ten miles which separate Waikanae from Otaki; and it now stands in the Waikanae church, (of which more hereafter)—a lasting memorial of that peace which was brought about by the persevering, the untiring exertions of an individual.

“I had the pleasure of accompanying the Bishop in part of his second Visitation in 1843-4, and passed several happy days with Mr. Hadfield in his ‘*Rectory*’ house. I call it so; for truly he was at that time the real Rector of that district. It had been proposed that Mr. Hadfield should accompany the Bishop in the journey which he was then about to make down the Middle Island, and during his absence I should have remained at his station; but the feeling was general that Mr. Hadfield could not safely be spared from his own district, then in a very disturbed state. The inhabitants of Wellington regarded his presence as a sort of safeguard to their town—a strange state of feeling in those who were wont to look upon Missionary influence with suspicion, if not with positive dislike; but no one could withstand the magic power of Mr. Hadfield’s disinterested self-devotion. Even a writer on New Zealand, who is not famous for speaking favourably of any body, bears this remarkable testimony to his character:—

‘I have already related how wisely Mr. Hadfield had availed himself of the influence of the chiefs to introduce the Christian faith with more permanence and authority, gently mingling the spiritual change with the preservation of the institutions to which the people whom he had to change were accustomed; and I have elsewhere dwelt on some remarkable instances of the effect of so merciful and well-devised a system. Nor need I repeat that his irreproachable character and winning demeanour had procured him the love and respect of all classes in both races—of the heathen native and the brutal beach-comber, as well as of the grateful converts and the colonists of education.’—*Wakefield’s Adventures in New Zealand*, vol. ii. p. 288.

“The days which I spent with Mr. Hadfield at Waikanae were amongst the most pleasant and instructive of my life. He told me the method which he had adopted with his natives. I saw the band of noble young men whom he had gathered round him; in three of them particularly he had unbounded confidence—Hakaraia and Martin at Otaki, and Rewai (Levi) te Ahu at Waikanae. Whenever, on his return to either of these districts, he found that a dispute had arisen amongst any of the neighbouring tribes, his first question was, ‘Has Martin or Hakaraia gone?’ If the answer was in the affirmative, he rested perfectly satisfied that the matter would, if possible, be arranged by their arbitration.

“Shortly before this my first visit to the district, those of the Maories who had embraced Christianity were subject to such incessant annoyance from their heathen relatives, that, with Mr. Hadfield’s sanction, they had determined altogether to leave their home in the great Pa, and to build a separate one for themselves. The expediency of this separation between the Christian and heathen natives is always a doubtful matter, and is not sanctioned by the Missionaries except in extreme cases. The good leaven is by this separation deprived, in a great measure, of its power to leaven the whole lump. Just as this step

was on the point of being taken, opposition to Mr. Hadfield's teaching suddenly ceased, and well nigh the whole population of the district put themselves under Christian instruction. Heathenism, as a compact and opposing system, was in that part of New Zealand practically extinct.

'I believe,' says Mr. Hadfield, 'that Christianity is extending itself in New Zealand; and I cannot, with some, allow myself to doubt it merely because some temporary disturbing forces may occasionally appear to arrest its progress. I should have had little hesitation in undertaking to maintain the position, that, *ceteris paribus*, Christianity has made a more rapid progress in New Zealand than it has ever made in any other country since its first proclamation by the Apostles.'

"A small portion of the Otaki natives still held by their ancient *ritenga* (or custom), but finding that it was no longer able to withstand the new doctrine, and having rejected Mr. Hadfield's teaching, they looked round for some antagonist system which they might adopt; hence the introduction of the Picopos, or Papists, into even this district. The popish priests in New Zealand are exceedingly active, and never let slip an opportunity of getting a footing: a small chapel was built on an eminence, about two miles from the great Pa, and is occasionally visited by the priest from Port Nicholson. Such has often been the origin of this sad division amongst the natives of New Zealand.

"Mr. Hadfield is now one of the most admirable linguists in the country. The natives say, that if he were to speak from under a blanket, with his head covered up, they could not tell whether he was a Maori or no. But, for a considerable time after he was stationed at Otaki he would not himself preach to his people in church. In this he, perhaps unconsciously, followed the example of Henry Martyn, as you will find related in his life. The mode which Mr. Hadfield adopted in teaching his people was as follows: when he had chosen the subject for the following Sunday, he thoroughly instructed Hakaraia, his head Maori teacher, about it; pointed out the connexion of the various texts which bore on the points to be illustrated; and then, after he himself had taken his part as a clergyman in the Sunday Services, he would sit by while Hakaraia imparted to others in his own language the instructions which he had previously received in a catechetical way. Mr. Hadfield was able to check him if he wandered from his subject, or explained any text of Holy Scripture amiss, and gave the weight of his presence and acquiescence to the teaching which was thus imparted to his people at second hand. This surely is a far better mode of proceeding than the cold and disjointed way of preaching through an interpreter—sentence by sentence being rendered into his own tongue by one who perhaps has a very imperfect knowledge of the language which he has to translate from.

"Many really absurd instances have come to my knowledge of the imperfections of this latter mode of teaching. A Clergyman was preaching to some natives in West Africa, and he told his hearers that all the people in the world were divided into two classes. The

interpreter gave his version, which was received by the auditory with an universal smile. This led him to make inquiry, and he found that he had told his countrymen, "The white man says that there are only two *glasses* of rum in the world." This was not Mr. Hadfield's way; and I think there can be little doubt which of the two methods is the best.

"During my residence with Mr. Hadfield for a few days in his reed parsonage, amongst the sandhills of Otaki, I got more instruction as to the best way of dealing with a native people, and received more interesting information on points connected with their past condition and future prospects, than I have ever had from any other person. It was during the end of his season of work; for his constitution, never very strong, completely gave way early in the year 1844, and since that time he has been entirely withdrawn from active work, and has lived an honoured guest in the house of some friends at Wellington. Every thing has been done for him there which the most devoted kindness could effect. He has been nursed as with a sister's care, although his host and hostess are in nowise connected with him, except by that highest of all bonds which unites Christian hearts together. A blessing doubtless has descended upon the house which has harboured such a guest, for neither the command nor the promise are obsolete, 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.'

"In the disturbed year, 1845, the Bishop himself went to live for some months at Waikanae. He feared that the disturbances which were then taking place in the north might excite the turbulent natives of the south to deeds of violence; and the condition of Waikanae and Otaki, deprived of Mr. Hadfield's active superintendence, gave him serious uneasiness. He had no one to send to the vacant post, so he solved the difficulty, as he has often done, by going himself.

"I find my account of the Otaki district running to a greater length than I had expected; I shall, therefore, reserve the account of my second visit to Otaki for a future communication."

PROJECTED CANTERBURY COLONY.

SIR,—You have done me the favour, "on the principle of fairness," to publish my letter in answer to your September critique on the Canterbury Colony, and to offer me further space for some observations on a second article upon the same subject, which appeared in your October number.

Fully agreeing with both yourself and your correspondent on the great importance of this first and only project of Church colonization, I do earnestly crave a dispassionate attention to the following attempt to reply *seriatim* to each objection raised in your October article.

In the first place, Mr. Gladstone is quoted as condemning all colonization by means of companies, and so sweeping Canterbury into his general condemnation; but the very quotation itself broadly betrays its entire misapplication in this case, as it expressly distinguishes *exclusive trading companies* as the objects of its animadversions; and a further reference to the context in the speech will discover a careful exception of *land companies*, such as that of New Zealand. It is obvious that a company possessed of a trading monopoly must be the worst possible founder of a commercial colony; especially when the monopoly is of the very commodity which the establishment of the colony would destroy. Mr. Gladstone, therefore, rightly judged that the Hudson's Bay Company, as exclusive traders in the skins of wild animals, would not be the best society for reclaiming and colonizing Vancouver's Island. But the same principle of self-interest gives exactly contrary qualifications to a *land company*, for the sale of their commodity must extend, *pari passu*, with the extension of any colony which they undertake.

Mr. Gladstone is further quoted as exclaiming, "What has become of Mr. Wakefield and his system?" Unfortunately for the reviewer, this exclamation was aimed, not at that system, but at the government, for not adopting it in the case of Vancouver's Island. The candour of the writer, however, when he finds that his quotations, fairly taken, reverse his inferences, will no doubt transfer the full weight which he justly attaches to Mr. Gladstone's opinion, to the favourable side of the Canterbury question.

Having, therefore, gained possession of this outwork of quotations, and turned its whole force against the enemy, I proceed to reconnoitre his original entrenchments.

The disreputable proceedings of the New Zealand Company, and the artifice with which they have entrapped the Canterbury Association, are the two positions he undertakes to maintain. Upon the first, though I protest against our being considered as implicated with them in the slightest degree, I will say a few words. To support it, he alleges their unjust acquirement of land from the natives, their contempt of the solemn treaty of Waitangi, and their actually dishonest sales of land by falsified maps in England.

To enter into the discussion of these accusations, would only be to reopen the debates of 1845, the report of which, published in a separate volume by Mr. Murray, will give all who are not already satisfied, every possible argument on either side. To my mind, as perfectly impartial and unconcerned, except for England's honour and her colonial destinies, the first intentions of the Company seem to have been consonant with the highest idea of colonizing enterprise; but their realisation seems to have been balked and marred at every step by a most mistaken official interference.

As to the "forbearing memorandum" of the Colonial Office, that the Company became embarrassed by improvident sales of land before their title was ascertained, it is clear, what the memorandum "forbears" to mention, is the main secret of the embarrassment—the destruction

of the Company's title by the Colonial Office, between their two operations of acquiring and selling the land.

I next proceed to comment upon the terms of the "Mezentian Union of the Canterbury Association with the Company;" with reference to which I must begin by emphatically reminding you that a large sum of money was indispensable to us, and that we were forced, therefore, to "coalesce" with some party who should be prepared to advance it to us.

The reviewer cannot conceive, however, why the Association, on "coalescing" with the Company, should take their land from the southern province, where the Company have the right of pre-emption. This, he says, it is not easy to understand. Yet, when money is advanced for any particular enterprise, it does not appear to me difficult to understand why it should be invested in that enterprise rather than in any other one not contemplated by the party advancing it. It can hardly surprise people much, that the Company advancing money for the purpose of selling *their* land, should covenant for its not being expended on land which is *not* theirs.

Of the terms of the actual agreement, the first point criticized is the exorbitant demand of 10s. per acre, which the Company make for their land. The Government valuation is asserted to be only 5s. per acre—*ergo*, the Association should have gone to the Government rather than to the Company.

Now, in the first place, the Government has not, nor is likely to have, a block of land to dispose of sufficiently large for the purposes of the Association; and, secondly, if it had, it is precluded by law from selling it for less than 1*l.* per acre. As a matter of fact, all sales being conducted in the northern province by auction, the actual price of the land hitherto sold (being special lots) has reached, on an average, nearly 7*l.* per acre. I can only suppose the writer, having heard that, on the assumption of New Zealand as a British Colony, the Company were offered a grant of an acre of land for every 5s. they had spent in reclaiming the settlement, got a confused notion of a Government valuation of land at that rate; but I must submit, that when strong animadversion is made on a project acknowledged to be of vital importance to the community, a complete knowledge of the facts of the case is the first requisite for so delicate a censorship.

The review next ridicules the precaution of the Association in requiring the sanction of the Governor and Bishop of New Zealand to their selection of a site, as if it contemplated these respectable functionaries taking a journey of 300 miles to comply with the request.

If the writer has the advantage of Mr. Cotton's acquaintance, that gentleman—having accompanied the Bishop of New Zealand as his chaplain in a laborious and most searching tour throughout his diocese, and being now in England—could inform him of the Bishop's perfect capability to give the opinion asked for, without travelling three inches from the chair in which he may be sitting.

The "main and chief" objection, however, remains; the impossibility of carrying out the second article of the agreement—namely,

that the Association must sell one-tenth of their block of a million acres, within six months of the announcement in England of its acquisition, or else relieve the Company from further reservation of the tract.

As a proof of the impracticability of this condition, the reviewer asserts that all the sales of land accomplished by the New Zealand Company, in the five years from 1839 to 1844, in three separate settlements, only raised 286,000*l.*; whereas this sanguine Association expects to raise 300,000*l.* in its one province in about as many months. He might have made his case still more plausible by stating the period of the Company's sales at nine years instead of five; the truth being, that from circumstances wholly irrelevant to the ability or desire of the public to purchase, and relating chiefly to the political state of New Zealand, and the difference between the Company and Government, there has been an almost total cessation of sales for the last seven years. 101,000 acres of the 128,000 which he states to have been sold at Wellington between 1839 and 1844, were, in fact, sold within six weeks; and nearly the whole of the 131,000 acres at Nelson were sold within six months;—in the former instance the whole, and in the latter one-half, of the quantities offered for sale being sold. If, therefore, we may make any inference from these sales, it would be, that the causes of their cessation being removed, and our plan having excited a vast interest in the country, smitten as it now is with a colonizing mania, much more than the sum which it then took only six months to raise, may now be obtained in a similar period.

The clause in the agreement thus criticized, was introduced in consequence of an intimation from Lord Grey, acting on behalf of the public, that the reservation of so large a district for more than a limited period would be inadmissible; and it was also considered desirable that purchasers should not be kept long in uncertainty whether the settlement would be proceeded with on the scale proposed. As, however, it will clearly be the interest of the Company that the "scheme should not fail," there is no doubt whatsoever that, if the Association wish it, and the Government consent, they will extend the time for the first sales, should they not be completed within six months.

But "if not"—at length comes the question which had occurred to me earlier—"What then?" To my surprise, the reviewer's alarms, on the supposition of the failure of the scheme, are equally divided between the endangered *prestige* of the Primate's name, and the chance of the "wide-awake" Company losing the money they have advanced. Is it, after all, then, within the reviewer's calculations that the Company, having hedged around by every artifice the Primate's flock of innocents, may itself become the victim? He says truly, that if the scheme should fail, the purchasers will have their money returned to them, and the Company their land, with the loss of their money advanced; but it is a desperate resolution indeed to make sharpers of the Company, that induces him to represent even the case of their losing 25,000*l.* as the climax of their cunning, the very consummation of their plot! Certainly either he or the Company must

be transcendently "wide awake;"—the *finesse* is past common comprehension.

So *exigeant*, however, is the reviewer in his requisites for any mercantile body with which a Church Association may deal, that not only must it be wholly disinterested, even to the point of considering a loss of 25,000*l.* a gain in such a cause, but it must never have dealt with any heterodox customers, to soil the purity of the hands it opens to the Church. He insinuates in a note (p. 129), as a matter of blame, a rumoured intention on the part of the Company to sell other lands to Dissenters. The stringency of this condition of orthodoxy in the lenders of money, would be a good suggestion for an indirect settlement of the Jewish question: it would, however, greatly narrow the scope and purposes of any Church Associations. Similar principles in private would denude a Churchman of much of the intercourse, and many of the necessities, of life.

Since seeing the article to which this reply is addressed, I have been in communication with some leading members of the Association and the Company, and I found them anxious, since so much misconception of their mutual arrangement has been possible, that as clear an understanding of their relations in the undertaking may be given to the public as has always existed between themselves. The following addition to Clause II. of the plan has accordingly been agreed to, and will be inserted in the forthcoming edition of the pamphlet:—

"If, at the expiration of the first six months, a sufficient quantity of land shall not have been sold to render it, in the opinion of the Association, expedient to proceed with the undertaking, the money which may have been received from intending purchasers shall be returned to them without deduction."

The Company, then, with the whole chance of pecuniary profit, incurs the whole risk of pecuniary loss. The Association contributes time, trouble, and responsibility, and exercises exclusive and undivided management over the whole conduct of the affair. The responsibility the Association incurs, is the pledge of their character and credit that the noble plan they undertake shall be carried out as proposed, so far as may be possible, and to the best of their abilities. The reviewer knows perfectly well that the responsibility they *disclaim* is a pecuniary responsibility; and I beg to ask whether *he* would give the Primate such an alternative as that he must either subject himself to actions at law on account of liabilities incurred by agents at the Antipodes, or else forego altogether any participation in great national schemes of Church Colonization?

The reviewer shows that he has been further and most grievously misinformed, when he next asserts that, with one exception, none of the managing committee, but adherents of the Company, have worked at the scheme. It would be invidious to mention names, but there are several gentlemen of various positions in life, quite unconnected with the Company, who have anxiously, laboriously, and disinterestedly devoted their time, energies, and thought, to this important scheme—*detur cuivis* the supremacy of noblemindedness in the reviewer's

judgment. It will, however, console the *οἱ πολλοὶ* of his rejection to reflect on the hopelessness of a more general satisfaction, when they find him, in the same breath, praying "that the Governor and Bishop may decide against any spot being fit for the purposes designed," and yet that "so noble a design may not be doomed to failure." In the same sentence it is declared, the issue can be but of one kind—that, namely, which is inevitable from such unsound premises; yet that the catastrophe may be averted, while the main premise is retained—namely, the scheme being "backed" by a disinterested association.

Were the statements in this criticism more accurate, there would still be an indistinctness of aim in this simultaneous prayer for failure and success, rendering its drift incomprehensible.

I can only say, that while the encouragement we receive from all parts of the country is adequate to his most sanguine wishes for our success, the difficulty of averting the failure to which he dooms us is not alleviated by any of his suggestions.

He ardently wishes for a Church Colony. The faults he finds with the scheme proposed are obvious misconceptions; and the alternative dimly indicated, evident impossibilities. A vague New-Zealand-Company-phobia can alone account for such confusion of mind, on all points however slightly and limitedly connected with them; but, be it ever remembered, that when any design has been once allowed to be noble, praiseworthy, and of vital national importance, and a plan for its execution is proposed, there remains but this alternative for all who implicate themselves in its destinies,—either to promote the plan proposed, or to suggest another better calculated for the determined object.

I am, Sir, your obedient Servant,

C. B. ADDERLEY.

Hams, Coleshill, Nov. 13, 1848.

CANTERBURY COLONY.

MR. EDITOR,—I am induced to trouble you with the following letter on two articles which have appeared in the *Colonial Church Chronicle*, on a subject of the greatest interest to me; I allude to those on the new Canterbury Colony. I trust that what I now write may have the result of directing the attention of those who purpose to join the Association to what will be their true position on their arrival in New Zealand, unless the most radical changes are introduced into the scheme as it at present stands. I, Sir, am an interested party; for from the first moment that I heard of the proposed Colony, which seems to me in its main principles to be based on truth, I determined to join it. But I have, as in duty bound, examined into the details of the scheme as they have been put before the public, not only for my own sake, but for that of all those depending upon me. I have also weighed the motives of the propounders of it, as far as one man is allowed to judge of the springs of action by which his fellow-men

are moved ; and the result of all my inquiry has been, that I would rather break stones all my life on a parish road than commit myself and fortunes to the safe keeping of this new Association, unless that which is in itself a grand and noble scheme is rescued from what I see it is being made—a fresh job of the New Zealand Company.

Ruin to the main body of their actual settlers has been the result of all their fine statements and comprehensive schemes ; and it is only the great distance which separates New Zealand from England, and, above all, the impossibility of an individual getting redress from a Company—of making his single voice heard amidst the hubbub of a general meeting and the self-complacency of a committee,—it is this, and this only, which has prevented New Zealand and Colonial matters in general from being long ago more clearly understood. But when the parties to a contest are of the character which I have above named, there is no doubt of its ultimate result. “*Magna est veritas et prevalebit :*” our only anxiety should be that as few victims as possible should be made by the interested parties.

I, Sir, am more a practical man than a wielder of the pen. I have visited several of our Colonies, and laboured there in many ways with my hands as well as my head ; and I trust to the kindness, perhaps to the self-interest of some of your readers, to give an attentive consideration to the facts which I shall set before them. The conclusions to which I, as a practical man, have come, are identical with those which you have stated in your paper. I presume that what I read there is only the result of patient thinking on a difficult and most important subject, and so it may be some confirmation of your theory to know that my facts entirely bear it out. I shall, however, by giving you fresh data, enable you, I trust, to carry your reasonings a good deal further ; and this I purpose to do in this and some other letters on the same subject.

I shall first say a few words on that which at present is first in importance—the connexion of any Colonization Society with the New Zealand Company.

1st. It is *not* true that the land of the new Association *must* be bought of the New Zealand Company. They have, in fact, no land, or next to none, to dispose of. It is not enough to say that Mr. Pennington awarded them so many millions of acres to which they were at once to have a Crown title, if they could prove before the proper authorities that they had made *bonâ fide* purchases to that amount. Where are the lands so purchased ? and when was the purchase made ? The first purchase, so called, was made on the part of the Company, in haste, and on that of the Natives, in ignorance. All notion of land being really purchased by parallels of latitude and longitude, is long since happily exploded. What lands then have the New Zealand Company to offer to any new Colonist ? I unhesitatingly answer—None, at all available for such a settlement as Canterbury might be if properly placed. As a matter of fact, the Governor of New Zealand has been obliged to act as a sort of middle man ; to buy from the Natives at a fair price, paid to the real owners, land which they require for

their Colonists already in the country. Multitudes of their original settlers have been kept out of their lands for many a weary year ; some of their claims are still unsatisfied—or, if they are not so, it is solely owing to the intervention of the Governor. The Natives have no objection to sell land to him, but they never will, and indeed it is now not lawful, to sell to the Company.

But here the plain question arises in the mind of every practical man, Why employ this complicated agency? why should not the Governor have the pleasure, through the proper officers, of himself locating the colonists on the land which he alone can purchase? He takes the liveliest concern in their welfare, and has no personal interest in the matter, except that which must be the mainspring of every good Governor, a desire to do his duty, and to see the people under him prosperous and contented.

The reason why the New Zealand Company wish still to be employed as the conductors of Emigration is very clear. By selling for 10s. per acre to Branch Associations, that land which the Governor hands over to them at 5s., or whatever the sum may be, they hope to pay their dividends, and then, if possible, repay to the English government the hundreds of thousands which have been advanced—On what security? we may ask—That of possessions which really have no existence. No individual in the Colony would have lent 1000*l.* on that security upon which the last loan was obtained from the English parliament.

So much I am compelled to say about the reasons which influence the New Zealand Company in wishing to be continued in their self-adopted office of sole agents for the settlement of colonists in New Zealand. But how ought those reasons to bear upon individual emigrants? They should cautiously shun having anything to do with parties who are striving to bolster up a false system, instead of boldly avowing the truth, that they have undertaken that which they are not competent to perform. Why should I give 2*l.* an acre for land within the Company's territory, as I believe the Otago settlers did, or 3*l.* to the Canterbury Association, when I can get far better land, with immediate power of occupying it, in the northern districts, where the so-called territory of the Company does not extend its upas-like ramifications? A settler going with money in his pocket may buy land to any extent from those who have preceded him ; who themselves went out, it may be, with extravagant expectations, bought too much land, and are now willing to sell a portion of it in order to be able to cultivate the rest. Let an individual then, I say, or a party of two or three friends, who have made up their minds to settle together, go out with their money in their pockets, and when they have sufficiently looked about them, make their selection. A map can give *no* idea of a particular spot of ground, only of the general lie of the country; and nine persons out of ten who buy by the map, find to their cost that they have bought a pig in a poke—which is another name for an estate in No Man's Lands.

But if the reasons which should dissuade an individual from buy-

ing land from a Company are conclusive, much more are they so when we view them in relation to an entire Settlement. A Company's object is to sell an entire block of land; with the subsequent fortunes of the Colonists they do not trouble themselves at all, or rather in a very inferior degree. They are glad to get good accounts to publish at home, because they act as lures, or *ground-baits*, to other intending settlers. But they suppress all the unfavourable statements, as they would have just the contrary effect on their interest. It is an easy thing, too, for parties living at the other side of the world, to colour so highly a favourable statement, that the writer will no longer recognise it as his own sketch; it is still more easy, alas! to suppress truth if it is ungrateful; but truth will at last out.

The conduct of the New Zealand Company to their original settlements of Wellington, Nelson, and Jaranaki, has been such, that if it could be fully known, I am sure that no future Colonist would ever entrust themselves and their fortunes to such guardianship. I was in Wellington when it was generally believed that the Company was really extinct, and that all New Zealand would be henceforth under the sole and energetic rule of Captain Grey. There was an almost universal expression of joy. But when in a very short time it was known that the Company had entered upon another of its nine lives, amazement and regret were the prevailing feelings. Amazement, as to the reasons which could have induced the British Parliament to lend hundreds of thousands on no security at all; and regret, because every thinking man immediately saw that the Company would set about founding new Colonies for their own profit, whilst they turned a deaf ear to the just claims of their first and principal settlement.

But even if a company were a proper agency to employ in the purchase of land, the question arises, Where is a good situation for a new settlement? Let any one look at a map of New Zealand, and they will find five settlements already in the Company's territory, and these of course have the five best places. The Canterbury Colony is therefore to be, according to this supposition, the sixth best—and bad must this be. On the map there is marked "appearance of a fine harbour," near the north-east extremity of the middle island. There is no harbour at all there; not even a refuge for a schooner of ten tons. There is, in fact, no shelter between Port Nicholson and Akaroa, and yet this was one of the spots proposed for Canterbury. Akaroa, itself, I have heard proposed. This is already occupied by French Colonists; and even if Akaroa presented other advantages, it would not be possible, I believe, to oust them. The valley of the Wairarapa was proposed. This has no harbour, and is moreover entirely occupied by sheep farmers, who, with the sanction of the Government, have taken their sheep and cattle runs on long leases from the native owners. This arrangement could not be disturbed. Even if it were possible to do so, its disturbance would deprive Wellington of one of its best districts; the only one in fact which gives it the hope of exporting wool. Besides, as I have said, Wairarapa has no harbour, and Canterbury would, if placed there, be a mere

appendage to Wellington. I would ask any person who knows these localities to disprove, if he can, these facts, or to point out any other locality in the Company's territory, so called, where it is possible to found another large settlement.

But the question is really, not what is possible, but what may best be done. Never again will a party of Colonists, numbered by thousands, leave England for New Zealand without knowing where they are to go. This the Nelson settlers did. Their ships had Port Hardy as their rendezvous, whilst the site of their settlement was being looked for. Well would it have been for them had they been settled in the northern district. This was once actually proposed, but there were cogent reasons against it into which I shall not now enter. The spot where they might, or ought to have gone, is still unoccupied. What that place is, I purpose to show in a future letter; and thither, if it is chosen, I would willingly go with the Canterbury Colonists.

Ecclesiastical, and other reasons, point to the northern district as the most eligible spot for the development of the noble plan of the devisers of the Canterbury Colony. Let not this attempt be marred by any precipitancy in the choice of a site, or by playing blindly into the hands of any third party.

Let us remember that a new settlement cannot succeed unless it be in a good, or rather in the best unoccupied situation. Labourers will not stop at a place where wages are low and provisions high, if they can remove to another place where these proportions are reversed. There is in the labour-market a perpetual adaptation of the supply to the demand within a Colony, as well as direct emigration from the mother-country; and if Canterbury be placed in a second or third-rate situation, however comprehensive its plan, however magnificent its cathedral and schools, it will soon be as deserted and lifeless as a third-rate English town.

I remain, Mr. Editor,

B. B.

An Intending Canterbury Colonist.

CHURCH EMIGRATION.

SIR,—An interesting article in this month's *Chronicle*, (Nov.) "Landing of Emigrants in New Zealand," has suggested a train of thoughts on the subject of Emigration, which I venture to submit to your notice. The proposition I wish to place before *Churchmen* is this—Why should not the Church of England, which ought to be united in the holy cause of propagating the Gospel in every corner of the British Empire, organize an association for assisting, wholly or in part, under rule and regulation, *poor Church-people* of good character, to remove from a precarious competition for subsistence, which rages in many of our overpeopled districts and villages, to those more genial latitudes where industrious habits will not fail to ensure to themselves and their offspring, at no distant period, an honest and easy independence?

As it is, Churchmen do combine with members of other communions for the promotion of Emigration. We see Lord Ashley and his friends urging on our Christian sympathy the claims of the "ragged." In another direction Lord Harrowby is at the head of a Society of kindred spirit; while the City Mission, and its agent, Mr. Jackson, are at work among the convicted law-breakers. In all this, however, where is the *poor Churchman* and his children? Who is considering the distressed of the "household of Faith"—of those signed with the sign of the Cross in our communion, whom we hope to see led through the ordinance of Confirmation to the Holy Table? The Colonies in general, the Australian Colonies in particular, are a prey to diversity of strange doctrine; I would desire to strengthen our Church in these provinces (apart from the question of charity to individuals,) by a continuous influx of *Church Emigrants*; by reinforcing those small bands of the faithful who rally round their first Bishops from a steadfast conviction, that in and through the ordinances and Sacraments of our Church are to be found the very means of grace to enable them, by God's help, to walk in the narrow way of life answerably to their Christian calling; and I would do this by gathering them up here, lodging, clothing, feeding them, under the superintendence of a domiciled spiritual pastor; sending them forth in detachments, under the charge of some selected Catechist or Matron, as the case may be, to be received on landing in a sister institution, until finally located in and near the districts of settled Clergy. This, it must be allowed, is a comprehensive scheme; and, as a preliminary condition of success, it presupposes a generous and general sympathy to exist among *Churchmen*, in the wants and necessities of their poorer brethren of the faith, wheresoever they are to be found.

If, however, unhappily, our ideas of doing good are restricted to the limits of our parish bounds,—if we take little, or but a cold interest in the *branches* and *leaves* of our Church beyond the seas—if we do not feel a preferential interest in the temporal and spiritual exigencies of the members of our own communion, who may be balancing on the verge of pauperism, and to whom an *assisted* passage to any of the Australian Colonies would be as a "God's gift,"—then such a proposition as I have laid down will meet with no encouragement.

The plan is comprehensive. It involves a building of corresponding accommodation—a controlling staff—classification—domestic chapel—school—library—board—outfit (partial or complete)—shipping arrangements—superintendence on voyage by duly selected candidates for employment in or under the Church abroad, (Catechists or school-teachers,)—together with a similar institution in all detail for the reception of the immigrants on arrival. It begins with the careful selection of individuals and families, and ends in their final location in the provinces of another hemisphere—so selected, in short, that their praise for consistent religiously good conduct shall be in and throughout all these Colonies.

In fine, the scheme seeks to do that under Church organization,

upon Church principles, with one mind, one heart, and one purse, which is being done by committees of persons content to place their religious convictions in abeyance, so long as they can assist in removing distress and misery from our shores. It is a scheme, in fact, for gathering up the scattered poor ones of our Church, willing to emigrate, in order to plant them in phalanx in the settled villages of our South Australian Colonies.

It may be that only a small section of our village population would, under the terms specified, derive benefit from such an institution,—here a family, there another; for in general, of the true and consistent Churchman among the labouring class, with the Psalmist it may be said, “Yet saw I never the righteous forsaken, nor his seed begging their bread.” Nevertheless there are some, and to these—whether imprudently married couples—or young orphan brothers and sisters—or children of depraved parents, ripening into manhood with all the temptations of this world’s evil before them—or again, the orphan pauper child, who knows no other parent than the master of the union workhouse, no other home than the workhouse walls—and of these, especially the females—born, brought up as Church children in these asylums, and apprenticed in due time to factories, (to be cast on the wide world at the expiration of their indentures, or at low wages to some small tradesman, residing, as is often the case, in the demoralized and overcrowded districts which usually surround the workhouse in the metropolis;) exposed to the importunate solicitations of reckless and abandoned workhouse associates, whose devilish propensity seems to be to obstruct the religiously disposed from walking in the fear of God and His commandments, and involve them in the same course of dissipation and vice to which they have become habituated,—to *these*, and such as these, this scheme offers the only chance of rescue from ruin. Or again, if we look at the number of respectable individuals whose history, through loss of employment, domestic afflictions, sickness, or other calamities, presents a fearful picture of the rapid descent from comparative independence to pauperism, can it be said that such an institution is not needed? From experience in the working of that young, but no longer Experimental Charity—the house so called in Rose Street, Soho—I know otherwise; and I see in that benevolent institution the germ of such an establishment as is here proposed. To the departing emigrant, who can measure the good which might result to his eternal interests from being domiciled for a time under the pastoral care of a faithful spiritual adviser, surrounded by the influence of the quiet and religious discipline of a well-regulated Christian family?

May what is here said lead others, who have the time, the will, and the means, to consider the practicability of instituting a “House of Aid” for the poorer members of the Church about to emigrate from this country. A large sphere of usefulness would be opened to all associates joining heart and hand in such a work.

I remain, Sir, your obedient servant,

C. W. S.

LETTER FROM CHINA.

"Canton, May 18th.

"My Lord,—I avail myself of your Lordship's kind permission, to write a few lines to inform you of the state and prospects of the Chaplaincy here. I have been now more than eight months in China, and I have been ill, more or less, all the time, and part of the time very seriously so; indeed, in the end of January, I did not expect to be able to remain. I received a most hearty welcome both here and at Hong Kong; and as far as our own little community is concerned, I trust things are prospering. I have a very attentive and regular congregation of about seventy. As the church is yet unfinished, we hold the service in the Consulate. I hope the church, which will be very commodious, will be finished in two or three months; and then I hope to have a much larger assemblage,—a few of the English, and many foreigners, not liking to attend service in the present place. The community here has been very much maligned; and I think that if the same number of persons were taken at random from any mercantile community in England, the Canton body need not be ashamed or afraid of the comparison. The six young men who were murdered last winter, were all steady, quiet, and respectable; they had all been at church in the morning, and had gone up the river for the purpose of landing and taking a walk. I have not been able yet to establish a second service here, but hope to do so when we occupy the church. At present I go on board the steamer *Pluto*, lying off the factories, and have a pretty good congregation of the English sailors. I have been able to do very little as yet in the language; indeed, I have only just commenced with a teacher, and find it very difficult; but hope, nevertheless, to be able to master it to a certain extent. I am not able to attend much to it at present, on account of my health. There is an establishment at Hong Kong, of which your Lordship is aware, called the Morrison Education Society; Chinese boys get a good English education, and after their allotted term is finished, (I think seven years,) they are then, at about the age of eighteen, left to themselves; and their education is of very little real value to them. Two have been with Keying, translating English newspapers; four of the best are gone to America, two or three are in merchants' offices, and one is a marker in a billiard-room here; what is become of others I know not. I think this is a great pity; and as soon as I get into my house, which is now being built, I intend to take two of the best and give them a room, and carry on their education with a view to their future usefulness. I intend this experiment to be entirely private, and if it should hold out a fair prospect of succeeding, it might be the germ for a future College. I intend merely to ask friends at home for drafts from their libraries as a nucleus for a future library; any duplicates (and all the books, if the scheme should not succeed,) to be sent to the Morrison Library at Hong Kong. I shall feel most thankful if the above should meet with your Lordship's approbation, and also for advice as to course of study, books, government, &c.

"I have the honour to remain, my Lord,

"Your Lordship's obedient Servant,

"SAMUEL BANKS."

EMIGRANT SHIPS.

MR. EDITOR,—Is the British public aware, that by far the most considerable article of export from the United Kingdom at the present time, is that of the persons of our own countrymen and their families? In every newspaper ships are advertised for, to take out emigrants to all parts of the world. Thousands—tens of thousands—nay, hundreds of thousands of our people are in search of a new home. The vast majority go to America, because the voyage thither is the shortest and cheapest. But two vessels are leaving Plymouth *every week* for Australia. Every month nearly two thousand souls bid a last farewell to their native country, and embark for the Antipodes. They go from a country of Schools and Churches to one where there are few or none. This is a matter which should occupy the serious attention both of the Church and the nation. It is too momentous to be treated summarily. We must content ourselves at present with directing attention to the condition of the emigrants during their passage. Probably at this very moment more than twenty vessels, with an average of two hundred emigrants on board of each, are ploughing their way to some one or other of the Australian ports. It is a four or five months' voyage. What provision is made for the moral, educational, and religious superintendence of the passengers during this very critical period? What, during the time they are in the depôts of the several ports, or in their ships waiting for a favourable wind; and what during the weary passage?—Alas! comparatively nothing, —nothing in comparison of the greatness of the want. Yet has not the duty been entirely neglected. Two years ago, a zealous and devoted Clergyman, whose services you have noticed in a preceding number,¹ found time, amid the occupations of a large town parish, to visit the emigrant ships, give kindly counsel to the passengers, distribute books, and offer those who were going to leave their country for ever, an opportunity of joining in the solemn services of the Church. He began the work from the impulse of his own Christian feelings. He has won for himself the support of one great organ of the Church—the Society for Promoting Christian Knowledge. But a single Clergyman and one lay assistant are utterly inadequate to the labour which is imposed upon them. Mr. Childs, who has sometimes performed Morning Service on shore at Devonport, and then in succession on board four ships in the Sound, well asks—“Can a man continue such a series of labours without being finally crushed?” This question we shall take the liberty to follow by another—Is it fitting, not to say generous, to allow any one or two persons to exhaust themselves in a work which should be systematically provided for by the Church? Will the Church—the Clergy and laity of the Church—permit this? We trust and believe that they will not.

NEMO.

¹ No. XI. Vol. i. pp. 403—406.

A LETTER TO HIS GRACE THE ARCHBISHOP OF CANTERBURY,
ON THE APPROACHING TERCENTENARY OF THE ENGLISH PRAYER BOOK.

BY THE BISHOP OF GIBRALTAR.

“MY LORD ARCHBISHOP,—I beg permission to submit to your Grace’s consideration, a suggestion which appears to me to be of some importance to the interests of the Church of England at this particular time.

“By the Act of Uniformity passed in the 2d of King Edward VI., A.D. 1548, it was ordered that the Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church of England, which had been recently prepared ‘by the Archbishop of Canterbury, and certain of the most learned and discreet bishops and other learned men of this realm,’ should be used in all the churches throughout the King’s dominions, from and after the feast of Pentecost next ensuing; that is, in the year 1549. Consequently, Whitsunday next, in the year 1849, will be the Three Hundredth Anniversary of the English Prayer Book.

“I cannot doubt, my Lord Archbishop, that this will be a day of great interest to the members of the Church of England, both Clergy and laity; and I am anxious to suggest that it should be specially observed as a day of thanksgiving and jubilee in our churches throughout the whole extent of the British empire.

“The reasons for this celebration will immediately be obvious. On that day the great principles of our Reformation were first carried into effect throughout the length and breadth of the land. They were on that day legally and practically established in England; and though the Church-system then established was afterwards twice overthrown, first by the Romanists, and a second time in the Great Rebellion, it was soon by God’s mercy both times restored, and speedily triumphed again. Its services have come down to us substantially the same, and still form one of the most precious parts of our spiritual inheritance.

“Your Grace will not fail to observe, that the day marks a great epoch in the history, not only of our National Church, but of the whole Church of God. For more than five hundred years, in spite of Scripture and the practice of the primitive Church, the worship of God had been carried on in England in a language not understood by the people. The prayers had been offered up in Latin instead of the mother tongue; and the use of that language was a badge of the yoke and servitude under which our fathers were, while subject to the jurisdiction of the head of the Latin Church. The establishment of the service in English freed us at once from this badge, and proclaimed to all the world the great principle, that men ought to worship God in their own living language, and not in the dead language of a foreign Church. It set up practically that strong protest and declaration which is embodied in the Twenty-fourth Article: ‘It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood of the people.’

“The practical results of the principle then established have been very striking and very important. To it we owe that solemn decency and order which distinguishes our Church in the eyes of foreign nations, and that deep and rich tone of scriptural expression in our public devotion which carries us upward to primitive antiquity. The Prayer Book set up at once for us a standard of devotional language such as no other nation can boast. It served greatly to fix even the English language itself, and to stamp it with its characteristics of energy and power. Its doctrines and precepts have been the spiritual comfort and edification of millions of the faithful members of the Church; nor has it been without its good effect upon

'them that are without,' in spite of their opposition, and even of their bitter hostility. The English Prayer Book may thus be fairly said to have become an element of the national character. It has become completely interwoven with our religious habits and practice. Its services sanctify the holiest engagements and relations of life; and its solemn and consoling words are read over us when we are laid in the grave. Thus has it been proved to be admirably adapted to the spiritual wants of the people, and being also well suited to the native energy and enterprise of our race, it has been carried with them wherever they dwell around the circuit of the habitable globe.

"Little, indeed, did Archbishop Cranmer, and the pious and learned prelates who together with him accomplished the work, imagine, that, in thus reforming the ancient Ritual, and preparing it for use in English, they were establishing a form of worship which should be extended with the British dominion to the remotest bounds of the earth, and which should be celebrated by their successors in the Episcopate, not only at home, but in foreign lands, and even in Rome itself.

"Yet, so it has been: nor has even the Church of Rome, though pretending to universality, been able to spread its services more widely than those of the Church of England. This is a great thing to say, when we consider the numerous obstacles which the system has had to encounter, and the two terrible overthrows which it has sustained since the time of its first establishment. But still it is little, when compared with what remains to be done before we can make the services of the Church adequate to the enormous increase of the population at home, and before we can accomplish for the whole of the English dominions what our predecessors then did for England; it is little, when compared with what ought and must be done, if our Church is to become or remain the National Church throughout our vast Colonial empire. Great and strenuous efforts must still be made for the accomplishment of this grand object; and it must be remembered that although we may have good hope for the future from the Colonies themselves, yet it is acknowledged, on all hands, that the beginnings of the great work must in every case be made at home. The exertions of the Colonies will then naturally follow.

"Already, indeed, has this been the case. Under the primacy of your Grace's lamented predecessor, we have witnessed the greatest extension of the Church that has taken place since its first establishment in England; and this extension has been the most remarkable in the Colonies. There we already see visibly marked upon the map of the world, a chain of spiritual posts and fortresses, by which our national Zion may be at once extended and defended, reaching almost round the whole circumference of the globe. And may we not hope, by the continued blessing and favour of God, to see this great work carried on with increasing vigour under your Grace?

"It may perhaps be said, that as the Church of England does not seek for conquest and universal dominion, like the Church of Rome, we therefore need not be anxious for its universal extension. This is perfectly true; but, nevertheless, it must not be forgotten that the Queen of England, the temporal head of the Church of her own kingdom, rules over more than one-seventh of the whole human race, including a hundred millions of pagans and unbelievers, all without the knowledge of Christ, and in danger of perishing for lack of that knowledge; that the duty of extending the Church and its blessings among them is perfectly clear, and that the work is of immense and appalling magnitude. It requires far greater efforts than any that we have hitherto made; and we cannot as a Church be justified without doing our utmost to fulfil the duty which the great Head of the whole Church has thus clearly laid upon us.

“ Impressed with these considerations, I venture to suggest, that the approaching Three Hundredth anniversary of the English Prayer Book, and of the English Reformation, shall be made the occasion of a great, simultaneous, and universal effort on the part of the members of the Church of England for the wider extension of its ministry and services abroad. The most natural, or rather the most Christian, way of expressing our gratitude to God, for the bestowment and continuance of those blessings, will be, to make a thank-offering to Him, out of that which He has given us, for the purpose of advancing His cause by increasing the efficiency of our own branch of his Church. I would propose, therefore, that on Whitsunday next, a collection should be made in every church and chapel throughout the empire; that the Clergy, both at home and in the Colonies, should be requested by their Diocesans to preach upon the subject, and to call upon every member of the Church in their respective parishes to contribute something towards this great work; that the whole of the contributions should be paid into one common fund, and placed at the disposal of the Committee of Archbishops and Bishops already established for the Colonial Bishops’ Fund, of which your Grace is the head, to be divided and applied, as they shall see fit, to the twofold object of providing additional Bishops, and additional Clergy for the Church in the Colonies, and as Missionaries in foreign countries: the additional Clergy to be appointed on the application of the Colonial Bishops, through the medium of the Society for the Propagation of the Gospel in Foreign Parts, and of the Church Missionary Society. I cannot but think that if this object were fully brought before the Clergy, either by a pastoral letter, or by such other means as your Grace’s wisdom may deem best, such an effort would be far more successful than any thing which has yet been tried. Never before has such an occasion presented itself, and never again can it occur in our time. Nor can we imagine a more suitable season for such an effort than the day of the miraculous outpouring of the Spirit upon the Church of God. To know that all our Churches in every part of the world will be engaged on that sacred day in promoting the same great object, can hardly fail to unite us more strongly in its favour, and to produce a most powerful effect.

“ It will be observed, moreover, that this is not a question of party, but one which concerns every member of the Church of England. There can be but few who have any value for their Prayer Book, and the ordinances of their Church, who would refuse to contribute on such an occasion; and if it were understood that every member of the Church, young and old, rich and poor, was expected to give something, the amount of the whole would be very considerable. We have now, at home and abroad, considerably more than twenty millions of souls belonging to the Church of England. And though a large part of these are to be considered as little more than nominal members, besides those who are merely children; yet, on such an occasion, and for such a purpose, the rich might be expected to contribute largely, and the faithful portion of the working-classes and the poor would not be wanting. Parents who could afford it would give for their children; and thus a collection might be made, which, if it were to average only a few pence per head, would be sufficient to provide for many of the more pressing wants of the Church of England abroad. It does not seem beyond the scope of a reasonable expectation to say, that we might raise enough to provide ten additional Bishops, and a hundred additional Clergy. What a day would that be for the Colonies and the Church!

“ Most earnestly, therefore, I do entreat your Grace’s favourable consideration of this suggestion.

“ I remain, my Lord Archbishop, your Grace’s most faithful and dutiful servant in Christ,

“ G. GIBRALTAR.”

APPEAL IN BEHALF OF KANDY CHURCH IN THE ISLAND OF
CEYLON.

[We cannot refuse to give a place to the following Appeal, which has been forwarded to us, with a request to that effect, by one who has sacrificed his health in the cause of Christ among the heathen.]

KANDY, in the interior of the island of Ceylon, is the ancient city of the Kandyan kings. It is the inland capital of Ceylon, and the residence of the Government agent for the central province. Its barracks are always occupied by a regiment of European troops; and the town is in importance and influence second to none.

Up to the middle of 1846, Kandy had no Church in which the worship of God, according to the rites of the Church of England, could be performed, and the English service was therefore held in the Court-house. But on the 19th of August in that year, the present church, a neat and substantial building in the Gothic style, and capable of holding from five to six hundred persons, was opened for Divine worship. It is situated in the centre of the town, and is surrounded on three sides by Buddhist temples, the largest of which is the celebrated Maligawe, containing the famous relic that is known as Buddha's Tooth. The church has been built partly by private subscriptions and donations, and partly by the aid of the local government; but, owing to a total want of funds, it remains unfinished; the subscribers having already contributed to the full extent of their means, and the government of Ceylon having refused to grant any further assistance.

The church has at present neither glass windows nor ceiling; the interior fittings are not completed; a suitable pulpit, reading-desk, and communion rail are required; and the surrounding ground is without an enclosure, and without gates.

Considering that the Episcopal Church of Kandy is the first Protestant Church that has ever been built in the interior of Ceylon; and considering further, the paucity of churches in Ceylon in general, the spiritual wants of the European and coloured population, both in and around Kandy, and the fact, that several large and gorgeous temples, dedicated to the idolatrous worship of Buddha, stand in the immediate vicinity of our unfinished church, it is manifestly an object no less important than desirable, that the building should be speedily completed.

Under these circumstances the present appeal is made by the Chaplain of Kandy, (who has laboured for seven years as a Missionary in Madras and Ceylon, and who is now on a visit to England on account of ill health) to the friends of religion and of the Colonial Church, in the earnest and anxious hope, that through their Christian liberality and charity, the necessary funds may be raised for completing Kandy Church, and fitting it for consecration by the Bishop of Colombo. It is calculated that the sum of 700*l.* will be required for that purpose.

References are kindly permitted to the Lords Bishops of London and Madras.

Contributions will be thankfully accepted, and may be sent to the Post Office, Lowestoft. The Rev. F. Cunningham, M.A. Vicar of Lowestoft; the Rev. Dr. Ollivant, Regius Professor of Divinity, Cambridge; and the Secretary of the Society for the Propagation of the Gospel, 79, Pall Mall; Messrs. Williams, Deacon and Co., Birchin Lane, London; and Henry Smith, Esq. of Morden College, Blackheath, have also kindly consented to receive contributions for Kandy Church.

H. H. VON DADELSZEN,
Colonial Chaplain of Kandy, Ceylon,
Late Missionary of the Society for the Propagation
of the Gospel in Foreign Parts.

Colonial, Foreign, and Home News.

NEWFOUNDLAND.—The Bishop arrived at St. John's on Oct. 17th, after an absence of fourteen weeks and five days, employed in a visitation of the coast of Labrador. We regret that we have not room for the details of this deeply interesting voyage; but we understand that a full account of it is about to be published immediately by the Society for the Propagation of the Gospel. In several places which the Bishop visited, no Clergyman had been seen for thirty years, and marriages had been solemnized only by public attestation before witnesses. It is believed that the Holy Communion had never before been administered by any Clergyman of our Church on the coast of Labrador.

NOVA SCOTIA.—*King's College, Windsor.*—The *Church Times* gives an account of the Encania, on Oct. 20th, of this provincial university, the senior among the Colleges in the North American Colonies. The Lieutenant Governor of the Province, the Bishop, and other distinguished visitors, were present. A favourable Report was read, and some useful suggestions were made to the Governors. Mr. Ronald Smith, of Prince Edward's Island, was elected to a vacant scholarship.

That all things appertaining to the whole Institution are in happy progress, is evident. The funds indeed require much enlargement, but these also are advancing; and it may be hoped that with the continued and extended endeavours of Governors and Alumni, and all the other friends of the Church and the College, her usefulness will go on increasing, and the blessings she may be enabled, through heavenly grace and mercy, to dispense, may abound more and more to the glory of God, and the temporal and eternal interests of her many sons.

CANADA WEST.—The Bishop of Toronto set out on Sept. 13, to hold Confirmations in the Brock, Gore, and Wellington districts. The *Church* gives an interesting account of the Bishop's progress, for the details of which our limits are unfortunately insufficient. Everywhere the candidates are said to have behaved with seriousness and devotion: they generally brought their Prayer Books, and made the proper response—"I do," in a distinct and audible voice; and appeared much impressed with the importance of the work in which they were engaged. There were generally good congregations, even on the week-days, the people dressing for the occasion as on Sundays. Excepting in new stations, the people were more or less trained to respond and to sing; and their progress in both was everywhere respectable and encouraging. It was quite a refreshment to associate with the earnest, warm-hearted people; and the importance of the Bishop's visit, both as to their estimation of it, and as to its effect upon them, was distinctly visible. His Lordship's frank and cheerful manners are peculiarly calculated to secure the regard of the simple inhabitants of a new country; and the affection he everywhere showed for little children, and with which he won his way to their hearts, was very engaging.

The Bishop's addresses, although not unpremeditated, were (as is customary in England) delivered without books or notes, and were listened to with deep interest and attention. His topics were varied on almost every occasion; taking up sometimes the explanation of Confirmation and its connexion with Baptism,—sometimes the scriptural arguments for it derived from both Testaments,—sometimes the practice of the Church,—sometimes

the practical considerations connected with it. Occasionally, the nature and importance of the Church, and its ministry—particularly its episcopal and apostolical character—would be dwelt upon, together with those points which show the Church of England to be a true Church, and to be superior in its claims to all other Christian communities around us, whether Romanist or Protestant; or if there was any peculiar popular error, or prevalent mistakes, it would be met and combated or rectified, and the duties of Churchmen *as such* would be laid down to the confirmed and others. Sometimes a direct and powerful appeal would be made to Dissenters, known or supposed to be present, on the claims of the Church, and their duty to investigate them. But there was one subject which his Lordship *invariably* introduced, viz.: the duty of showing our religion by attending to our daily duties as members of families,—whether as children, as brothers and sisters, or as parents; the latter particularly, when he saw that some of the candidates (as was very frequently the case) were in all probability parents.

MADRAS.—*Secunderabad*.—We regret to observe, in the Madras newspapers, that there has been an exhibition at Secunderabad of what Dr. Wordsworth calls “the destructive character” of the Church of Rome. It appears that there is a chapel in the military lines, which is served by Roman Catholic Priests who acknowledge the authority of the Archbishop of Goa. Their clergymen, having lately refused to acknowledge the authority of the Pope in certain appointments made by him, are considered schismatics by their more orthodox brethren. However, schismatical or not, they were in possession of the chapel, a circumstance which naturally aroused the indignation of the European Romanists. Accordingly, when all other remonstrances failed, a party of Irish soldiers proceeded to use force, and a scene of most disgraceful violence seems to have occurred. The chapel was broken open, some ornaments were demolished, and others flung down a well in the priest’s dwelling. Such a state of affairs called at once for the intervention of military authority. A court of inquiry was summoned, and the result has been that the Bishop, the Right Rev. Dr. Murphy, the Rev. Mr. McSweeney, the Rev. Dr. Quinn, and Mr. John McSweeney, were declared to have been guilty of complicity in the affair. The Right Hon. the Governor in council has confirmed the judgment of the court in a long minute of consultation which has been published, and the gist of which is contained in the eighth paragraph, which is as follows:—“With those considerations before him, and looking to the facts elicited by the court of inquiry, and to the communications from the officer commanding her Majesty’s 84th Regiment, after much and anxious deliberation, the Right Hon. the Governor in council sees no alternative but to direct the removal of the Right Rev. Dr. Murphy from the cantonment of Secunderabad; and, that the orders of the government may not be rendered nugatory, to request the Resident to move his Highness the Nizam to require Dr. Murphy to quit his Highness’ territories immediately, and that he shall not be permitted to return, except at the instance of the British Government. The Governor in council deems it necessary also that the same course be pursued in the instance of the other parties (the Rev. Mr. McSweeney, the Rev. Dr. Quinn, and Mr. John McSweeney) whose conduct has been brought under the notice of government; and he will now accordingly request the Right Rev. Dr. Fenelly to nominate, for the approval of government, another priest in Mr. McSweeney’s place, as proposed in Dr. Fenelly’s letter of the 22d July last.”

It should be mentioned that Mr. McSweeney, the priest, is in the pay of the British Government, and that the Bishop is charged with acting “avowedly in opposition to, and in defiance of the orders of the Brigadier.”

NEWCASTLE.—From the Sydney *Guardian* we learn that the Bishop of Newcastle has been on a visit to the Upper Hunter and Wollombi districts, and has been most cordially and respectfully welcomed. His Lordship intended to embark in the *Tamar* for Moreton Bay on May 31st, and to remain in that part of his Diocese about three weeks.

MELBOURNE.—The Bishop of Melbourne has been on a visit to the western district of his diocese, in which he proceeded as far as Port Fairy. On his return to Geelong his Lordship attended a meeting, at which he announced his intention of forming a Melbourne Diocesan Committee; and also that he intended to create an Archdeaconry of Geelong, but he could not make the appointment until £100 per annum towards a stipend was raised in the district. It was resolved that a Geelong Branch of the Melbourne Diocesan Society should be formed, the first object of which should be to raise an Archdeaconry fund. The Bishop stated his intention of conferring the appointment of Archdeacon upon the Rev. Dr. M'Cartney, one of the clergymen who accompanied him from England. The Archdeaconry will for the present comprise the whole of the western district of Port Phillip.

ADELAIDE.—On June 29th the Bishop held an Ordination in Trinity Church. Messrs. J. Fullford and E. K. Miller were admitted to the order of Deacons, and the Rev. W. H. Coombs to that of Priest. The Bishop preached an impressive discourse from Eph. iii. 8, which is to be published.

JUBILEE OF THE CHURCH MISSIONARY SOCIETY.—The present year being the fiftieth since the establishment of the Church Missionary Society, its jubilee was celebrated in all parts of the country, on November 1st, being All Saints' Day. His Grace the Archbishop of Canterbury preached a Sermon on the occasion in the forenoon, in St. Ann's Church, Blackfriars; and the Bishop of London preached in the church of St. George's, Bloomsbury. The reason why St. Ann's Church, Blackfriars, was selected as that in which the Archbishop of Canterbury should deliver his discourse, was, that the annual Sermons on behalf of the funds of the Society were preached in it for a period of seventeen years after its formation.

The first meeting of the Church Missionary Society for Africa and the East, was held at the Castle and Falcon, Aldersgate Street, April 12th, 1799, the Rev. J. Venn, Rector of Clapham, in the chair. The fundamental resolution agreed upon was, "That, as it appears from the printed reports of the Societies for Propagating the Gospel, and for Promoting Christian Knowledge, that those respectable Societies confine their labours to the British plantations in America, and to the West [*qu. East*] Indies, there seems to be still wanting in the Established Church a Society for sending missions to the continent of Africa, and the other parts of the heathen world."

The first President chosen by the Society was Wm. Wilberforce, (who declined so onerous a trust,) and the first Secretary the Rev. Thomas Scott. The first field of the Society's labours was Sierra Leone. The whole amount collected during the first five years was but £2,462.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JANUARY, 1849.

CAPE OF GOOD HOPE.

FEW, if any, of the dioceses lately erected in the distant dependencies of the British Crown, present a nobler field for missionary enterprize and self-devotion than that which embraces the colony of the Cape of Good Hope. Whether we regard the territorial extent, the variety of races, the differences in religion, or the neglect of past years, and the consequent spiritual destitution, we shall see that the work is one to try the faith and task the energies of the most zealous and gifted of the ministers of Christ. And when we add to this, that it is the first systematic effort on the part of the English Church to communicate the blessings of a pure faith to the benighted continent of Africa, the Mission at the Cape becomes an object of universal and surpassing interest.

It was on the anniversary of the Festival of the Holy Cross, 1486, that Bartholomew Diaz, the discoverer, having doubled the "Cape of Storms" with two small and weather-beaten barks, landed on a rugged islet in Algoa Bay, and there caused the Holy Eucharist to be administered to his crew at the foot of the cross, which he planted with his own hands, and which gave to that barren rock its present name of Santa Cruz. The "Cabo de los Tormentos" was afterwards metamorphosed into the "Cabo de la buena Esperanza," but it did not become an European settlement until 1652, when the Dutch East India Company planted a colony there; and from the Dutch it passed finally under the power of the British Crown in 1806.

This important Colony, in point of extent of territory, is

larger than the whole of Great Britain itself. It is divided into two provinces; the western, comprehending seven counties—Cape, Stellenbosch, Swellendam, George, Worcester, Clanwilliam, and Beaufort;—the eastern, consisting of six counties—Albany, Uitenhage, Somerset, Cradock, Graaff Reinett, and Colesberg. In the west is Capetown, the seat of Government and capital of the Colony; in the east, Graham's Town, daily growing in population and importance. To these two great divisions must be added the rising settlement at Port Natal, and the vast extent of Kaffraria, augmenting very considerably both the size and population of the Colony.

It is difficult to arrive at the exact numbers of the diversified population, but they may be estimated in the aggregate (excluding Natal and Kaffraria) at nearly 200,000 souls. Of the white inhabitants, the most numerous are the original European settlers or their descendants, chiefly of Dutch origin, and members of the Dutch reformed communion, whose religious establishment was recognised upon the cession of the Colony. They are a brave and hospitable race, and have ever shown a kindly spirit to the members of the English Church scattered among them. Next come the emigrants from our own shores, amounting to perhaps 50,000 souls. They are to be found mainly in the western province in the neighbourhood of Capetown, in Stellenbosch and Swellendam; and in the eastern province in Albany and Uitenhage.

The emancipated slaves form an important feature in a statistical account of the coloured population, their numbers having been estimated at 35,000. They may be divided into three classes—Malays, from the Indian Archipelago—Africanders, the half-caste descendants of an European and a Malay, or Negro—and Negroes imported from Mozambique, or the western coast of Africa. Distinct in their origin, they still maintain this distinction of races, and will not intermarry with each other. Within the Colony, and on its outskirts, along both banks of the Gareep or Great Orange River, are still found a large number of Hottentots, the aborigines of the soil, of whom there are many varieties, such as the Namaquas and Korannas. They are a pastoral people, mild, inoffensive, indolent, and unenterprising; but have proved useful auxiliaries in the recent war. Of the stunted and degraded Bosjesmen or Bushmen, supposed to be the diminutive offspring of those Hottentots, whom the persecution of the Dutch Boors had driven to the caves and mountains, few specimens remain, and they are fast wasting away.

Of this coloured population it has been estimated that about 70,000 are Heathen, and 8,000 Mahommedans.

Along the north-eastern coast is the vast region of Kaffraria,

or Kaffirland, inhabited by a warlike race, who have long disputed the ascendancy of Great Britain, and have but lately succumbed, to some extent, to the power of the British arms and the fame of Sir Harry Smith. The word Kaffir, or unbeliever, was originally applied to the inhabitants of this part of the coast of Africa by the Moorish navigators of the Indian Ocean, and borrowed from them by the Portuguese. In its more restricted sense, it is applied to the Amakosas, the southern tribe with which the settlers in Albany have become too well acquainted, but it is the proper designation of a wide-spread multitude; for the numerous Becuanha tribes, who occupy the interior of the continent to an extent yet unexplored, are not only sprung from one common stock, but bear so striking a resemblance to each other in language, customs, and mode of life, as to be readily recognised as subdivisions of one common family. Descended from the Bedouin Arabs, and tracing their pedigree up to their progenitor Ishmael, they are a stalwart race, roving from place to place, cruel and treacherous, superstitious, but devoid, it is said, of the idea of a future state; inveterate liars and notorious cattle stealers. Christianity has as yet made scarcely any progress among them.

Closely allied to the Kaffirs are the Fingos, the remnants of eight powerful nations, formerly slaves of the Kaffirs, but delivered from captivity by the British in the war of 1834. They are now quite distinct from their former masters, and have fought in the last war on the side of the British forces. A more joyous and mercurial people than the Kaffirs, they may, it is to be hoped, be more accessible to the influence of the Gospel. Mrs. Ward¹ gives a pleasing description of a group of Fingos, whom she witnessed gathered round a man who was reading a Bible, translated into the Kaffir language; and tells an interesting anecdote of a Fingo, who trudged fifty miles on foot and back again, for the sole purpose of purchasing a Bible from a Missionary.

Our description of the variety of races would be incomplete without mention of the Griquas, a half-caste population of Dutch and Hottentots, numbering many thousands, and spread for 700 miles at least along both banks of the Orange River, while, to the north-east, near Natal, are the Zoolas, a ferocious race, supposed to be distinct from the Kaffirs.

From 1806 to 1847, the Church at home had evinced very little interest in the religious condition of Southern Africa. Mrs. Ward, writing at the end of 1846, speaks thus of the melancholy condition of the Church in the Colony:—

¹ "Five Years in Kaffirland." Colborn, 1848.

“ While English, French, and German societies, of various denominations, are sending out their Missionaries, our own Church does worse than nothing for the cause of that Gospel for whose sake the fathers of the Reformed Church suffered martyrdom. The noble Liturgy compiled by the holy men who perished in defence of its precepts, is heard by few in Africa ; and when, by some of its glorious passages, I am reminded of the sacred fanes of England, I look round the building in which I hear the service now, and grieve at its being either a dilapidated church, with slight prospect of funds for repairs, or a chapel, borrowed from the sectarians, well appointed, consistent, and creditable in its appearance. The Church—the ‘ Established Church ’ of England, as it stands now in Southern Africa, calls for the immediate attention of the Home Government.”

In vain had the Colonists petitioned for the appointment of a Bishop, a blessing for which they were at last indebted to the munificence of an English lady. Only thirteen Clergymen, and one Catechist, were found ministering to the widely-scattered congregations of the Anglican Communion throughout the extensive Colony. And it is to be feared that many of our expatriated countrymen were either living in a total neglect of religion, or were cut off from the services and religious ordinances of their own Church. Nor was any effort made to gather into the Christian fold the multitudes of heathen, with whom the Colony abounded. While the Moravians, Presbyterians, Wesleyans, Independents, Baptists, the Rhenish, Paris and Berlin Societies, and the Americans, all had their missions in active operation, the Church of England had none. And while the Church was thus regardless of her duty to her own children, and apparently indifferent to the conversion of the heathen, the disciples of the False Prophet were not so negligent. Travellers in Southern Africa recorded the astounding fact, that in the nineteenth century, in a Christian and civilized community, Islamism could boast of 8000 recent converts, not as heretofore constrained by the sword, but gathered together by the peaceful influence of their pastors, and recruited not merely from among the neglected slaves, but also (grievous to relate !) from among men born in a Christian land, and baptized in the name of the ever-blessed Trinity.

It was to the arduous task of building up the Church in such a Colony, that Bishop Gray was called, in the ancient Abbey of Westminster, on the Festival of St. Peter, 1847. He had to confirm the stable and to restore the lapsed Churchman. He had to provide for the religious wants of a stream of emigrants, year by year flowing to the shores of his Diocese. He had to do battle for Christ against Mahomet, to assault the strongholds of Paganism, and to consolidate the fabric of our Apostolic

Church in the southern hemisphere. And for this work he needed not merely unwearied energy, but unbounded charity; for he had to maintain, without compromise, the distinctive principles of his own Church in all their integrity, and to evince all possible tenderness and conciliatory spirit towards those other Christian communities, who had been labouring for many years, and not without encouraging tokens of God's blessing in the cause of the same Lord. Twelve months have now elapsed since he quitted the English shores for his new Diocese. We then presented to our readers¹ a letter from himself, containing a statement of his wants and prospects. We now proceed to glean from some correspondence to which we have access, a few details of his proceedings during about six months' residence in the Colony, assured that those friends at home, whose prayers and sympathies have gone along with the infant Mission, will be interested in learning what progress he has been enabled to make in his arduous work.

After a very prosperous voyage² of two months, the Bishop landed at Capetown on Sunday, February 20th, 1848, accompanied by his Chaplains, the Rev. H. Badnall and the Hon. and Rev. H. Douglas, Mr. Davidson, the Churchwarden of his late parish, and several Catechists. He fixed his residence at Protea, distant seven miles from Capetown itself, but in a central situation as regarded the churches in the district.

An overwhelming extent of spiritual destitution soon forced itself on his notice. Applications for the services of Clergymen and aid towards the erection of Churches and Schools poured in from various quarters. Some idea of this may be formed from the two following extracts:—

“A memorial from the district called the Knysna, contained the following statements signed by many of the chief parishioners:—

“‘The population of the district lying between the Knysna and the Zeitzikamma forest, numbers 1,200 souls. The part most contiguous to the nearest place of worship at George Town is distant from it

¹ No. VII., January, 1848.

² We cannot forbear inserting the following account of the Bishop's embarkation at Madeira, where he landed and held a confirmation, on the Feast of the Circumcision, 1848. The party proceeded to the ship to embark, after afternoon service, on Sunday, January 2d; “and here,” the Bishop says, “by a spontaneous move, a great portion of the congregation followed us, and requested permission to accompany us to the beach; and so I proceeded through the town, to the astonishment of the Portuguese, at the head of a great concourse of merchants, with their wives and families, who thronged the narrow streets. As I was stepping into my boat, last of our party, they asked for my blessing. All uncovered, some knelt on the beach, while I implored the Divine blessing. The Portuguese around us seemed impressed, and there were a great many near us, and on a jetty at a little distance; they uncovered themselves, and some few knelt. We pushed off amidst the waving of hats and handkerchiefs, and kind expressions.”

about sixty miles. The population of the line of country lying between the Knysna and the Zwart river, embracing the Gonhamma, which would be directly benefited by the ministrations of a Clergyman, is computed at 330 more; thus the parish would comprise a congregation of about 1,500 persons, many of whom are removed nearly one hundred miles from church.' 'Then from the nature of the country, intersected by deep ravines and rivers, the roads are always difficult, and often impracticable, requiring large teams of cattle, and in rains great delays taking place, waiting for the subsiding of the floods. Many are deterred from going to church who have not the means of support.'

"In another letter, the following passage occurs :—'We would particularly bring your Lordship's attention to the barriers which intervene between us and our present parish church. We have two difficult passes and nine rivers to cross; these rivers are all dangerous, and impassable in rainy weather, and prove so great an obstacle that the inhabitants seldom go to church, except on occasions of baptism and marriage.'"

And the Bishop has subsequently had this destitution brought forcibly before his eyes, during his visitation in the eastern provinces. He travelled nearly 900 miles, from Capetown to Uitenhage, and did not meet with a single English Church, or more than one English Clergyman. Yet he states that the Church still has a wonderful hold upon her members, even under the most disadvantageous circumstances.

Within two months from his arrival in the Colony, the Bishop had provided posts for the fourteen Clergy, or Catechists, whom he had engaged in England; and he had written to request that six more might be sent out to supply posts then vacant; efforts were being made in fifteen places to erect churches, and a great desire had been expressed for increased Church education. And, during his recent visitation, before he had passed through more than one-third of the eastern portion of his diocese, he had arranged for the erection of ten additional churches, and the support of six additional Clergymen. Mr. Badnall resides with the Bishop at Protea, and is employed in instructing candidates for Holy Orders and Catechists, besides doing the work of a parish priest in a district much neglected, where he officiates in a schoolroom. Mr. Douglas has devoted himself to the most wretched and neglected part of Capetown, where he is endeavouring to build a Free Church for the emigrants and sailors belonging to vessels lying in the harbour. Dr. Orpen, with his wife and family, has been stationed at Colesberg, one of the most distant and least inviting parts of the Colony. "I was much affected," says the Bishop, "by the cheerful and earnest resolution, which he and his showed in entering on a work, for which they will receive no earthly reward; for he is to support

himself without any assistance from myself or any other quarter." He had collected there a congregation of about seventy souls; and many of those Churchmen, who had joined other societies, seemed disposed to return to the bosom of their Mother Church. Some of the Catechists itinerate incessantly among scattered populations. The Rev. J. Green has been appointed to the chaplaincy at Port Natal, and has been the companion of the Bishop during his visitation; and on August the 27th, a considerable reinforcement sailed from England, to share the Bishop's labours, in company with the Ven. N. J. Merriman, Archdeacon of Albany. Towards the income of the latter, the Colonial Government has made a grant of £400 a year, and a like sum has been voted from the same source for the Bishop's travelling expenses, and £200 a year for additional Clergymen.

Everywhere there are signs of awakening interest in the Church's cause. The daily prayers at St. George's Cathedral during Lent were attended by an increasing and devout congregation. The Sacrament of the Lord's Supper was administered to 218 communicants on Easter Day, being sixty more than were ever known to have communicated before.

About 350 candidates were confirmed at Simon's Town, Wynberg, Rondebosch, and Capetown, in July.

"This most important service," says the Bishop, "excited very great and general interest, and has left, I would fain hope, a wholesome impression on the minds of many. Everywhere we had full congregations. In Capetown, the street near the cathedral was full of people, and the cathedral itself was crowded."

An Ordination, also, which was held on Sunday, July 30th, excited a good deal of interest,—a Priest and a Deacon were ordained.

In August, the Bishop held a Synod of the Clergy of the Western Province, when he consulted them on several subjects of importance.

"We unanimously agreed," says he, "to establish a Church Society, that should embrace all the objects which our various Church Societies in England seek to effect, and be based upon the same principles as the North American Church Societies. We agreed, also, to lay before the Government a draft of a Church ordinance, which will place our parishes and churches as nearly as possible upon the same footing as parishes and churches in England; and we agreed also to certain resolutions respecting education, which I undertook to submit to Government. Besides these subjects, upon which I consulted the Clergy, there were some points chiefly relating to the Public Services of the Church, upon which I felt it right to issue certain injunctions;

and there were other points which, though I did not enjoin, I yet earnestly recommended to the Clergy for their adoption,—as, public catechising in church, the ministering of baptism in the public congregation, &c.—points of great importance in a country like this, which is partly Heathen, and where very great ignorance prevails respecting Divine Truth. I am thankful to say that our meeting was a most harmonious one—a brotherly feeling prevailed throughout—God grant that we may witness many similar meetings.”

The Bishop afterwards issued a Pastoral Letter to his Clergy, embodying the results of the deliberations of the Synod.

On the 24th of August, the Bishop started in a waggon on his Visitation to the Eastern Province, to which allusion has been made. The history of that visitation may best be told when it shall have been completed. For the present, it will suffice to say, that great as is the extent of spiritual destitution, far greater has been the zeal and sympathy with which the Chief Pastor of the Church has been welcomed in the most outlying portions of his Diocese. Everywhere he has been encouraged to believe that the work of God prospers in his hands. He has preached to crowded and attentive congregations—has baptized children—held confirmations—and administered the Holy Communion in distant wilds which have never heard the sound of a church-going bell, and rarely before hailed the presence of a Christian Minister. The Colonists have seemed to feel deeply sensible of their destitute condition, and have expressed their earnest joy at seeing their hopes at length realized, in the completion of the constitution of the Church among them. At the Knysna, especially, gentlemen have assembled in numbers, conducted him on his journey on horseback, and accompanied him, in one instance, for a distance of forty-five miles, until he joined his waggon.

Nor, while the work of building up the Church among its own sons has thus been going on, has the conversion of the Heathen and Mahommedans been overlooked.

“On Easter day,” says the Bishop, “we baptized, and I addressed sixteen Africans, trained in our schools or by Church people, our first fruits from the Heathen. I felt deeply interested, for I believe them, in the main, to be quite in earnest.”

The Rev. Dr. Camellari, a skilful linguist, a Maltese by birth, once a member of the Church of Rome, but now a Minister in our own Church, has been appointed to the Mahommedan mission, which is one of pressing urgency. For it is a melancholy fact that five emigrants, who arrived from England within three months from the Bishop’s landing in the Colony, became disciples of the False Prophet.

“This is not a single instance,” he writes, “of such apostasy. * * * I believe, however, the Mahommedans are not now increasing. But the fact is surely very awful, as showing the low standard of religion of our people in England, and the little estimation in which Christianity is held here. I cannot satisfy my mind as to the ground of these conversions. The reasons assigned for them do not seem to me to be the true causes. People here do not appear to feel the awfulness of living in the midst of Satan’s kingdom. I cannot but think that men’s eyes are blinded, and their hearts become hardened through long indifference and neglect.”

The mission to the Kaffirs has not yet been entered on; but on the Feast of the Annunciation, which had been appointed as a day of general thanksgiving for the speedy and successful termination of the war, and for which the Bishop had drawn up a special form of service, a collection was made throughout the Diocese towards a mission to the heathen. By the latest information it appears that the Bishop was present at a meeting between the Kaffir Chiefs and Sir H. Smith at King William’s Town, on the 7th of October. The account is so graphic that we are tempted to give the dialogue *in extenso*.

“*The Governor*.—Here is the Bishop, from Capetown, who rode ninety miles yesterday on purpose to be at this meeting. He has been sent out by the good people of England to teach you the religion of the Queen of England. This is the man that teaches me the way to salvation, and has come to see what he can do for you in teaching you the way to be Christians. This is the great chief of teachers, yet still regards the smallest child, and the meanest man, who is good, and is a Christian, with the same regard as the ‘Inkoso Inkulu.’ [Great Chief.] He wishes to establish schools for the education of your children. Can none of you assist him in any way? Can none give a calf, or a little corn? Shall your daughters go about naked, and lie about in idleness in the bushes like calves? [The Governor here addressed himself to Jan Tzatzoe.]¹ Have you nothing to say? You have been in England, seen the great world there, and you saw that no man there eats the bread of idleness; and yet, fool, you dared to join with the Kaffirs against the power of the Queen. Have you anything to say to the Lord Bishop, for the furtherance of education among your countrymen?

Jan Tzatzoe.—The Lord Bishop is a great and wise man, and the great chief has already remarked that I am a fool. How, therefore, can I give any advice upon this subject? But we certainly require teaching to remove our ignorance. The Lord Bishop will best know how to accomplish this.

The Governor.—The Lord Bishop wishes to speak a few words.

The Lord Bishop.—Chieftains I am glad to meet you all here this day. As the great chief has just told you, I rode yesterday all the way from

¹ Tzatzoe was exhibited in England, a few years ago, at religious meetings, as a professed Christian; but he was foremost in the mischief of 1845-7.

Graham's Town, that I might be present at this meeting, of which I only heard the day before. I am, as you have been told, the Bishop of the English Church in this part of the world—of that Church to which our Queen belongs, and I wish now to assure you of the interest, the deep interest, which I take in you and your condition, and to tell you of my earnest desire to do you any good in my power. The great chief has talked to you about the education of your children. I am ready to assist you in this good work, for I feel that by education your own peace and happiness will be greatly promoted. I am also most anxious to send amongst you ministers of God who may teach you the way of life, and bring you to the knowledge of the true God, and Jesus Christ, whom he hath sent. Be assured that the best way to promote your own happiness in this world, and in that which is to come, is by becoming Christians—by receiving as your Lord and God that blessed Saviour in whom we, who are Christians, place all our trust and all our hope. And now I will not keep you any longer; but I repeat, I shall be glad to do you any good, and I hope you will tell me how I can do it."

Who can wonder that the cares and labours of such a Diocese have been almost too great for the Bishop's physical strength? Writing on the 3d of May, he says:—

"Were it not that there is so very much to be done—and done all at once—I should enjoy myself in this beautiful spot; but my brain is almost bursting at times with the multiplicity of things that are daily foreing themselves upon me, and the anxiety consequent upon them, and the smallness of my means, and my own unfitness for much of the work assigned me. However, I sought it not; and, I trust, as my day is, so shall my strength be. I wish I could show you the noble hills which I look upon, just before my window, the lawn, and oak trees, and rushing stream; and on my right the flats, stretching out for twenty-five miles to Hottentot Hollands, where there is another magnificent range."

Soon after this, it pleased God to afflict the Bishop with a very long and painful illness. Writing on St. Peter's Day, the anniversary of his consecration, he says:—

"A solemn day for me, and one spent in much weakness and pain. I was to have taken part in our Cathedral Service on Sunday, and returned home on Monday. But God ordained otherwise. On Sunday morning I had another, not very violent, relapse, and have since been confined to my bed or room."

For two months his labours were thus interrupted, but he has since resumed them with his accustomed energy.

The infant Mission has started under happy auspices. Peace has been lately restored to the Colony. The members of the Dutch Reformed Communion are inclined to look on their English brethren with much kindness and cordiality. Their Ministers are on terms of personal friendship with the Bishop,

and some of them were present as spectators of the Confirmation in Capetown, and at Wynberg. The Missionaries of the Protestant Missionary Society at Paris, reduced to penury by the late Revolution, appealed to the English Bishop; he subscribed to their support, stating that he did not "support their Mission, but only Christian men who have left home and friends for Christ's sake to preach His blessed Gospel," and feeling that "it would be a great sin, and show a lack of Christian spirit, not to help them in their distress."

Men and means are still wanting for the good work. Many have gone on the simple condition of receiving food and raiment. Others have abandoned position and preferment, and family and home. A Fellow of New College, who has carried off the highest honours of his University, has offered his gratuitous services to the Bishop for five years to promote the cause of education. "Ten or twelve additional Clergy, and an almost unlimited supply of Catechists and Schoolmasters, are wanted at once." Fifty zealous labourers would find ample employment in this wide region. And the means of accomplishing so great a work are utterly inadequate. Much has been done by the voluntary liberality of Churchmen. But the work is still incomplete, and the Bishop is solely responsible for the support of every Clergyman and every Catechist whom he brings into the Colony. The Colonial Government has been liberal in its grants, and the Colonists individually are willing to contribute according to their abilities; but the main portion of the funds must, for some years, be furnished from the Mother Country. Few can give their personal services, but many may contribute out of their abundance to the spiritual wants of Southern Africa. To all such, and to the prayers of all Christian readers, we commend the Mission of the Church of England at the Cape of Good Hope.

FIRST STEPS OF THE BORNEO MISSIONARIES.

TWELVE months have elapsed since, as many of our readers will remember, the Borneo Missionaries embarked a second time on their voyage to Singapore, where they arrived safely at the end of May. It would seem that their friends, and those of the Mission, have especial cause for thankfulness in their safety, for the ill-fated vessel in which they sailed, after having been run down in the Channel at starting, and compelled to return to the port of London to refit, was, with her cargo, totally lost about a fortnight's sail from Singapore, on her voyage homeward; her crew narrowly escaping in their boats. The opportunities of study

afforded by the monotony of an Indian voyage are always valuable to the Missionary; but, even in a merchant-trader of 350 tons, such as the *Maria Louisa*, the Christian minister may find a sphere of active duty: and this, in the present instance, does not appear to have been neglected by Mr. Macdougall and his Deacon, who constantly during the voyage celebrated the services of the Church; and, as we are informed by a circular lately issued by the Borneo Church Mission Society, succeeded in making a deep religious impression on many of the sailors.

At Singapore they were most kindly received by the British Governor and residents; and so great was the interest excited in their enterprise, that, during their short stay, a considerable sum was collected in aid of the funds of the Mission.

On the 30th of June they landed at Sarāwak, after a ten days' sail from Singapore, and were warmly welcomed by their countrymen there. The entry of the river they describe as very fine—

“Beautiful wooded mountains, jutting out into the lake-like sea, and changing as the river winds into every variety of form, from its mouth up to the town of Kuchin, where they disappear, and are succeeded by a large tract of undulating hills, covered with jungle.”

A site for the church, and future residence of the Missionaries, had been fixed by Sir James Brooke before his late visit to England, and the ground is now in course of preparation for building: this, however, will be a work of time, for, extraordinary as it may appear, in a country where mankind and the forest struggle together for existence, and land once reclaimed from the jungle after a very short neglect is again swallowed up by it, every timber required for the framework of the houses has to be brought from Singapore, a distance of more than 300 miles. Until their own residence is finished, the Missionaries will occupy what is called the Court-house, standing on the opposite side of the river to Sir J. Brooke's, or the Government House. This is a square building erected by Mr. Hoopé, the German Missionary, who some time since left Sarāwak: it is of two stories—the lower occupied principally by the Hall of Justice, a large room used for various public purposes, and in which Divine Service is now performed. On this head, Mr. Macdougall writes—

“We have Church Service twice every Sunday—at eleven, A.M. and half-past three P.M. and at seven A.M. on saints' days; but, until we get our Church, we cannot have daily public Service; which I believe will have a very good effect, not only on our own community, but upon the native mind.”

As there is at present no physician or surgeon in the settlement, large and frequent recourse is had to the medical knowledge

and skill of Mr. Macdougall; and here we may mention, that his arrival appears to have been timed very providentially, as, within a few days of that event, two of the small party of Europeans whom he found there were attacked by an ague and fever, which, in one case at least, there is little reason to doubt, must have terminated fatally had medical assistance been wanting. Yet it must not be inferred that the climate is unhealthy; on the contrary, the Missionary writes—

“As far as my present experience goes, the climate is delightful, and, I have every reason to believe, most healthy. If people sleep in the wet, or in the swampy jungle, they may catch ague or rheumatism; but I know of no other disease that is common, and I have not had one fatal case yet, though I have the medical charge of thousands.

“The Dispensary has succeeded admirably, and I am already fully occupied, every day, with patients, from twelve till three o’clock. They come to me—those that cannot come, I visit.”

Mrs. Macdougall writes—

“Every day my husband receives patients, in his little dispensary down stairs. There is a great noise of talking, and often peals of laughter from the natives, with the difficulties of understanding them on his side, and his gesticulations to them. He can get on pretty well with the Malays, but the Chinese speak a mixture of Malay and Chinese which is puzzling enough; and their pronunciation of Malay sounds is bad.”

She adds—

“I must not omit to mention the great success he has had with a very bad compound fracture of the leg, (which had been broken nine days before it was brought to him,) by using gutta percha for a splint. He moulded it in hot water to the shape of one of our own servants’ legs, and then put the broken leg in it. It makes a complete boot, as firm as any board when dry, and the shape is easily altered with hot water—so that it is both comfortable and safe. The poor man has got on wonderfully.”

Under the superintendence of Mr. and Mrs. Wright, a school has been opened, which, as we learn from a letter written by an English officer at Sarawak, and which appeared in the *Times* of the 2d of December, ‘already consists of fifty adults and children, and is thought to be making great progress.’

“The boys,” says Mrs. Macdougall, “are very quick, particularly at numbers: they caught the multiplication table surprisingly. Mrs. Wright wanted to know their names; but they would not tell their own names, and answered for one another—from some superstitious reason. They have droll ideas about age; one little boy declared himself fifteen years, and another of the same size said he was seven months. I found this out some time ago in an evening walk, during

which I noticed all the babies I met, and asked their parents their ages ; but they told me nonsense. One little sturdy fellow, standing strong on his legs, they said was three months old—he certainly was.”

It is a favourable circumstance, that no ill-will, or apprehension of undue interference, has been excited; many of the natives of high rank visiting the school, and appearing pleased with the instruction given. The same correspondent says:

“One of the young Pangerans as several times visited the school; he came, in the first instance, for medical advice, as he is suffering from one of the dreadful wounds he received at the time of Muda Hassim’s murder. The poor young man cannot be more than eighteen or nineteen years old. He has a bad cut across his mouth, which has injured his face, and another across his chest; but, notwithstanding his disfigurement, he has all the airs of royalty—such a stately walk and graceful manners. A Malay, indeed, is a very refined gentleman; as calm and self-possessed, and averse to any great attack upon his feelings, as any reserved Englishman can be. He never wonders.”

To make him a Christian, however, will evidently be a work both of time and difficulty. He is a Mahometan of the strictest kind, and warmly attached to his religion. Thus, we are told—

“In this, which is the great fast month, they are not allowed to eat anything in the day till after sunset; and so strictly do they keep the fast, that they change visibly before the month is over, getting both paler and thinner. While Mr. Macdougall was in the Dispensary to-day, a Malay came who was very ill, and to whom he gave some physic; but the man declined taking it. On this he was asked, ‘Why did you come to me at all, then?—Go away; I shall not doctor you.’ ‘Give me some physic to take home,’ said the Malay; ‘it is a great fast-day—I may not drink till evening.’ See, then, how strict they are in their religious observances! The Datu Patuigi, who came to-day, with a troop of naked children and one of his followers, wanting to hear the piano, refused the fruit which we offered to him, although he would not say why. But not to drink all day in this climate, is indeed a self-denial.”

On the 19th of September, in the last letter received from Sarawak, Mr. Macdougall writes as follows—

“I do not know that in this generation we shall do much with the Malays here, beyond removing obstacles, and making them regard Christianity with a favourable eye; although I verily believe, that if the Church perseveres in her operations, the next generation will see them all Christians. But the case with the Dyaks is very, very different. I cannot tell you how it weighs upon my mind, day and night, that I am without an arm to reach them. I think that the time has come for them to be gathered into the fold of Christ; and if means are not speedily used for reaching them, the larger and more influ-

ential tribes, at least, will soon become Mahometans, and draw the others along with them; for they are fast adopting the language, dress, and customs of the Malays, and their religion will soon follow. At present they can hardly be said to have any religion—ghosts and omens are all they seem to reverence. I find, upon investigation, that we have no less than thirty-three tribes of what I may term free and liberated Dyaks in our Rajah's territory, scattered about the country in groups, at distances of from one to four or five days' journey from this place. Some of these tribes are very numerous and influential: I would instance three or four—Singhi, Sautak, Sauk, and Lundu, who alone number thousands. Of these tribes, the Orang Kayas (literally 'rich men, or chieftains') tell me that there is nothing they desire so much as to be taught by the white men; and say, that if we will send teachers to them, they will learn our wisdom, and become great men—they will build houses for their teachers, and give them every thing they can get for food, &c. Now, what we want are three or four young men, zealous, prudent, no bigots, able to learn a language, and with some knowledge of useful arts, who would go and dwell with one or other of these tribes for those parts of the year in which they are collected at home,—for at certain seasons they are scattered about at their farms;—and when the tribes dispersed, they should come into Sarāwak, and live as it were in college, when they would have the advantage of time for study, which they would never have among the people at first; and the regularity of civilized life and Christian ordinances would prevent them from barbarizing—which, as we see here, is sometimes the case with men who spend much of their time in the jungle. I think that these men should be in Deacons' orders, or at least Candidates for the Ministry. We can scarcely calculate the results of a systematic effort:—if our Dyaks are gained, those of all the surrounding territories would soon follow, and I think that the Gospel would spread as a cleansing fire throughout the land. At present we are inefficient; but I trust another year will not be allowed to pass away without our being able to occupy some of the ground now open to us."

Such, then, is the field of Christian enterprise now open in Borneo, and which it is the object of this Mission to occupy. Our readers will remember that the condition of the Dyaks before the government of Sarāwak fell into the hands of Sir J. Brooke, was that of the most oppressed serfdom; the tyranny of their Malay masters serving effectually to retain them in a state of barbarism and poverty. Under his government, however, the chains by which they were fettered have been unbound; and the Dyak is now rapidly rising to take that place in the scale of civilization to which he is entitled by his mental and physical capacities. Guileless and open-hearted—chaste, far beyond the code of morals of European natives—their capacities are stated to be above the ordinary level of the tribes of the Indian Archipelago; but he is, at present, religionless. If, in this crisis in

the history of his race, he is neglected, and suffered to become Mahometan, a great opportunity will have been lost, and a great responsibility incurred. The resources of the Mission are as yet, we understand, altogether inadequate; and, when the necessary funds have been raised, men will have even then to be found, who will offer themselves in the pure spirit of devotion for the work. We cannot, however, think that either will be wanting; but rather, that the Lord of the Harvest, who has so wonderfully ordered events hitherto, will put it into our hearts to give ourselves, each in his own measure, to the work, that it may not be hindered, and that this abundant harvest may be gathered into the storehouse of the Church.

PROJECTED "CANTERBURY" COLONY.

THE two letters of Mr. Adderley, in reply to the articles which appeared in this Journal upon the above-named subject, demand some notice; and we now give it as shortly as we can.

For this end we shall abstain from matters of merely secondary or incidental import, and address ourselves to the main topics on which we dwelt before, offering such corroborative or explanatory remarks as the further consideration of the subject and the arguments of Mr. Adderley may seem to suggest.

The only departure from this course shall be in again urging Mr. Gladstone's words against the attempt made, in the second letter, to explain them away. It is there stated that the remarks of Mr. Gladstone refer to *exclusive trading* companies, apart and distinguished from *land* companies. We take the liberty of again asserting that the animadversions of that statesman were clearly and in terms directed against *land companies, colonization companies*. In proof whereof we again lay his words simply before our readers:

"The world has already had experience," he said, "in the matter of *colonization by companies*. Even the Under-Secretary for the Colonies has descanted eloquently on the miserable condition in which South Australia continued as long as it was subjected to the control of a company."

Was the Australian Company, we ask, a *trading* company, or have words no meaning?

We return now to the general question. We remind our readers of our positions, which were, 1st. That the Canterbury Association was in reality only a mode of acting for the New Zealand Company; that the scheme was, virtually, only a New

Zealand Company scheme: hence that, at the outset, it was open to serious distrust. 2ndly. That the actual compact was such as to be fatal to the success of the scheme, as it stood; that it was delusive, and likely to be hazardous to the eminent members of the Association who had lent their names. We see no reason to depart from these opinions.

The only answer to the first allegation is, that the connexion of the Association with the New Zealand Company was merely a mercantile transaction, necessary for carrying out the scheme, and implying no more than a commercial negotiation between two bodies.

It is impossible, however, to regard it in this light. We felt this, when we perceived the names of several active members of the New Zealand Company, connected with, or in the service of, that body, among the Managing Committee of the Association. The suspicion grew, when we heard it hinted that those members were the most prominent in the direction of the Association. Hence we were not surprised to learn—though somewhat surprised to learn it incidentally from Mr. Adderley's letter—that in fact the whole risk of starting the Canterbury Association is incurred by the Company. A loan, as we pointed out, was advanced to the Association by the New Zealand Company. It is now understood, that, should the scheme fail, this loan (£25,000) shall not be repaid. "The Company, with the whole chance of pecuniary profit, incurs the whole risk of pecuniary loss." Why should the Company make such a bargain unless it were *its own speculation*?

And this, there is good reason for supposing, was really the case. We do not suppose it will be denied that there was a canvassing of members of the Association, on the part of the New Zealand Company; that names were solicited; that individuals of consequence were plied with arguments to induce them to allow themselves to be placed on the list; and it is now pretty evident that some of these gentlemen were but very imperfectly informed of the nature of the agreement that was made.

Now we do not blame the New Zealand Company for trying to carry on its speculations by such a fresh scheme as this. Nor would we venture to call in question the decision of the eminent individuals who consented to join in the plan. But we own to a sort of feeling as if we had not been quite fairly dealt with, on discovering a plan which seemed, on the face of it, a philanthropic scheme, emanating from men distinguished by station and character, and demanding all confidence, to have been in its origin simply a speculation of a land-trading Company—one, too, whose past transactions would not encourage much hope of success.

But we now turn to the second main topic of discussion; viz., the compact formed by these joint co-operating bodies. We really do not see our main objections removed or lessened by Mr. Adderley. We said, and all feel, that the condition of 100,000 acres being sold, and £300,000 raised in the space of six months, is an absurdity. We looked for some explanation of this condition. We find, however, the same article embodied in the prospectus lately re-issued, on December 1st. And in the reply we are told, that "there is no doubt whatsoever, that if the Association wish it, and the Government consent, they (the Company) will extend the time for the first sales, should they not be completed within six months."

That is, as it seems, as long as the Association continue to sell the land reserved by the Company, the latter will not fore-close the agreement, and take the thing into their own hands; but if it fail to do this, they will then break up the whole scheme. This surely cannot be satisfactory. Are the Association not to know what time will be given them for parting with the land, but after six months be at the mercy of the Company? Are those who purchase, on the stipulated conditions of the Association, to find all their expectations crushed, because the Company, at a given moment, refuses any extension of time to the Association? Will a charter be given on these terms?

We cannot but observe here, how the explanation tendered, or rather suggested, by Mr. Adderley, really increases our apprehension as to the practicability of the compact in this respect.

We showed in a former article the absurdity of the condition alluded to, by statistics from the New Zealand Company's Returns, which proved that neither had such quantity of land been parted with, nor such a sum been raised, in five years, by the Company, as will be demanded of the Association in six months. Mr. Adderley tells us, still further, that the amount has not been raised by the Company in *nine* years; that the quantity of land specified by us was sold in an incredibly short time when the speculation was first started, and that after a rapid rush of purchases, the whole thing came to a stand-still.

Why was this? why, in the Company's hands, did the plan fail? Mr. Adderley ventures to attribute it to Government interference. But we venture to attribute it wholly to the rottenness of the system pursued, to the sale of lands in England by map, to the jobbing, the disappointments, complaints, conflicts, massacres, which ensued, and rendered that interference necessary. We do not wish to accuse the Company of fraud, or dishonesty; for, in real truth, the more they are free from such charges, the more the disastrous consequences of this

land-trading in New Zealand must be attributed to the system of dealing—by map in England, in lands on the other side of the globe—with only a partial knowledge of each plot of ground. With whatever care you try to act, there must arise disaffection, discontent, disappointment, and great disasters.

We attribute these evils to the system. The New Zealand Company is itself our witness. And now the same mode of proceeding is handed over to the Association to make experiments with. We own we fear the embarrassment which will arise. We shall dread a repetition of such unseemly disputes, wranglings, accusations, and losses, as the history of the New Zealand Company unfolds. For it is painfully true that the Association will, in its land sales, be exposed to all this, however high its aims, and disinterested its motives.

A few words must be said, in justification of ourselves, as to the price of land to be paid by the purchaser; for, on this, Mr. Adderley indulges in a slight sneer at us. We are taken to task for setting 5*s.* as the Government valuation. We repeat, that it was from no hearsay, but from patient examination of authentic papers, that we asserted this to be the sum at which the Government assigned lands to the Company, as compensating them, not for what they paid the natives only, but for all their outlay. We still think this a fair price for unreclaimed, and hitherto unprofitable, land.¹ Indeed, the Association have to apologize for fixing such a sum as 10*s.* per acre; and accounts for this high price by urging, that it “is not more than will suffice to repay the New Zealand Company the outlay and *risk of loss* incurred in purchasing the land from the natives, and in maintaining the establishment which is necessary in the Colony, to protect its property, and carry on its operations; and in England *to represent its interests to the Imperial Government*, and to promote its colonization.”

Now this demands remark. Here are five purposes for which so much money per acre is demanded: one only of these is to pay the price of the land to the natives. We ask, Why should not a purchaser buy direct from the natives,—especially now

¹ This arrangement of the Government was entered into with the Company in November, 1840, and is stated in the Parliamentary Report of 1844, Appendix, p. 47.

A recent despatch from the Governor of New Zealand, dated May 15, 1848, exhibits the very low, even nominal, price at which, *through the Government*, land may be purchased *directly from the natives*. He remarks, “They” (the chiefs) “will in nearly all instances dispose, for a merely nominal consideration, of those lands which they do not actually require for their own use. Even further than this: in many cases, if her Majesty requires land for the purpose of immediately placing settlers upon it, the native chiefs would cheerfully *give up such lands to the Government without any payment*, if the compliment be only paid them of requesting their acquiescence in the occupation of the land by European settlers.”

that the facts mentioned by the Governor of New Zealand, in the foregoing note, are made known to us? What satisfaction is it to a purchaser, when £150 is demanded for his 300 acres, and when he complains, to be told that he pays a portion of it towards maintaining the New Zealand Company, towards keeping up its interest in Parliament, towards recompensing its past outlays? Is that Company to be a constant incubus upon the sale of property? Why should the Association have bound its purchasers to such a condition?

This view of the matter, we fear, reaches further, and applies largely to the general question, whether it is at all a satisfactory mode of proceeding, for any body of men at home to undertake to perform those acts in a Colony, which Colonists can best do for themselves. The expense is necessarily very large; the difficulties and probable discontent likely to be so great, as to have persuaded many that it is repugnant to the true principles of colonization.

But we will now take leave of our ungracious task. That the scheme, taking and attractive in its first aspect, has yet been hastily formed—that it is still only a theory, is proved by the successive modifications which it has been found necessary to introduce in its arrangements even now. Mr. Thomas was, in the first instance, to have gone and acquired land in New Zealand, unfettered by reference to any local authority. Just before his departure, on remonstrance, a resolution was passed, that he should first obtain the consent of the Governor and Bishop. We pointed out the apparent absurdity of shutting the agreement up with the condition that £300,000 were raised in six months. We are now told that that time may be extended. We urged the probable injury that would accrue to previous purchasers, if it was found, after a time, that all the conditions could not be fulfilled. It is answered, In that case the money shall be returned. We suggested the probable pecuniary hazard incurred by the members of the Association. We are informed that the New Zealand Company shall bear all the risk.

This seems to us a loose mode of proceeding; for surely all this should have been provided for beforehand, and understood. And we still view the scheme with apprehension. Mr. Adderley is indisposed to give us credit for sincerity, when we say that we regret, for many reasons, to see a plan setting forth high ends, and backed by influential names, likely to end in disaster. He finds only a contradiction in our wishing to see the Association diverted from its present course, and we will add, *connexion*, by some speedy intervention, before mischief is done, and while its energies and character are unimpaired. Such is our feeling, nevertheless. Should the scheme be found (as we suspect) im-

practicable, we still think that much and lasting good would be done if the Association—instead of pursuing its ends by the sale of land—became a purely philanthropic and charitable body, raised subscriptions for aiding emigrants, and for assisting in the great operations of surveying, making roads and harbours, and allotted their funds to newly forming settlements. They would do immense good if, in order to provide the highest blessings to emigrants and colonists of the Church's Communion, they built and endowed churches and schools, or aided in such works, either directly through the Bishop, or through the Society for the Propagation of the Gospel. Doubtless it is a less ambitious plan, but we believe that, on the whole, it would be the most effectual. At any rate, the past experience of the New Zealand Company, notwithstanding its "first intentions," and "high idea of colonizing enterprise," may teach us not to trust to their mode of action for attaining objects for which we are satisfied that, not keenness in worldly policy or commercial enterprise, but the spirit of patient self-denial, is the necessary condition and instrument.

Missionary Biography.

No. III.—ST. COLUMBANUS.

WHATEVER may have been the social and political condition of Ireland during the early ages of Christianity, it is certain that the country abounded in holy anchorites and bishops, whose fame has spread through many parts of the Western Church. Far and near it was known, that in a remote corner of the world there dwelt a nation of Scots (as the Irish used to be termed), rude in appearance, primitive in habits, but excelling in the knowledge and practice of the true faith. Report said, that on this obscure island were to be found schools and seminaries of learning, in which the Divine Scriptures and the liberal arts were taught by competent and able instructors. Here might be met men skilled in the best of all sciences—the science of holy living. Here might be seen a goodly company of bishops, doctors, preachers, and missionaries—all emulous of serving Christ with the most entire devotion of mind and body. This isle was, in fact, believed to be a nursery of saints, and many were attracted to its coasts by this circumstance alone. It became no very uncommon occurrence for strangers from foreign lands to visit Ireland for the purpose of placing themselves under the guidance of some eminent bishop or abbot. Thus we read in the life of one of the earliest Irish saints, that fifty monks on one occasion were attracted to Ireland by a desire of leading a stricter life, and acquiring a better knowledge of sacred things than they could hope for anywhere else; and the same

authority proceeds to state, that it was their wish to place themselves under the direction of certain holy fathers, who were renowned both for sanctity of life and strictness of monastic discipline. The example of these monks was afterwards followed by many others at different periods. For a few centuries Ireland continued to be the school of distinguished saints and illustrious missionaries. Its Church, indeed, was not in all respects what it might, and ought to have been. It was defective in discipline as well as in correct ecclesiastical organization. Abuses, serious in their nature, crept in almost from the very first.¹ Its insular and secluded situation operated, in some respects, with disadvantage to the best interests of religion, and was once, at least, on the point of precipitating the whole nation into a groundless schism. The inhabitants of the island were, for the most part, barbarous—their princes wild, and licentious, and brutal—always engaged in petty wars with each other, and when excited by the fierce passions of ambition or revenge, as ready to vent their rage upon the unoffending clergy, cœnobites, and students, as upon their own compeers. Notwithstanding, however, these and other disadvantages, it is an historical fact, that the country was studded, as it were, with religious seminaries and cœnobic retreats, whence there issued forth, from time to time, not a few of the brightest ornaments of the Western Church.

Among the most eminent of these we may rank St. Columbanus, the Abbot of Luxeuil and Bobbio. He was born in the province of Leinster, about A.D. 539. At an early period of his youth he became a diligent student. In personal appearance he was handsome and attractive, and therefore, as he grew up to manhood, was advised, by a pious woman, to shun the peculiar temptations to which he was exposed, and to seek some place of quiet and seclusion. In accordance with this advice, St. Columbanus left his home, and in another part of the country placed himself under the care of a holy man named Senile, respected for his piety and acquaintance with the holy Scriptures. Under the guidance of this teacher, the future abbot made great proficiency in the study of grammar, rhetoric, geometry, and the Divine writings. He was accustomed to learn the Psalms by heart, and is said to have composed a Commentary upon them while still a young man. He also wrote some other tracts at an early age. Being desirous to embrace the monastic life, he parted from his instructor, Senile, and repaired to the monastery of Bangor, in the county of Down. Benchor, or Bangor, was the most illustrious monastery in Ireland. It was founded by St. Comgall, in the year 559, and, according to the

¹ St. Bernard alludes to these abuses in his Life of St. Malachy.

testimony of St. Bernard, was a place in the truest sense holy, and abounding in holy men. Of this monastery it is recorded, that, owing to the multitude of its monks, the divine offices used to be performed without interruption—the choirs succeeding one another in turn, so that their prayers and praises ceased not for one moment either day or night. Thither Columbanus retired, and continued for many years under the care of its pious founder; no doubt experiencing much pleasure and happiness in the congenial society of so many eminent servants of God. His mind was formed upon the same model as theirs. He had the same religious tastes, the same ascetic habits, the same fear of the world, and the same longings after the saintly life. He felt himself at home with such companions; with whom it delighted him to hold sweet converse, and to walk to the house of God as friends. But it seemed as if he thought that this peaceful life of devotion had too many attractions for him; as if it were too pleasant for one who aimed after an entire renunciation of self. Accordingly, he resolved to leave Bangor and to withdraw to some foreign country. Comgall was, at first, unwilling to sanction his departure, as he did not like to part with one from whose society he derived much comfort and delight. But, reflecting that Columbanus might be enabled to do service to others, and to promote the Divine glory, he sacrificed his own inclinations, and not only permitted him to depart, but assisted his preparations by every means in his power. He selected twelve monks to accompany Columbanus. They were among the most eminent members of the monastery. Distinguished for their piety, charity, and other heavenly graces, they led (says the biographer of Columbanus) an angelic life, having all things in common. And the saint himself, their master, was so enriched with Divine grace, that wherever he came he disposed men's minds to give heed to the claims of religion.

In company with these twelve brethren Columbanus crossed over into Britain, and after making a very short stay there proceeded towards Gaul. "The Gauls," says a learned writer,¹ "were then in great need of some holy and resolute Missionaries, who would be able and willing to stem the torrent of crimes and vices caused by the irruption of the northern barbarians, and to rouse the Clergy from the torpor and indolence in which they indulged themselves. Columbanus was highly qualified, by his learning, zeal, and courage, for this undertaking, and was then in the maturity of his age, being about fifty years old when he arrived in Burgundy," which was the part of Gaul where he first settled. On his way thither, he and his companions

¹ Lanigar Eccl. Hist. vol. ii. p. 262.

preached the word of God, according as the opportunity presented itself. They fixed their permanent abode in Gaul, within the ancient forest of the Vosges, where an old fort, called Anegray, was fitted up so as to afford them a sufficient shelter; but it was not so easy to provide food and the necessaries of life. For nine days they were compelled to exist upon the bark of trees and the herbs of the forest; and they did so with the patience and resignation natural to men who had left all to follow Christ. At length relief came to them from a neighbouring monastery. Without any application upon their part, Carantocus, Abbot of Salix, sent them, unexpectedly, a supply of provisions by Marculfus, one of his servants, who, on his return, so praised the sanctity of Columbanus, that the people from all quarters began to flock around him—some to ask his prayers, and some to listen to his teaching. Many also sought to join his society, which so rapidly increased in numbers, as to necessitate the erection of two other religious houses, one at Luxeuil, the other at Fontaine, both within the forest of the Vosges. For the benefit of these communities he drew up a monastic rule, derived from the Irish rule of St. Congall of Bangor, which was afterwards incorporated with the celebrated rule of St. Benedict.

For twenty years Columbanus contrived to lead a life of prayer and seclusion in one or other of these monasteries. Yet his retirement was frequently disturbed by disputes and troubles, partly religious and partly political. The Clergy of Gaul looked with no very favourable eye upon this western stranger; chiefly, perhaps, because he did not comply with the religious customs of the Gallican Church. In particular, he adhered to the Irish computation for the time of celebrating Easter; and this naturally gave much offence to the Bishops and Clergy of Gaul. They very justly regarded his conduct as tending to a breach of unity, and consequently summoned him to appear and defend himself before a provincial synod. Columbanus declined to attend. He seemed to suppose himself exempt from their jurisdiction. His reply to their summons bears more the character of a condescending address from a superior to his juniors, than an apology from an alien monk and Missionary to the Bishops and Clergy of a great Church. His reply is contained in a letter addressed by him to the Gallican prelates, in which he attempts to defend what, in truth, was indefensible—the Irish and British mode of computing the Paschal term. In the course of this epistle he tells them that he had already passed twelve years in the midst of their forest, near the remains of seventeen of his brother monks, who there rested in peace; and he adds, “Let Gaul receive us all, whom the kingdom of heaven shall receive,

if we be found worthy. For we have one kingdom promised, and one hope of our calling in Christ, with whom we shall reign together, if only we first suffer with Him, that with Him we may be glorified." We are not told whether this Gallican Synod passed any censure upon St. Columbanus; it is most probable that, respecting his piety and zeal in other matters, they tolerated his irregularity in this. Columbanus, however, attached far greater importance to the question relating to Easter than was at all reasonable. He addressed another epistle on the subject to St. Gregory the Great, in which he entered at great length upon the discussion of different cycles and calculations. It is unnecessary to dwell here upon this old dispute. The case may be summed up in a few words. The British Churches, following an erroneous cycle, celebrated the feast of Easter upon a different Sunday in the year from the rest of the Western Church. Originally, all the Churches of Europe held the feast of Easter at the same time: they all followed one cycle. But, in process of time, it was discovered that this cycle was erroneous, and an amended one was substituted for it at Rome and most other parts of the West. But the British Churches, not having much intercourse with the continent, knew nothing of these changes and alterations. They went on, therefore, with their old reckonings and computations—those which had once been common to all the West; and hence arose the diversity between them and the rest of the Church. When, at length, attention was directed to the subject, prejudice, and a laudable attachment to old customs, tended, as they often do, to obscure the true nature of the case. The British and Irish would not easily allow themselves to be in the wrong. They set up for their practice a claim of antiquity, and declared it to have been derived from an apostolic tradition. Hence such good men as Columbanus and others wasted on this matter a great deal of zeal and warmth, which had been more usefully expended upon some other object.

(To be concluded in the next Number.)

Correspondence, Documents, &c.

THE CHURCH IN THE WEST INDIES.

"Whether one member suffer, all the members suffer with it."

SIR,—In whatever relation we may stand to the West Indies, whether connected by commerce, or property, or otherwise, one thing is certain—namely, that the present position and future prospects of

our Church in those islands, are becoming a matter of serious consideration to all Churchmen who take an interest in the spiritual concerns of their brethren "beyond the seas."

Each succeeding packet brings melancholy evidence of the ruin which is overtaking these (hitherto considered) interesting Colonies. Bankruptcy, insolvency, sequestrations of property, follow in rapid succession; while valuable estates are either sacrificed to meet pressing claims, or are abandoned as unprofitable encumbrances. Decay of commerce, and a large diminution of the staple exports, must bring about this inevitable result, viz.—*The Colonial treasuries will not be in funds to meet the charges upon them.* It becomes therefore a question of deep interest to Churchmen, how that provision, hitherto so liberally voted by the Colonial Legislatures, for the spiritual and secular instruction of the Negro population, is henceforth to be supplied. It may not be amiss here to refresh our memories with a cursory review of the leading features of the history of Emancipation; especially as there seems to be an evident desire in some quarters to forget them. Ten years have now elapsed since Slavery was abolished in the British Colonies. To effect the emancipation of the Negro race, a complete system of agitation had been organized throughout the country. Earnest men and women, the Clergy, the laity, Church and Dissent, combined to wage an untiring war against the principle of *bondage*, even in its mitigated form of apprenticeship. Renewed agitation early in 1838 produced its due effect on Parliament; and finally the influence of the Colonial Department succeeded in carrying, by majorities of official members in the Colonial Legislatures and Councils, a curtailment of the period fixed by the Act of Emancipation for the final abolition of apprenticeship. Thus the guarantee of an Act of Parliament securing to the planter the labour of his apprentices until the 1st of August, 1840, (under which many contracts had been entered into) was set aside, and on the first day of this same month in 1838, *Freedom* was proclaimed throughout the Colonial Empire. The first consequence of this disruption of relations between employer and employed, was the retirement of large numbers of labourers from cane cultivation, as from a polluted occupation. High wages were exacted by those who remained on the estates. The compensation money, however, furnished fresh capital, and every effort was made to compete with the slave-masters in foreign colonies, until, in 1846, a large increase of produce from these Colonies promised a remunerating return. Late in that session of Parliament, however, the successors of Sir Robert Peel's Government, in a free-trade spirit of emulation, deemed it expedient to propose a reversal of the policy which successive Parliaments had sanctioned, and open the British market to *slave-labour produce*. What, therefore, is now taking place in our Colonies, is the natural consequence of so suicidal an act. The slave-master of Cuba, Porto Rico, and Brazil, is raised from the depression in which his trade was placed by exclusion from our ports; and, renewing with redoubled vigour the slave trade, and his cultivation by means of a plentiful supply of slave-labour, prospers on the ruin of the British Colonial proprietor.

If, then, these things are so in temporal matters, how stands it in respect to spiritual? From 1838 to the present time, no one can charge the Colonial Legislatures with having failed to provide for the spiritual and educational improvement of the quondam slave. The increasing annual votes in almost all the Colonies for the advancement of religious learning, testify to the good spirit which has animated the Colonists in the discharge of this sacred duty; while a reference to the charges of the Bishops of the four dioceses—Jamaica, Antigua, Barbados and Guiana, will prove to how large an extent new ground has been occupied by the Church since 1838. I myself can bear testimony to the zealous exertions of many excellent Clergymen in some of the islands to the increase of churches and schools, and to the progress visible in the attendance and devotion of large congregations, between the years 1842 and 1848, the periods at which I visited the West Indies.

It is clear, then, from what has been said, and is now matter of history, that this country carried emancipation without reference to the guaranteed interests of individuals; that its expressed desire for the spiritual tuition of the newly-emancipated Negro was liberally responded to by the Colonial Legislatures, and that the Church of England, through its Church Societies, did its part in contributing towards the spiritual and secular teaching of its children; while, on the side of Dissent, there was an equal degree of zeal in helping forward the civilizing influence of the Gospel on those whom it claimed as its own.

Thus then, this country was entirely, and in the aggregate, committed to a line of duty, noble because Christian, commencing in the emancipation of its slaves, *to end* in the perfection of their Christian civilization. Bearing this in mind, what do we now see? The means of grace, and the school, provided at so much cost, in *jeopardy*; and faithful pastors of the flock placed in painful suspense whether the bare means of subsistence—not will be, but—can be continued to them and their families.¹

The Church of England in these Colonies is, unhappily, not endowed. She is *there* essentially the poor man's (in spiritual knowledge at least) Church. She does not make a traffic of her rites and sacraments by the sale of masses for the repose of souls, or baptisms, &c.; neither do her Ministers live on the profits of cards to "inquirers," "class members," "leaders" and "deacons," "tea festivals," recalled, re-issued, and re-paid for, as the disciple advances in spiritual attainments. Where then is she to look for this world's goods, until the storm of adversity which threatens her existence is passed over? How easily might such a question be answered if the Church in the Mother Country were at unity within itself! What amount of funds might not be raised by the Church *unanimous*, if, on stated Sundays or festivals in the year, simultaneous collections were gathered in through-

¹ See the united and strong expostulation of the Bishops of Jamaica, Barbados, Antigua, and Guiana, which fully bear out what is here said, in the recently published Report of the S. P. G. pp., lxxxii—xc. — Ed.

out each diocese, for the extension of the Church in our Colonial Empire, for carrying the saving truths of the Gospel, according to the formularies and doctrines of the Church of England and Ireland, to our brethren in the Colonies! What branch of the Church need wax feeble from the lack of pecuniary aid, if each Incumbent felt it to be his privilege, as it is unquestionably his duty, systematically to urge on his flock, even without a collection, the claims of our "brethren in foreign parts,"—if each Churchman felt (as his Christian profession calls upon him to feel,) a deep interest in the spiritual welfare of those who annually go out from us to the distant parts of the earth? and who must in the natural course of things fall away into the darkness of practical infidelity, unless their sense of religious duty is kept alive, *through the ministry of God's word duly sent to them.* Looking, then, at the position of affairs in the West Indies, it is much to be feared that a complete suspension of the ministrations of the Church must take place at no distant period in many districts; and seeing that there is no treasury either at *Lambeth* or at *York* "for propagating the laws and institutions of our elder brother," or for upholding any distressed branch of our Church in the dependencies of the British Empire, it behoves every Churchman to consider whether we are not individually bound in this particular case, and nationally as a Church, to maintain for our Negro brethren those privileges and blessings, which we ourselves cherish so much at home, and which they are in danger of losing through the legislation of the Mother Country: for so sure as we fail in this our obvious duty, so certain is it that these communities will fall back into that benighted condition in spiritual knowledge from which they have, under God's blessing, so recently emerged. It seems next to an impossibility to imagine that the Church in this country will look on with indifference, while district after district, School, Church, and Minister, are either withdrawn or given up to the Romanist on the one hand, or Dissent, if not Obeism, on the other.

Concentration and re-arrangement of districts, &c. in order to gather up our strength, may be necessary; and possibly it may be reserved for some future generation of labourers in the Lord's vineyard, to issue forth from out *St. Augustine's* and *Codrington* colleges, animated with a higher degree of devotion, self-denial, and *unity* of Spirit, to re-occupy the lost ground, and evangelize afresh more effectually these abased communities: but in the mean season it is plainly our duty, as members of the one Holy Catholic Church in general, and of that branch of it established in these kingdoms in particular, to "care for these things," and be prepared to meet the call on our Christian sympathy whensoever it may come. To keep up vitality in our Church, we must individually and collectively, not only sympathize with, but be up and doing for the Churches in the Colonies, "until the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

I am, Sir, your obedient Servant,

C. W. S.

CANTERBURY COLONY.

HAGLEY, 15th December, 1848.

SIR,—It can hardly be matter of surprise that the promoters of the Canterbury Colony in New Zealand should be anxious, while the outline and principles of their design are on their trial before the country, to reply to any attacks that may be publicly made upon them. I say, upon them : for the production which I request your permission to answer in the same place in which it has appeared—I mean the letter of your correspondent B. B.—accuses the members of the Association of intentional falsehood, (*Colonial Church Chronicle*, Dec. 1848, p. 227,) and of participation in a fraudulent job of the New Zealand Company, (*ib.* p. 226.)

Especially must they be anxious to do so, when an attack of this nature upon them is admitted into a periodical which might be supposed friendly, at least, to the fundamental principles upon which their scheme proceeds—principles which, as I shall show, are wholly disregarded in the views which form the foundation of B. B's. objections.

The able letter of Mr. Adderley, in the same number, has answered, by implication, many of these objections. The objections themselves proceed upon a total ignorance or neglect, not only, as I have said, of the fundamental principles of the design, but of many of the most obvious and important facts of the case, recorded either in Parliamentary papers, or in the publications of the Association. But still, as more persons are likely to take their impressions of the truth in this matter, from a letter in a Magazine, than from the authoritative documents on the subject, I wish to advert to the several points raised by B. B., as far as they concern matters of fact : questions of argument I leave to the consideration of your readers. I address you as having taken much part in the early proceedings of the Association, of which I am still a member, though absence from London has caused me to withdraw my name from the Committee.

B. B. denies that our land must be bought of the New Zealand Company, and that the Company have any land to dispose of ; referring, apparently, to Mr. Pennington's award made many years ago, as the last transaction upon which a claim to the possession of land on the part of the Company can be founded. For the purposes of the present question, this representation of the case is entirely erroneous. It is immaterial what amount of land the Company are actually possessed of, by purchase from the natives or from the Crown. The material fact upon which the proceedings of the Association are based, is this :—That the whole Southern province, or the whole of New Zealand south of New Plymouth, (or Taranaki, as B. B. calls it,) is at the sole disposal of the Company—not indeed as actual possessor, but as *trustee for the Crown*—and that within this province the land must be purchased for the Canterbury Settlement. This last assumption I will advert to presently. The first assertion is perfectly understood by those who

are tolerably well informed on the matter ; but for those who are not, I will briefly state the actual circumstances of the case.

One part of the result, not of Mr. Pennington's award, but of somewhat more recent transactions—namely, the negotiations between Lord Grey and the Company in 1847,—was, that the Government placed in the hands of the Company, as its agent or trustee, the whole of the land of which the Crown was, or might become, possessed in the Southern province of New Zealand. B. B. is probably aware that by far the larger quantity of the land, in that province, is still in the hands of its original owners ; and even he need not be told, that by the general law, no one can purchase land in a British Colony except from the Crown. And, the Company, in the present instance, representing the Crown, it follows that no settlement can be made in the Southern province except by purchase from the Company.

B. B. admits that the natives will sell land to the Governor of the Colony. Land will therefore be available to the Crown—therefore to the Company—therefore to purchasers from the Company—in the the Southern province of New Zealand.

B. B., indeed, appears to imagine a difficulty, which he intimates by the remark, that it is not lawful for the natives to *sell to the Company*. But this obviously turns upon a mere point of form. It is probably true that it will still be desirable, if not necessary, that the purchases from the natives should be made by the Governor. But if this, which is according to the general law, be inconsistent with the particular provisions of Lord Grey's agreement with the Company, of course the obvious expedient is, that the Governor, for this purpose, should be considered as acting on behalf of the Company.

What has been said supplies an answer to the plain question which B. B. proceeds to ask—"Why employ this complicated agency?" The answer is this:—That the Government had thought fit to make it the only possible course which could be adopted. I am not concerned to argue for the reasonableness of this, though I by no means admit the contrary : I look merely at the facts. Assuming that the Settlement was to be in the Southern province of New Zealand, no other means were open to the Association than those which they have employed.

Now, to show the ground of this assumption, and so to give some answer to the question which seems so inexplicable to B. B., as well as to your former correspondent—why we did not fix on some part of the Northern province—Mr. Adderley has given one sufficient answer to this question (*ib.* p. 222.) But what I would urge more particularly, and what is one ground of my former remark, that B. B. has quite disregarded the fundamental principles on which the plan has been formed, is this—that the Northern province affords no room for the establishment of a Settlement such as Canterbury is designed to be. The essential idea which its promoters are labouring, as far as possible, to realise, is that of an independent Colony, which, in all its social and political developments, shall exhibit a true pattern of what an English dependency ought to be. It is evident, that for this, to use a homely

phrase, much *elbow-room*—a large area, is needful. I do not fear to be contradicted when I say, that such an unoccupied area, in all its circumstances suitable for our purpose, is not to be found in the upper province of New Zealand.

Moreover, it needs no proof to those who are at all acquainted with the subject, that on the principles which I have stated, our settlement must, if possible, be constituted a new *Province* of New Zealand, in the terms of the New Zealand Act ; (for I may remark by the way, that the allusions to this question made by your previous correspondent, C. C. C., September, 1848, pp. 83, 84, are evidently made *without reference to that Act*, by which Parliament has concluded the question on which he expresses so much doubt ;) nor is it necessary to show that no such new province can possibly be constituted within the limits of the existing Northern province of the Colony, according to the conditions prescribed by the Government.

The question of B. B. (p. 227)—“On what security was the money advanced to the Company by Parliament ?”—is, of course, not one which it concerns the Association to answer.

If, then, there is *any* land available within the Southern province of New Zealand where our Settlement may be planted, that land we are sure to have ; and this brings me to notice shortly the passage in which B. B. *seems* to allege that no such land *is* available. I say, “seems,” because it is not quite clear that he really does mean to make the extraordinary assertion, that no such tract can be found in the whole of that immense territory. It is more consistent with the passages already quoted from his letter to suppose, that he is only thinking of the land already purchased from the natives ; this, as I have shown, is not to the purpose. But I may just observe, that it is believed that the French actually located at Akaroa are few in number, and that an arrangement might, if necessary, be made with the owners of that district ; that the Wairarapa Valley—for the purchase of which the Governor is in treaty—is *not* entirely occupied, as B. B. states, on long leases ; and that when he says there is no harbour between Port Nicholson and Akaroa, he has probably never heard of Port Cooper or Port Levi.

The question of B. B. (p. 227)—“Why should I give 3*l.* an acre for land, when I can get *better land* elsewhere ?”—is again one which implies ignorance or forgetfulness of the first principle of our design. The price to be paid *for the land* is 10*s.* per acre. The reason why settlers are to give 3*l.* is, that they may secure to themselves, with the remainder of that sum, advantages in their future home, which may indeed be obtained for money, but cannot be estimated in any such way. This, as has been said, is at the root of the whole scheme ;—B. B. never adverts to it ; and, according to my promise, I am not going to argue in its defence. If our scheme is attacked in its principles, we will consider whether the attack is worth a reply : but here the principle is not attacked ; and my object has been to show that the details, which *are* attacked, can only be so when the necessary conditions of adherence to that principle are forgotten or disregarded.

The remainder of B. B.'s letter is chiefly occupied in attacks upon the New Zealand Company, with which we have nothing to do. I do not indeed admit the justice of these attacks; but when B. B. brings forward, as an objection to our plan, (p. 228,) that the Company do not trouble themselves with the subsequent fortunes of the Colonists, he is using words without meaning. Our relation with the Company is a purely mercantile one;—we wish to buy, as they wish to sell, an entire block of land; and that land will be determined, not by them, but by our agent, *with the consent* (which B. B. says nothing about) of the Governor and the Bishop of the Colony, and will be conveyed to us with a Crown title of possession.

I remain, Sir, your obedient Servant,

LITTELTON.

P.S.—The above was written without the means of access to the most recent information on the subject. Since writing it, I have been enabled to consult a competent authority, and, in consequence, am glad to make the two following corrections in what I have stated; I am glad of it, because, in both respects, my argument is considerably strengthened:—

In the first place, I learned that such an arrangement as I imagined, respecting the dealings with the native owners of land in the Southern province, *has* actually been made. The right of the Crown to the pre-emption *has been transferred* to the Company; and the Company, at Lord Grey's suggestion, and with a view of facilitating the purchase of land, have constituted the Governor their agent, *quoad hoc*.

In the second place, I am informed that Lieutenant-Governor Eyre, acting on behalf of Governor Grey, has actually acquired from the natives about two-thirds of the land in the Middle Island, which, therefore, is practically at the disposal of the Company.¹

¹ As the subject of this projected colony has now been fully treated of, the Editor begs that the discussion may be considered to be closed, at least until some new facts may arise, of sufficient importance to justify the reopening of the question.

The Editor takes this opportunity of stating that he has received a letter from Mr. Halswell, in which that gentleman, supposing himself to be alluded to in p. 85 of No. XV. of this journal, informs the Editor that he never was a director of the New Zealand Company, and that he never represented it in New Zealand.

In inserting this disclaimer, the Editor wishes to mention, that, on referring to the passage above-mentioned, he finds that the original sentence was erroneously inserted, and that it should have run thus:—"the names of directors of the Company, and of two others who represented that Company in New Zealand."

Admitting Mr. Halswell's disclaimer of having been a representative of the Company, the Editor is not surprised at his having been so reputed, since he finds that, in the Parliamentary Report on New Zealand, ordered to be printed in 1844, (Appendix, p. 663,) a letter to Mr. Halswell from the secretary of the New Zealand Company, dated 10th October, 1840, is inserted, conveying to Mr. Halswell his appointment, by the directors of the Company, to the office of Commissioner for the Management of Native Reserves in the New Zealand Company's Settlements. In this capacity he negotiated with officers of the Government; and in a subsequent letter he spoke of himself (Appendix, p. 683) as holding the office under the Company. The Editor states this in justice to the writer of the article.

THE CHURCH OF ENGLAND IN LISBON.

To the Editor of the Colonial Church Chronicle.

SIR,—Notwithstanding the number of English who visit Lisbon, and its comparative proximity to England, as the majority of travellers think little about the religion of the country through which they pass, some account of the state of the Church in this city may not be without interest to your readers.

The English factory at Lisbon is one of the oldest and most important we have established for the purposes of commerce. The number of English residents has very much diminished of late years, but still there are at present upwards of a thousand ; some few of these are of Irish extraction, and consequently for the most part Roman Catholics in faith. Indeed, Lisbon has always been one of the many asylums open to the Roman Catholics of England and Ireland, and has perhaps educated as many priests for the English and Irish mission as Rome itself. But to allude first to those in whom we must be most interested,—the Protestant Episcopalians. They have long possessed a Church of their own : it is situated in a spot familiarly called Buenos Ayres, in the western quarter of the City. Attached to it is one of those beautiful cemeteries which are met with in warm climates only ; and here are to be seen the monuments of two men well known in English literature, Dr. Doddridge and Henry Fielding. Originally the establishment at Buenos Ayres consisted of a hospital for British seamen, and a chapel, with two surgeons and a chaplain ; but the hospital is now abolished, and the building converted into a residence for the chaplain. The chapel itself is a plain building, erected at an incredible cost, well fitted inside, —excepting that the arrangement of the seats, half of them facing the communion-table, and half the reading-desk, perpetuates a pew-quarrel of former years.

During the summer, as many of the English are at Cintra, there is only one service on the Sunday, but in the winter there are two. The Holy Communion is celebrated four times in the year : on the occasion when I was present, about sixty communicated ; but on the great festivals of the Church, I understand, there are between one and two hundred. Mr. Prior, the present estimable chaplain, has had the good fortune and tact to steer clear of all parties ; and there is nothing wanting in his Church but a few more of those external tokens of devotion that have been of late years so much restored at home. By a late order of the Foreign Office, as I understand, he is placed under the jurisdiction of the Archbishop of Canterbury.

It was with considerable interest that I visited the English and Irish Colleges, the former of which was founded in the reign of Queen Elizabeth, for the education of priests to be employed in Great Britain. At first there seemed some difficulty in gaining admission ; but, this procured, a party of the students accompanied me round the building,

and showed me every thing with a great deal of good nature. The College is large and substantially built, but it possesses little beauty. This, however, is compensated for by the magnificent prospect it commands of the mouth of the Tagus, the Cintra Mountains, the broad river with its shipping, and the City of Lisbon itself. There are in the College thirty-one students, a principal and vice-principal, and four other priests engaged in education. The course of study occupies twelve years. The students generally enter the College at the age of twelve, and leave for their duties in England at twenty-four. The two last years are devoted exclusively to theology, the previous time being employed in preliminary studies, including somewhat of natural philosophy. Belonging to the College is a *quinta*, or country-house, whither the students frequently resort for recreation; and they naturally manifested a greater disposition to speak of these excursions, than the prospects of the Roman Catholic Church, either in England or Portugal. This is the only religious community in Portugal that has managed to retain the habit; and, doubtless, they would neither have retained this, nor their house, had not the bulk of their property been in the English funds. The expenses of each student amount to forty pounds a year; and when once he has joined the College, if he perseveres he does not return to England, unless under particular circumstances, but to enter upon his career. The vice-principal, an intelligent and active clergyman, told me they had many failures—failures on account of health, and failures on account of disposition, and therefore they did not return to England more than six priests in two years. I believe this establishment is the largest of the kind on the Continent. The Irish College appears to have suffered more in the general wreck of the Portugese Church. The members are of the Dominican order, but retain no distinctive dress. There is nothing to see, excepting the Chapel, which is exceedingly pretty; but they are not able to carry to any extent the costliness of the Roman Catholic worship. Since the enlargement of Maynooth, their numbers have fallen off to five, and they return to Ireland only two priests in six years. There is another Irish College in Lisbon, but, from the same reason, it is at the present time without a single student.

The gentleman with whom I had the pleasure of conversing at the Irish College, lamented in very feeling terms the state of the National Church: "Without seminaries for the education of the clergy—and with a support from government more precarious than voluntary contribution, for such as are still engaged in the ministry—and patronage ill-directed—what," he said, "is to become of the Church in such a land? Surely, if no alteration takes place, it must pass away altogether." What, indeed, are the reflections which occur to the mind in a country like Portugal?—possessing the most extravagant monuments of devotion; for instance, the palace at Mafri, and a church at present still acknowledging the authority of the Papal chair, but fallen to the lowest grade. Surely we must acknowledge that this authority of the See of Rome is in reality a fiction—England and England's Colonies are now the fields for her most active emissaries to work in. Spain and

Portugal, supposed to be the warmest upholders of her abuses, have no Jesuits, nor convents, nor hardly even a seminary for the priesthood : England has all. Nevertheless, let the Church of England be true to herself, and she will yet fulfil a great mission ; let her take warning, and do all things with care and caution, that she may not have to undo. May she be so far connected with the State, that she may not become too ambitious of power; and yet so far independent of it, that her usefulness and efficiency may not be crippled by the caprices of State policy. May she act up to the commission of her Divine Head, and go forth in His name to plant living branches of the one true Church throughout the world !

T. B.

Colonial, Foreign, and Home News.

CANADA WEST.—*Toronto*.—The second Triennial Commemoration took place at King's College, on Sept. 25. Six gentlemen were admitted to the degree of M.A. It was stated by the President that since the opening of King's College above two hundred students have availed themselves of its advantages; twelve have been admitted from other universities; and about fifty degrees have been conferred on its own alumni.

Bishop's Pastoral Letter.—The *Church* of Nov. 9 contains a Letter addressed by the Bishop of Toronto to the Clergy of his Diocese, warning them of the apprehended approach of the Cholera, and directing them to offer up, at Morning and Evening Prayer, the two prayers appointed on a similar occasion, in 1832, by the late Archbishop of Canterbury.

NEW YORK.—*Organizing a Church*.—A correspondent of the *Toronto Church*, writing from New York, gives the following account of this process; it may, perhaps, be useful to some who are labouring to reclaim the long-neglected population of our large towns in England. "First, a Bishop sends a Clergyman to a particular spot; or a Clergyman, with an unwieldy population on his hands, canonically invites a brother Clergyman to come and commence the formation of a new parish.¹ A spacious room is procured in a proper situation, generally some 'large upper chamber' conveniently situated. The service is read, and a sermon delivered; perhaps a small organ is introduced, and congregational singing begun; and this is continued week after week, until a congregation collects of sufficient consideration, numbers, and wealth, to justify the commencement of the Sacred House. The Clergyman has seldom long to wait for this consummation. Soon in the desired locality the new church 'rears its solemn head.' The congregation in vestry assembled, with its Churchwardens and Rector, become, according to certain regulations of the legislature in some States, a corporate body for holding lands and other civil purposes; and on due and proper application to the Church Convention of the Diocese, they are admitted into communion and membership with it. And thus, all over these United States, week after week, and year after year, there are being added to the great family of the Church Universal, 'households like a flock of sheep.'"

¹ *Parish*, in America, means simply the persons worshipping in a particular Church.

Death of Dr. Rudd.—The venerable Editor of the *Gospel Messenger* died on Nov. 15. The funeral took place at Trinity Church, Utica, where a sermon was preached by the Rev. G. Leeds. The remains, accompanied by the mourning family and a committee of Grace Church, Utica, including the Rector, were afterwards conveyed to New Jersey.

JAMAICA.—We have seen a Report of the Proceedings of the Bahama Church Society, dated September, 1848. The objects of the Society are stated to be—1. To supply the Bible and Prayer-book and religious works generally at cheap prices. 2. To pay Catechists and Schoolmasters for the Out-land Stations. 3. To assist in building and repairing churches. The gross receipts of the Society, since January, 1847, have amounted to 188*l.*, of which 31*l.* have been for the sale of books.

CAPETOWN.—*St. Helena.*—We are permitted to lay before our readers the following interesting extracts of a letter from the Rev. W. Bousfield, recently appointed to a station at the Island of St. Helena, by the Bishop of Capetown.

“In addition to the former Sunday services, (*two* in Jamestown Church, and *one* in the country Church,) we have now been able to establish *one* at each of two distant points—Sandy Bay, and Longwood—on alternate Sundays. The former is new ground; while at the latter, Mr. Kempthorne was hitherto only able to afford a week-day service, (every alternate Wednesday.) Our arrangements are still incomplete, from the absence, on leave, of the military Chaplain; but on his return, we hope to establish a service at Longwood *every Sunday*, if not at Sandy Bay also,—or, in place of that, a second service at the country church. It is most satisfactory, and a cause of great thankfulness, to find that these increased means of grace appear to be appreciated; our congregations among the scattered population of Longwood and Sandy Bay, averaging from fifty to eighty persons.

“I must not forget to mention also—though last, yet far from least in importance, the establishment of a week-day evening service, every alternate Wednesday, at the Government schoolhouse in the upper end of Jamestown—a locality distant nearly a mile from the Church, (where also there would be no accommodation,) and amongst a class sadly demoralized and ignorant of religion. *This* is perhaps our greatest anxiety; but after a trial of some months, we hope it is progressing, slowly indeed, but steadily. New faces by twos and threes appear each time. However, the building of a Chapel, and the supply of regular services *here*, appear to be matters of the first importance, so soon as ever they can be accomplished.

“With regard to the *schools*, again—those, *i.e.* for the lower classes, we are much in want of *good* masters or mistresses. One or two such from home would be invaluable just now; but at present we know not how to contrive for this. We are in hopes the Bishop will be able to assist us with suggestions on his arrival. We heard here, with deep regret, of his Lordship's late severe illness, but, from a letter to Mr. Kempthorne, he appears happily to have recovered; and we are led to look for his coming to St. Helena, on this side of Christmas:—by which time it is hoped that all will be ready for commencing the new country Church.”

BOMBAY.—We are glad to announce that an *Additional Clergy Fund* has been established in this diocese. The prospectus recapitulates a number of stations where Christians are residing amongst a Hindoo and Mahomedan population, with no other pastoral supervision than the occasional

visits of the Government Chaplains. It is now proposed to provide additional clergy, "not to be covenanted servants of Government, who may be appointed and licensed by the Bishop to different stations." We may add, that M. Larken, Esq. is Secretary and Treasurer, and that subscriptions are received by the Bank of Bombay.

In connexion with this subject may be mentioned an anonymous letter, which we have received from "an Indian Officer." He states that "the interests of the British East Indies call for at least 500 additional appointments as Chaplains;" and suggests the propriety of addressing the Court of Directors of the East India Company.

MADRAS.—*Tinnevely*.—The Rev. C. Franklin, the newly-ordained Missionary at Moodaloor, (a Mission of the Society for the Propagation of the Gospel,) has made a report of his Mission, from which we derive the following particulars:—

'The majority of the people are unable to read, yet, from the means taken to store their minds with the word of God, their knowledge of divine things is increasing, and their growing attachment to them is manifest. Knowing how the soul prospers when it is full of the Scriptures, I began this year to make the people commit weekly a verse of Scripture to memory and repeat it to me after the evening service; the texts selected for this purpose are generally those which breathe a spirit of supplication. I never omit the opportunity thus afforded me to explain the text, and to lead the people to care for their souls' welfare. The result of this mode of conveying instruction to the ignorant, I am happy to say, is already apparent in the conduct and lives of many of the people, and not unfrequently have they made use of the texts they have thus learned to comfort their tried or afflicted neighbours. The reading portion of the people of this district amounts to males 127 and females 23. These, I am happy to say, continue to attend the Bible classes for instruction. The hour spent in reading and hearing a chapter expounded has been profitable to many, especially to the elder people, who had not these advantages in their youth. A few of this number are between fifty and sixty years of age, and appear to benefit more than others by this mode of teaching; several others besides, I am happy to say, show great desire to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; and a few do indeed know Him whom to know is life eternal. From the gross ignorance and superstition that pervade the mind of the unlearned people, it is not easy to discover to what extent they are brought under the influence and operation of the Holy Spirit; notwithstanding this, we occasionally rejoice to see the faith of the humble breaking through and shining in the midst of the dense cloud that envelops it, of which the following is a pleasing instance. A poor labourer was some time since laid up with the cholera, and was to all appearance dying, when his brother, a heathen, came to see him, and instead of comforting the afflicted, began to reproach him for having trusted in the God of the Christians; the sick man, although in a very weak state and scarcely able to speak, was so roused by the remarks of his brother, that making a great effort to speak, he exclaimed, "I am not sorry for having become a Christian: my Saviour has always been very good to me; my trust is in Him, and should He be pleased to take me away, His will be done: I am not afraid to die." Shortly after, he desired his daughter, a girl about thirteen years of age, to be placed under my care—commended his family to God, and then supplicated for mercy and pardon. As the medicines taken during the day did him no good, we had no hopes of his surviving till the next morning; but he agreeably disappointed our fears; we found him still alive the next day, and much in the same state as on the preceding evening; we were

therefore induced to try other remedies, which under God's blessing had the desired effect, and he is now, I am thankful to say, a living monument to praise the Lord. The steady advancement of a people in Christian walk and conversation, whose reformation was almost despaired of till lately, is a matter of great thankfulness; the change they have undergone is not, I trust, superficial or transient; they have evinced it in a variety of pleasing ways, and especially by their liberality in subscribing towards the local fund recently established. Although this district is one of the smallest in extent in Tinnevely, and very few persons are in easy circumstances, yet they have, since January 1847, contributed the sum of 308 Rupees towards the Church Building and other Funds. Taking into consideration the general poverty of the people, this single fact, I trust, speaks much in their favour, and encourages me to hope that their improvement is real and solid."

Tanjore.—From Canendagoody, the Rev. C. Hubbard sends a report of the *Native Aid Society for Building and Repairing Churches, School-houses, &c.* The Committee consists of native Christians. The speakers (chiefly natives) at the meeting expressed themselves with much earnestness and propriety. The contributions for two years amounted to 151 rupees.

CALCUTTA.—The Rev. Dr. Withers has resigned the office of Principal of Bishop's College; and we regret to learn that he has been compelled to take this step by ill health. Dr. Withers first joined the College as minor professor, under Dr. Mill, in the year 1829, and was appointed to the principalship in the year 1840.

In connexion with the College, we are able to announce that another student—Mr. H. J. Harrison—has recently been ordained by the Bishop of Calcutta. The total number of students ordained from Bishop's College since its institution is twenty-eight.

CEYLON.—We have seen a copy of the Bishop of Colombo's primary Charge. After an expression of thankfulness for the completion, during the first year of his Episcopate, of the first English church in Colombo, and for the commencement of two others elsewhere, the Bishop proceeds to describe the growth of the Church in the following terms:—

"By the aid of the Society for the Propagation of the Gospel, a station has been opened at Putlam, embracing both Chilaw to the south, and Calpentyn to the north; the Mission at Matura has been extended to Belligame westward, and eastward to Sangalle and Hambantotte; at each of which places the glad tidings of great joy are preached, I rejoice to believe, earnestly and faithfully. In the interior, also, the cords of our Israel have been lengthened, and her stakes, let us hope, strengthened, by the periodical visits of one, who was lately among us, as an example of self-denying work and travail, through the range of Kandyan country, extending from Rambodde to Ambagama—a district far too wide for one unaided labourer, however zealous and devoted. Nor has the district north of Kandy, from Matele to Kornegalle, been unvisited by another of our body; nor that on the eastern coast, including Batticoola and Mullitivoe."

It is also gratifying to learn that "the Government has pledged itself by enactment to grant from the treasury, for the building of churches, wherever a sufficient number of residents will guarantee an attendance for Divine worship, an equivalent to any sum, raised by subscription from private sources, not exceeding 1,000*l.*; also for the building of parsonages, on the same conditions, any sum not exceeding 400*l.*; and for the maintenance of clergymen, annual stipends varying from 150*l.* to 400*l.*, according to the number of persons in reach, or willing to avail themselves of their ministrations."

MELBOURNE.—We have been favoured with a sight of a letter from the Bishop of Melbourne, dated July 7, 1848. We extract the following particulars respecting his lordship's visit to Geelong, and his first ordination: "The importance of Geelong has induced me to appoint, at the earliest opportunity, an Archdeacon, who shall reside there; and before I left the town a meeting of the members of the Church was held, to consider how a fund for his support could be procured. I found a number of persons very well disposed to exert themselves for promoting the spiritual welfare of themselves and their neighbours. They have built a very pretty church, together with a parsonage-house and school premises; but, unfortunately, the former is far too small, and does not admit of being enlarged. In consequence, the labouring classes are virtually excluded; and, as the Rev. Mr. Collins has very weak health and is much occupied, he cannot exercise an efficient pastoral superintendence over them; thus, the bulk of the people is either wholly neglected, or dependent upon the ministrations of the Wesleyans and others. I hope, by God's blessing upon my proposed arrangements, to be able to gather many of these into the fold of our Church, and to place our Establishment upon the footing on which it ought to stand in such a town. It was towards the end of May that we left Geelong on our return to Melbourne; but, being still houseless, we accepted an invitation to spend a few days with a widow lady (Mrs. Green), who resides with her family upon purchased property about fifteen miles from Melbourne, and who has been very active in raising subscriptions for the maintenance of a clergyman in her neighbourhood. There I spent a Sunday, preaching at a school-room in the morning, and in the afternoon at a settler's cottage, both at a short distance. The number of attendants at each place was between thirty and forty, who were all very attentive. I hope soon to see a small church erected in this district. Thence we went to Heidelberg, where Dr. Macartney is at present placed, and which has more of the appearance of an English village than any other which I have yet seen. Around are a number of small settlers, who are extremely anxious to have a church built and a clergyman settled among them. For this they have opened a subscription, which amounts to a considerable sum. I have promised to make an arrangement (D. V.) which shall meet their wishes. During the last month we have been in our cottage, but are still in an unsettled state. On Sunday week, the first after Trinity, (circumstances made it impossible for me to appoint Trinity Sunday), I held my first ordination, at which I ordained the Rev. Daniel Needham to the office of a priest, and Dr. Brain and Mr. Bean to that of a deacon. The service was attended by as many as the church would hold, and appeared to be listened to with deep interest. I trust that the Lord was present with us, and that His Spirit was indeed given to the persons then solemnly set apart to His service. I have had many applications for clergy, and am in great need of more men; but they must be faithful and devoted to their work, and, moreover, able, discreet, and conciliating."

ATHENS.—A letter was read, at the last monthly meeting of the Society for Promoting Christian Knowledge, from the Holy Synod of Greece, thanking the Society for a gift of 500 copies of some of the Homilies of St. Chrysostom. The letter, after praising the external appearance of the volumes, concluded thus:—"We are the interpreters of the gratitude and thankfulness of our Clergy to all the affectionate Christian members of the pious Society. Accepting, therefore, graciously the benedictions and thanks offered from us and by us, on account of your very great beneficence, continue the good and godlike fight for our edification in the Spirit, granting abundantly such means for it; knowing that your arbitrator and rewarder shall be He who testifies to us that He himself accepts every thing done in His name to a neighbour.—*St. Matt.* xxv. 40."

ST. AUGUSTINE'S COLLEGE, CANTERBURY.—We are requested to state, that the Missionary College of St. Augustine, Canterbury, was opened for the admission of Students on the 28th of November last; and that it is proposed to re-open it on the 21st January, 1849.

All candidates for admission into the College will be submitted to a previous examination. They will be required to be in connexion with the Church; and to bring with them certificates of Baptism, and of religious and moral character. They will not be admitted usually under eighteen, nor above twenty-two years of age.

The ordinary course of instruction in the College will be completed in three years; and it is hoped, that the annual expense to each student will not exceed the sum of thirty-five pounds.

All applications for admission must be made to the Right Reverend the Warden, St. Augustine's College, Canterbury.

ARMAGH.—We had the pleasure in a previous number (page 119) of placing upon record the sentiments of the present Archbishop of Canterbury, concerning the operations of the *Society for the Propagation of the Gospel*. We have now to add the following testimony of the Archbishop of Armagh, extracted from his Grace's speech at a meeting in Armagh, on September 21st, 1848.

“The Society for the Propagation of the Gospel in Foreign Parts has been labouring, as many of you are aware, for 150 years to diffuse the blessing of Christianity in the most distant regions of the earth. Its chief object is to supply the colonists of the United Kingdom, wherever they may have fixed their settlements, with the ministrations of our holy religion. But the sphere of the Society's operations is not limited to the colonists and emigrants from the parent country,—the Heathens are objects of its care; and endeavours are made, and, I am happy to say, with encouraging success, to spread among them the knowledge of the Gospel of our blessed Redeemer. The principles of the Society are strictly those of the United Church of England and Ireland, and its affairs are under the control of our Prelates. In this diocese a branch of the Society has been established for some years, which collects contributions in aid of its funds. Besides this, an annual sum of 1,000*l.* is transmitted to the Society by the Trustees of the Forkhill charity, in accordance with the will of the late Mr. Jackson, who directed that the proceeds of a portion of his estate in this county should be applied to the promotion of Christianity in the East. I would hope, by making known more widely the praiseworthy and important design of this Society, and the excellent manner in which its proceedings are conducted, that the public in this country will be led to give it a more liberal support than it has yet received, and of which, at the present time, it stands greatly in need. On the people of Ireland the claims of the Society are peculiarly strong, inasmuch as a very large number of emigrants leave our shores every year, who, when they reach their destination in some of the remote settlements, find no pastors to “care for their souls,” but the Missionaries who have been sent out by this Society. And we cannot but feel that the claims of our brethren in the colonies to receive spiritual aid from us, strong as they were at all times, have been increased a thousand fold by the generous sympathy which they manifested towards us during the pressure of the recent famine, when contributions of money and of food were transmitted with the utmost readiness and liberality from all the dependencies of Great Britain, for the relief of the suffering poor of Ireland. I have been myself for many years connected with the Society, and the more I have become acquainted with its operations, the more highly I value it, and the more anxious I am to recommend it to your favour and protection.”

THE
COLONIAL CHURCH CHRONICLE
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Missionary Journal.

FEBRUARY, 1849.

LABOUR QUESTION IN TRINIDAD.

Our West Indian possessions have been the scene of the greatest fiscal and social experiments to which any of the British Colonies were ever subjected. The first experiment was the social one, of the Emancipation of the slave; the second was the fiscal one, of putting free-grown sugar on a level with that produced by slaves. Of the latter we say nothing except as it is connected with the former. The question,—the experiment which was put to the test, by the former measure of Emancipation, and on which many anxious forebodings were felt,—was, Will the legally-free labourer use his freedom so as to be a good, or even a profitable, member of society?—Is he morally capable of doing so? It became, and is, a social and moral question; the result is one of the greatest interest and importance.

This subject seems to have been treated in so masterly a manner by the Attorney-General of Trinidad,¹ in a speech which he delivered at the Meeting of the Council of Government at Port of Spain, on November 2, 1848, and in which, on the part of the Government, he submitted to the Council some remedial resolutions, in order to check and correct the *idleness* of the prædial labourers, the African and the Coolie, and to remedy the *entire disorganization of labour* that is ruining the West Indies, that we present it to our readers, almost *in extenso*, and invite their attention to a subject of wide, and general, and moral interest.

We cannot but think that the method of acting here proposed, set forth as it is with such breadth of view and so much philosophic truth, might commend itself for adoption nearer home.

¹ C. W. Warner, Esq.

After urging that a large mass of the population of Trinidad formerly engaged in labour, has now become *absorbed*—somehow or other, whether it be by squatting or vagrancy—*absorbed in idleness*, the Attorney-General thus proceeds to reason:—

“The measure of Emancipation, otherwise most humane and most wise, was defective as a practical remedy. It cured one evil—it took no thought of another possible but future evil. It assumed that by determining slavery it created freedom: that the labourer on ceasing to be a slave and acquiring the rights, would also at once understand the duties of freedom; and that he might be safely abandoned to the government of himself. The consequence was, that the transition from absolute slavery to absolute freedom was made as short as possible.

“It was not thus that the great mass of the population of England passed from villainage to the full enjoyment of municipal and political rights. But for the slave nothing was done to prepare him for his new position. He was thrown loose on society, totally uneducated, with all his moral capabilities undeveloped, and with his notions of even physical comfort little improved. For the right exercise of freedom, there could be no worse preparation than a state of slavery. From this reproach the present Secretary of State for the Colonies is quite free. It is well known that he proposed a scheme which would have provided for the education of the labouring population; and that he retired from the government when his scheme was rejected. But to every objection, such as I have suggested, an answer was given in the last proposition, that men under the same circumstances will act in the same way; and that the freed slave will be industrious, because it will be his interest to be so. The answer, in so far as it does not beg the question at issue, is untrue. This ‘similarity of circumstances’ strikes out of the estimate all differences of race, of climate, of position, and of moral and religious development. The circumstances under which the labourer in these Colonies is placed, are entirely different from those which form the character of the English labourer. In England, to speak nothing of the influences of more widely diffused and perfectly developed religion, the very pressure of population, and the impossibility of escaping from society, ‘cabin, crib, and confine’ the peasant into industry. *There* the option lies between labour and starvation. *Here* the whole position is different. The negro has few wants, for the supply of which he is dependent only on money. The earth gives an easy food, and he needs scant clothing. It is wonderful how long an able-bodied idler can get on without coming into contact with the criminal law of the Colony, and yet without any visible means of subsistence. In my own immediate neighbourhood are many whose idleness is matter of astonishment. They exist. I cannot say that they steal—but assuredly they work not *by day*. In England the alternative is, ‘Work or die.’ In this Colony idleness brings no punishment. At the worst the Crown Lands are in the rear, and the idler may become a squatter. Nor

does he lose by this change in his own estimation. The squatter in the woods is, in his own opinion, far happier than the labourer working for wages in the plains.

“Sad as is this loss of labour to the material prosperity of the Colony, still sadder, I believe, is the injury to the idler himself. I conceive that human society rests as its basis on the divine law, ‘In the sweat of thy brow shalt thou eat thy bread;’ and that when man shall cease to labour, he may become worse or better than man.

“But I conceive also that the primal curse of labour involved also a promise and a blessing. I conceive the obligation to labour to be not merely a material necessity, but a religious duty; and consequently that from this duty man cannot escape without violating a law of his Creator, and without surely incurring the penalties of such violation. I would point to the state of the labouring population of this Colony,—idle, and consequently demoralized,—as a proof that every injury to society recoils on the injurer. The evil is undenied—undeniable. Is a remedy to be discovered? I believe it may be; and that it is to be found in labour, in training the peasantry to the habits of regular and continuous industry, in teaching him the duties, and not merely giving him the facilities for civil freedom. This higher duty, the Emancipation Act totally omitted. The evil of slavery was not in the compulsion to labour, but in the injustice which gave the fruits of the labour of the slave to his master. The Emancipation Act was intended to correct this injustice, and to restore to the slave the property in his own labour. It was *not* intended to determine the obligation to labour. Practically, however, it has had this effect. I think that this remedy exists, and that it may be applied even to the present population of this country. I have had the opportunity of discussing the question with one who has, I believe, mastered the subject; and from whose conclusions it is impossible for me to differ without the most unfeigned doubts as to the correctness of my own opinions—I allude to his Excellency the Governor.

“I admit, that if the concession of freedom is to be considered as an abrogation of every right of interference on the part of society; if the labourer has acquired as freedom, what in plain Saxon English may be termed the right of going to the devil in his own way; there is an end to the question. Yet I cannot but think that society has a right to the capacities and powers of each individual member; and that no member has a right to withdraw these powers and capacities from society. The duty is not altogether one of imperfect moral obligation. Practically, much might, I think, be done: not to coerce the labourers into industry, but to prevent them from being idle. I would suggest a system of general registration, which would compel every individual to register himself as the domiciled inhabitant of a particular Ward; I would permit, however, an unlimited change of domicile, with the slight check of a small fee on every registration after the first; would give to a residence of a certain number of years, in case of poverty or disability to work, the right to a maintenance at the public expense; would treat as a vagrant every person found beyond

the limits of his Ward, idling without any means of support ; and would punish squatting as an offence against public economy. So far as this system may be open to the objection of coercion, I should not be deterred by the objection. But if the right to coerce directly or indirectly by positive law be denied ; if it be true that the present population of the Colony has a legal right, and must be therefore left free to waste itself in idleness, useless to itself and to society ; stronger and stronger grow the objections to the adding to such a population, and to the continuance of immigration under the same conditions as those which have prevailed up to this day.

“ I stated that of the two modes in which the Act directs the parliamentary loan to be applied, the first is the introduction of free labourers. The word ‘ free ’ involves a question on which it is of importance that there should be no misunderstanding. If by this word ‘ free ’ be meant that the immigrant is *not* to be a slave, *not* to be subject to the despotism or caprice of a master, *not* to be deprived of the fruits of his own labour ; in this sense the word will be cheerfully accepted here. I know not what cause Sir Charles Grey may have had to warn the Legislature of Jamaica against the use of words which indicated a looking back on slavery. In this Colony there is not, I am sure, one individual who, even under our present circumstances, and for any alternative of prosperity, would consent to restore such a system. But, as I have stated, the obligation to labour exists quite independent of slavery. If, then, the word ‘ free ’ has been used in the sense that the immigrants are to be brought here without any security for their becoming useful and industrious labourers ; if they are *to be free to be idle and to do evil, and not to be taught to be industrious and to do good* ; if they are to be left to their own imaginations, and not educated, and educated through labour for self-government—then we ought not, I think, to hesitate at once to reject such a proposal. On such terms immigration would be, even for our material interests, *a curse*. I would accept no new immigrant except on such conditions as through a system of regulated labour and its consequent moral discipline, will fit him for the use of freedom.

“ On such conditions as those which I suggest, and of which the principles are to be found in the resolutions submitted to you, a wholesome and profitable immigration may be promoted—an immigration beneficial to the Colony and to the immigrant himself. Of how much good may be done by a guiding and superintending wisdom—of how much evil is consequent on the withdrawal of such guidance and superintendence, a frequent example is to be found in the history of our own Coolie Immigration. From an imperfect acquaintance with the facts of this case, many have come to the conclusion that immigration ought to be altogether abandoned. But the error has been not in the introduction of new labour, but in not putting that labour when introduced under proper government. The regulations of Lord Harris, known as ‘ the Coolie Regulations,’ had detected the evil to which, in a Colony like this, all newly imported labourers must be exposed, and had provided a remedy. It was objected, however,

that these regulations rested on no sufficient legal authority. It may be regretted that an Ordinance was not passed to give the Governor the power to make and enforce such regulations as he might see fit from time to time to lay down ; a power which would have been as safely entrusted as it was wisely assumed. But so long as these regulations were in force, the Coolies were on the whole settled, contented, and industrious. They were forming new and improved habits. These regulations were suddenly withdrawn. The Coolie as a free man by Law, and, therefore, presumed to be capable of the right use of his freedom, was left to his own governance. The consequences justified the wisdom of the regulations. The Coolies broke loose at once, and wandered over the country, became the victims of disease, and in spite often of all the exertions of the Government, lay down by the road sides and perished miserably. Of above 5,000 Coolies introduced since 1844 at the public expense, there are not now, it is believed, above 2,110 whose labour is available for the production of the staples of the Colony. The facts of this case give the presentiment of the two systems—the one of labour enforced under a wisely regulated control—the other, of absolute freedom and self-governance. Let us avail ourselves then of this experience, and let it be perfectly understood, that whilst we are satisfied that the present labouring population of this Colony is insufficient, *not numerically, but morally*, for the purposes of the Colony, that it is very widely if not totally demoralized by its own perverted use of a legal freedom ; and whilst we are satisfied, that unless new labour be given, we must perish ; still we see clearly that it would be an addition merely to the evil to add to such a population as the present. *We require immigration — but on completely altered conditions.*

“ The resolutions which I offer to your consideration propose two objects — or rather one and the same — which may be differently expressed, as regarded in two different lights ; the good of society, and the good of the immigrant. Their attainment is to be effected by subjecting the immigrant, for a limited period, to a regulated control, and by training him through labour to become an industrious and a useful, and thus a happy member of society. It is proposed that every immigrant introduced into this Colony, whether at the expense of the Mother Country or of the Colony, shall be bound as a contract servant in husbandry on some particular estate, for a term not less than five years, nor determinable in any case before the age of twenty-one. That the allocation of these servants, with the fullest powers of inspection, and the authority of determining the contract, shall be vested in the Governor. That the servant shall be entitled, at the expense of the estate, to medical care and food, clothes and wages, regulated in such a manner, that as the contract approaches its termination, and the labourer acquires more prudence and knowledge, the allowances shall diminish and the wages increase. That the obligation to labour shall be measured by the day and not by the task, so that he may get rid of the present fatal practice, which assumes that the labour of the day is not equal to the length of the

day. That all idleness and neglect of work shall be punishable by the determination of the contract, or by imprisonment; and that the servant shall be bound to make good the time lost through his imprisonment, by a proportionate extension of the term of his contract; that the means of education and of religious instruction shall be provided at the expense of each Ward on the Sunday, and a portion of the Saturday, and that on the completion of his service, without having been subjected to imprisonment, the contract servant shall be entitled to a free grant of a small parcel of land for a house and garden, in convenient localities to be selected by the Governor as villages.

“ To this last suggestion I may perhaps be permitted to say, that your Excellency attaches much importance. The provision will tend to give fixity within the range of civilization to the labourer passing into perfect freedom. The grant will be no more than a fair guerdon for an honest and industrious apprenticeship. It will be an expression of the duty of mutual good offices, binding equally on the immigrant, and on the society which adopts him. Nor can it be well denied that, until a very recent date, the proprietary body of this Colony have, on this point, adopted a most unsound policy. There has prevailed a general reluctance to sell land to the labourers, or to give them anything like a fixity of possession. An attempt has been made to ensure the command of labour by making the labourer's right to the enjoyment of his house dependant on the condition of his working for the estate on which he resides. Wages and rent have been thus confused. The consequences have been evil. Every change of employment has been necessarily followed by a change of residence; and thus have been encouraged those unsettled habits which we all deplore. Again, another more subtle evil has followed. The labourer, barracked in a long range of buildings without any garden-ground attached, takes no interest in his dwelling. He has no incentive to improve his residence, or to add to its cheerfulness or comfort. How much of the development of the poorer classes depends upon, or is connected with, the habit of improving their own residences; how much this habit improves their kindlier affections, and calls forth their moral tastes, has been well observed by an English philosopher of the present day. This remark is as true as it is graceful, that he never saw a cottage with a flower growing in a pot in the window, but that the owner was surely found to be in a comparative state of advancement, both morally and intellectually. In this matter the Government of the Colony is prepared to do its part. The proprietary body will not fail to do theirs.”

“ The following are the Resolutions :—

“ 1st.—That every Immigrant shall be bound to some particular estate as a contract servant, for a term not less than five years, nor determinable in any case before the age of twenty-one.

“ 2d.—That the allocation of such servants shall be left to the discretion of the Governor.

“ 3d.—That the sum of _____ be paid by the owner of the estate for each contract servant bound to the estate, whether such servant be introduced at the expense of the Imperial Government, or of the Colony.

“ 4th.—That such contract servant shall be subject to the inspection of paid Public Inspectors, to be appointed and removable by the Governor.

“ 5th.—That in case of any change of ownership of the estate, or for other cause, it shall be competent to the Governor to determine any such contract, and to bind the servant to some other estate for the residue of the term.

“ 6th.—That every such contract servant shall be entitled, at the expense of the Proprietor of the estate on which he is located, to medical attendance, and to food, clothing, and wages, to be so adjusted, that as the contract approaches to its determination, the allowance of food and clothing shall diminish, and the amount of wages increase, until the last year, when the wages shall be equal to those allowed to other labourers.

“ 7th.—That any such contract servant shall be bound to labour, not by the task, but by the day, from sunrise to sunset, with the exception of hours for meals.

“ 8th.—That every wilful neglect of work, or disobedience of orders, shall be punishable on the adjudication of a magistrate, by the determination of the contract, or by imprisonment with hard labour, which term of imprisonment shall be made good by the contract servant to his master by a proportionate extension of his term of service.

“ 9th.—That no contract servant shall be allowed to go beyond a certain distance from the estate, without a pass or licence from the person in charge of the estate.

“ 10th.—That a portion of the Saturday and Sunday shall be set apart for attendance at Village Schools, to be provided at the expense of each Ward.

“ 11th.—That the completion of his contract of service, without having been subjected to imprisonment, shall entitle the servant to a free grant of a small parcel of land for a house and garden, in localities to be selected by the Governor for Villages.”

THE METHOD OF CONVERTING THE HEATHEN.

As it is but lately that we have begun to apply ourselves really in earnest to the great work of converting the heathen, we can hardly expect to find our system fully matured and perfected. Our Missionaries have no regular set of rules to which, as embodying the lessons of past experiences, they might look for direction and advice, but are left to depend, in great measure, on their own individual resources. We may hope, however, that

in time, by frequent discussion in a friendly and gentle spirit, and by comparing different theories on the manner of conducting Missions with the results of practical observation, we may be enabled at last to come to some fixed and definite conclusion as to the best way in which to attack successfully the various systems of heathenism which Satan has succeeded in erecting. As St. Paul is the only one of the Apostles of whom we have related anything closely resembling our present efforts to bring the heathen into the kingdom of Christ, it seems obvious that the method pursued by him, as the most perfect we can have, should be the standard to which we must endeavour to approximate our own endeavours. Now, though the writer would be most willing to change any opinion here advanced, upon finding better grounds stated for any other course, yet, upon reviewing St. Paul's preaching to the heathen, he cannot help thinking that the Gospel often suffers from want of duly preparing the minds of those who are to receive it. To a Hindoo or Chinese, the doctrine of the Atonement, for instance, must be either utterly unintelligible, or mere matter of ridicule, while his mind is devoted to his old superstitions. He is full of his own righteousness; and having absolutely no idea of *moral* pollution (occupied, as he is, with ceremonial ablutions and cleansings), he can never be convinced that he needs any Saviour. Sin is the transgression of law; but men's consciences, when they have been long degraded and debased, and ignorant of the purity and searching nature of God's law, fail to tell them in any adequate degree of their fallen and lost state; and when they believe that, by some vain rite or idle ceremony, that which is amiss may easily be rectified, the Gospel has nothing, or next to nothing, on which it may lay hold. The first case, alas! *i.e.* of an ignorant conscience, is not confined to heathen lands; it is one of the most difficult things, as we know by sad experience, in visiting the sick, to awaken to a sense of their sin the minds of many people at home, who are far from being really obstinate or wilfully perverse. They say, and, as far as their present persuasion is concerned, say truly, that they feel little burden of sin, simply because of the low standard by which they have guided their lives, and through their ignorance of Scripture. Now, such persons are generally very far above the mass of the heathen in their knowledge of right and wrong. The moral atmosphere which prevails in a Christian country, influencing the opinions of the worldly, and the general current of thought, with their occasional hearing of the truth, prevents even the most degraded from being utterly ignorant of what they ought to do. If it is so difficult to get such persons to feel their real state, what then must it be in the case of those with whom

lying, and revenge, and infanticide, are the common rule of life, while the grossest sensuality is practised as a part of their religious worship? But, besides this difficulty of arousing the depraved conscience, we have to consider the prejudices which false systems have raised in the heathen mind, and may well enough apply the words of Scripture, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot know (or appreciate them), because they are spiritually discerned." (1 Cor. ii. 14.) Surely, the *first* thing to be done, is to get the heathen to see the utter folly of the idolatry they profess, at the same time, if possible, to open their eyes to whatever truth may be contained under its corruptions; to get them to value moral duties, and to feel how sadly they have neglected them; to convince them of sin, to give them adequate notions of a just and holy God, ready to execute his wrath, and to get them to believe in a judgment to come, when not only words and deeds, but the secrets of all hearts shall be tried: to bring them, in fine, to a state of mind in which they shall exclaim, "What shall we do to be saved?"

Surely, it was not for nothing that St. John the Baptist came before our Lord,—that the preacher of repentance was sent to prepare the way for the kingdom of heaven, to make ready men's hearts for receiving the Gospel. These remarks seem almost too obvious, but many will remember that some time ago a great outcry was raised against a Missionary for endeavouring to act in this spirit; the Clergyman in question was dismissed from his post for proposing to hold service for the faithful at a different time from that for the heathen, and to arrange his church with separate places for the unbelievers, the catechumens, the lapsed, and the faithful; and for objecting to the careless and promiscuous distribution to *infidels* of those Holy Scriptures which were written for the edification of *Christians*;¹ for wishing to impress the minds of the natives with a general respect and reverence for the Christian's faith and the Christian's

¹ It is perhaps hardly necessary to remind any reader of Scripture how the Epistles are directed to the *saints*, i.e. Christians, of such or such a place; how they take for granted the great facts of our religion, being written to those who fully believed them; how they are full of rapid allusions to these facts, and reasonings built on them, which must be utterly unintelligible or inconclusive to those who know not or disbelieve these facts. Some portion of the evidence for Christianity *must* be entered into before any progress can be made in unfolding its doctrines. The miracles of the Apostles produced that previous reverence, and supplied that evidence, which we must now, in great measure, rest upon arguments moral and historical. It seems quite profane to put the Scriptures into the hands of a heathen knowing nothing of the facts, nothing of the state of his own mind, with—"Read this—this is the whole Word of God; this will convince you." The only effect will be to hinder all hopes of future success, as he will think, naturally enough, that he knows all that can be said on the matter.

Church, *before* they were initiated into its holy mysteries and made acquainted with its detail; in fact, for endeavouring to act on our Lord's maxim of not giving that which was holy to dogs, nor casting pearls before swine; of not putting new wine into old bottles. St. Matt. vii. 6; ix. 17.

Let us, however, see how St. Paul proceeded: and I think we may say for certain that there is no case of his preaching Christ crucified, in its modern technical sense, to the *unprepared* heathen mind. At Lystra, for instance, we find, from the abstract of his speech, given in Acts xiv., that he insisted simply on such topics as they could bear, *e.g.* the folly of idols as opposed to the living God, the Maker of all things; on the forbearance of God to the past ignorance and sin of men; on his goodness, as shown in the conduct of the material world, and the lesson to be learned from this. So again at Athens (Acts xvii.) he discourses on similar topics; not on the peculiar doctrines of the Gospel, but on the true nature of the unknown God—at least in part; not unfolding the mystery of the Trinity, but setting Him forth as a Spirit which dwelled not in temples made by hands, and needed not man's service; who created, and ruled, and supported everything. He speaks of all men being His children, and the consequent folly of supposing that God is like the images of human imagination; of the forbearance of God; of the need of repentance; of the resurrection (as proved by the *fact* of Jesus rising again, ver. 18); and of the judgment to come. One thing is here especially to be noticed—his availing himself of their previous notions; for nearly all these points were taught (as matters of probable opinion at least) by many of their philosophers and poets; and so starting from *common* ground, even to the *extent* of quoting *one of their poets to prove that men are God's offspring*, and condescending to begin his address with a reference to one of their own altars to the unknown God. This one address alone to the Stoics and Epicureans, and intelligent and sarcastic, though volatile, crowd of Athens, is a manual for the Missionary. All was noble, all was solemn, nothing unworthy of God, yet all intelligible to his hearers; all depending on principles they acknowledged, all suited to their capacity. It would seem to say to a Missionary, Find out first what the people believe; study the Veda or the Koran; where practicable, confirm what you say by the truths which they contain; lay first some foundation; awaken the moral feelings; touch the conscience and the sense of individual responsibility. The question is not, what is best absolutely, but what is best *for them*. One might be very eloquent in proving that the sunshine is better than the twilight, but not for those whose eyes have been long in darkness; meat may be

the best of nourishments, yet, in certain cases of illness, or long starvation, a full meal might cause death. Just so the hasty and careless teaching of the Gospel might cause its rejection, and the loss of those souls which a more judicious and gradual way of imparting it might, under God's mercy, have saved.

To take but one more example. When before Felix St. Paul explained the principles of the Christian religion ("the faith in Christ," Acts xxiv. 17), he did not "preach the Gospel," speaking technically, but reasoned on topics of natural religion, "righteousness, temperance, and judgment to come."

This may suffice for St. Paul's method of preaching to the unconverted. But a valuable illustration may also be found from the order of the topics in his Epistle to the Romans. The first point to be proved before men can be brought to believe in Christ, is, that they are sinners, and cannot save themselves. If any one were to deny this, which is the great point urged in the first two chapters and the first half of the third, the subject must come to a stand-still; till this is wrought into the hearts of men all the rest is in vain; till this is granted, and the heart is humbled before God, all notion of atonement made by another will be neglected or even ridiculed—all power to appreciate the love of Christ will be wanting. Now, as we observed, the heathen rule of life is very lax, and consequently his notion of sin very faint; he is too frequently involved in a hardened self-complacency, which must be broken through before the Gospel can touch his heart. But let us illustrate what we mean by an example or two. Mr. Smith, in his book on China, published by the Church Missionary Society,¹ giving an account of a conversation with a tradesman at Canton, says, "To the application to himself of the truth of the universality of human depravity he objected, strongly affirming that he had a good heart." (P. 98.) After some conversation he was got to confess "that his heart was a little wicked." (p. 98.) Again, he says, (p. 424,) relating a visit to a high mandarin at Amoy, "The Cham-hoo (military commander) listened with politeness for a time, but on the mention of the fall of man, and the depravity of human nature, he made violent objections to the doctrine, asserting, with some degree of personal excitement, that his own heart was correct and his moral disposition good." It was certainly strange want of judgment, to say no more, to go on to speak *yet* to such a man "of the mission and atonement of Jesus Christ;" while during this, as it seems, and some subsequent part of the conversation, two of the attendants "slipped out of the room to conceal their

¹ "Narrative of a Visit to the Consular Cities, &c. of China." By Rev. G. Smith, M. A. 1847.

laughter." (P. 425.) The same general remarks will apply still more strongly to the Brahmin, with his utter contempt of all other men, and his notion that contact with them would pollute his spotless purity, while to moral guilt he is entirely blind.

The following extract from a little book recently published,¹ is well worthy of attention, painful as it is to read. The Author is speaking of the course of instruction at the schools, which are eagerly frequented by the Hindoo youths, who, in their anxiety to learn English, will not refuse to learn the doctrines of the Cross:—"Thus, Christianity," (he says, p. 129,) "is studied by the infidel Hindoos much in the same spirit, and partly for the same objects, that an English youth masters the old polytheism of Greece or Rome, or as an Englishman in India investigates the principles of Brahminism, which he is trying to subvert. But in neither case is there anything like reverence or humility. And it is a thing which grates harshly on any pious and earnest mind, to see a Brahmin youth *enter freely and dogmatically into all the great mysteries of Christianity*,—to hear him read an original essay in well set terms of metaphysical philosophy on the *atonement of our blessed Lord, or on the sanctifying influences of the Holy Ghost, or on the incomprehensible doctrine of the Trinity in Unity*,—to find him probably displaying on each subject a very considerable amount of theological reading, and much speculative knowledge of Scripture, and at the same time to be fully aware that he believes it all to be 'a cunningly devised fable,'—and that he leaves the scene of scholastic display, to have the poison he may have been unconsciously imbibing counteracted by the warnings of the family Guroo (Hindoo priest); or, changing his dress, (as a Brahmin youth near Calcutta once confessed to the Author,) to 'do porjic' (i. e. offer sacrifice) to his idol, and to share in all the abominations, moral and social, of one of the most filthy idolatries which ever polluted this earth." We need not wonder that in these schools, where the "whole Gospel" is so *prematurely* taught, so few converts should be made. "In the town of Calcutta," the same Author had just before observed, (p. 128,) "a school of this character, which has been established for the last fifteen years, and has averaged during that time from nine hundred to fourteen hundred pupils *daily*, has hitherto produced *less* than twenty converts. In Madras, during ten years of its existence, a similar school has added fifteen converts to the Christian population of Southern India."

Facts such as these I have no doubt might easily be multiplied. We must bear in mind the double difficulty which

¹ "Sketch of the English Church in India," by Rev. E. Whitehead, M.A. 1848.

opposes, in the heathen mind, the reception of the Gospel,—the difficulty of convincing them of sin on account of their ignorance of the pure law of God,—and the prejudices which their various systems have already raised in their minds. In some cases, where manners are more pure, and there is little systematized superstition, less caution may be needful; but surely, upon the whole, present and past experience confirms the view which has been here taken of St. Paul's preaching to the heathen. We must start from *common* ground, however low; and from this, by aid of truths wholly or partially acknowledged by our hearers, or contained in such books as they reverence, beat down the errors and superstitions which ages have built up; overthrow the complicated polytheism; give true notions of God's providence; open the blind eyes to moral pollution; show the heathen their lost state; make penitents before converts; clear the weeds, and plough the soil, before sowing the good seed; and *then* build them up in our holy faith. In other words, we must follow the old Church system which converted the empire, and placed Christian rulers on the throne of the Cæsars; which kept back, till they could be valued and loved, the more solemn doctrines of the Gospel. Let the words of our Lord serve as a conclusion to this paper,—words which contain the secret of all Missionary success;—observing only, that if such tenderness was necessary to the minds of the chosen Twelve, who had been for between three and four years gradually trained to receive the truths of their Master's religion, it must be much more necessary in dealing with those who are utter strangers to all that we have to say:—"I have many things to say unto you, but ye cannot bear them *now*." John xvi. 12.

Missionary Biography.

No. III.—ST. COLUMBANUS.

(Concluded from p. 265.)

In addition to these ecclesiastical troubles, St. Columbanus suffered much persecution from the hostility of Queen Brunehaut, the grandmother of Theodebert, King of Austrasia, and Theodoric, King of Burgundy. Brunehaut was to Columbanus what Herodias was to St. John the Baptist, and what Lucilla was to St. Cecilian of Carthage. She had conceived a bitter dislike to Columbanus for no other reason than because he had reproved King Theodoric for living in a state of concubinage; it being

more agreeable to her own ambitious schemes that the king should continue to lead a careless and dissolute life. On one occasion, when Columbanus visited the court of Theodoric, Brunehaut presented to his notice four children, the illegitimate offspring of the monarch. She requested Columbanus to give them his benediction. But he, although no doubt compassionating their lot, and feeling a yearning of the heart towards them, (for the love of children has been an invariable characteristic of the saints,) refused, on the present occasion, to bestow his blessing; but told the queen that they should never come to their father's throne. This stern conduct exasperated the wicked woman, and stirred up all the bitterness of her hostility. She issued commands that the monks belonging to Columbanus should not be permitted to quit the precincts of their monasteries, and that the country people should not afford them any support or assistance. Columbanus, upon hearing of these proceedings, went directly to the king himself, and by the fear of his sanctity prevailed upon both him and his wicked grandmother to revoke their unjust commands. Thus he obtained a respite from persecution, but it was only for a short time. The licentious conduct of the king continued to be so great a scandal to his people, that St. Columbanus felt constrained to send him a letter of severe rebuke, in which he threatened to exclude him from communion if he did not alter his life. In consequence of this letter, Brunehaut renewed her machinations against this holy servant of God. She stirred up the king, who was more than half unwilling, to take some active, hostile measures against his reprobate. Theodoric, therefore, at the instigation of the queen, proceeded to Luxeuil, and, as he could bring no other charge against Columbanus, he upbraided him with following different practices from the rest of the province. The principal point he fixed upon was this, that in the monasteries founded by Columbanus, and in these alone, admission into their interior was denied to all but the monks themselves. To this charge, it was replied, that they had set apart suitable places for the reception of strangers and visitors, and that no deviation would be made from this rule. "If," added Columbanus, "you endeavour to violate the discipline here established, know that I will do without your presents, or any succours from you; and if you are come to this place for the purpose of destroying the monasteries of the servants of God, and of corrupting the regular discipline, know that your kingdom will be destroyed, together with all your royal race."¹ These altercations ended in the expulsion of Colum-

¹ Lanigar, vol. ii. p. 277, from Jonas.

banus and his companions from their monasteries in the Vosges. The monks who were not natives of France were ordered to depart, the others being commanded to remain. The separation between the abbot and his Gallican children was sorrowful and affecting, his piety and tenderness having long since endeared him to all who lived under his rule. Most willingly would all the monks have accompanied him upon his fresh wanderings, but they were not allowed to do so, the king's injunction having been, that none should be permitted to accompany their abbot except the Irish and British monks. It was about A.D. 610, that Columbanus finally quitted his monastery at Luxeuil.

The exiles, as they may well be called, for some time wandered about from place to place, scarcely knowing where it would be allowed them to settle in peace. Their first intention, it would appear, was to return to Ireland; and with this view they journeyed in the direction of Nevers, and thence to Orleans, and so on to Tours, where Columbanus, after some difficulty, succeeded in visiting the tomb of St. Martin, whose name is associated with the early history of Christianity in Ireland. From Tours they came to Nantes, expecting to embark there for the Irish shores. But circumstances occurring which seemed to show that it was not the will of God that they should proceed to Ireland, they gave up their intention, and remained at Nantes for a short time. It was from this place that Columbanus addressed a letter of advice and consolation to his monks at Luxeuil, which is still extant. From Nantes they entered the kingdom of King Clothaire, and after a brief sojourn with him, they proceeded to the court of Theodebert, King of Austrasia, and brother of the profligate Theodoric. Theodebert received Columbanus with kindness, and promised to give him every opportunity of serving God and preaching the gospel to the ignorant people around. Columbanus gladly accepted his proposal, and proceeded to fix upon some suitable plan. Having embarked on the Rhine, he sailed to Mentz, where he was well received by the Bishop, and supplied with some things of which he stood in need. After sailing further, to the river Lamath, in Switzerland, and thence to the Lake of Zurich, they arrived at last "in the district now called the canton of Zug, and liking the place, fixed upon it for their abode. But soon finding the inhabitants exceedingly impious and obstinate, and that their exertions produced no other effect than to excite a violent persecution against themselves, they left that neighbourhood, and removed to Arbona, near the Lake of Constance."¹ Here they met with a good priest named Williman, from whom

¹ Lanigar, vol. ii. p. 286, fr. Walafrid. Strab. Vita S. Galli.

Columbanus inquired if he knew of any neighbouring place where a monastery might be conveniently established. Williman directed them to the ruins of a town called Brigantium, now Bregentz, and provided them with a boat and rowers for that purpose. When arrived there, Columbanus was not well pleased with the circumstances of the place, but pledged himself to remain there for some time, to propagate the faith among the Suevi, who lived in that neighbourhood.

During his stay at Bregentz, Columbanus did much to convert the people who dwelt around. With the assistance of one of his Irish companions, St. Gall, himself a zealous missionary, and the founder of a celebrated monastery still existing, Columbanus transformed a heathen temple into a Christian church, and settled some brethren in a monastery erected at the place. Circumstances obliged him to leave Bregentz, after remaining there for one year; and we next find him at Milan, where he was kindly received by Agilulf, King of the Lombards. Milan was at this time the scene of controversy between the Catholics and the Arians, in which Columbanus felt it necessary to take a part. He wrote a treatise against the Arians, and, at the request of King Agilulf, addressed a forcible and characteristic Epistle to Pope Boniface IV. calling upon him to convene a Council, and to quiet the disorders of the Church.

We have now arrived at the last scenes in the life of St. Columbanus. Leaving Milan he sought the seclusion of Bobbio, in the Apennines, where he repaired an old church dedicated in memory of St. Peter, and erected a monastery, afterwards of some renown. He also built, at some distance from the monastery, a private oratory in memory of the Blessed Virgin. But he did not live long to enjoy the delights of his new retirement. Bobbio was founded in the year 613, and St. Columbanus died on the 21st of November, A.D. 615. His remains were deposited within his new foundation. The life of this Saint has been written by Jonas, a monk of Bobbio, who lived in the seventh century; and it is from his narrative that the principal facts in the foregoing sketch have been selected.

It has been said, that Columbanus composed a Commentary on the Psalms and a treatise against the Arians. These books have not escaped the ravages of time. Those which still survive, are sixteen or seventeen "Instructiones" or short sermons, apparently addressed to the monks under his direction, a book *De Penitentiarum Mensura taxanda*, four Epistles, some Poems, and his Monastic Rule and Penitential. His writings evince some acquaintance with the classical authors; and so afford a proof, that those authors were both known and read in Ireland at that early period. His style is involved and inelegant, harsh and

disfigured with barbarism, yet by no means wanting in warmth and vigour. Some passages might easily be pointed out as examples even of a rude, but genuine, eloquence. The Monastic Rule of St. Columbanus is one of some celebrity. It ranks along with the Rule of St. Benedict, to which it is senior in point of time. It is short, and principally occupied with recommending the different monastic virtues. It regulated the food, the labour, and the employment of the brethren. Many of its directions would seem to moderns too austere, especially perhaps those which have reference to the duties of abstinence and devotion; for Columbanus attempted to preserve in his monasteries the system of public devotion which he had learned at Bangor—namely, that the praises of God should be celebrated day and night without ceasing. Consequently we find in his Rule a course of daily psalmody so extensive, that at certain seasons of the year the whole Book of Psalms was directed to be sung through in two successive nights. It is long since there has existed in the Church the love and the fervour, which would find a pleasure in such a laborious service of uninterrupted prayer and praise; yet it is interesting to remember, that in all probability the nearest approach, in recent times, and amongst private Christians, to this primitive fervour, is exemplified in the family devotions of the good and pious Nicholas Ferrar, whose household, in all its arrangements, reflected the order, and abstraction, and quietude, of an ancient Catholic monastery.

Correspondence, Documents, &c.

VAN DIEMEN'S LAND AND ITS COLLEGE.

WE are indebted to a correspondent for the following letter:—

CLIFTON, 5 Jan. 1849.

MY DEAR ——— I am well aware of your anxiety to know something more about Christ's College in the Diocese of Tasmania; and I think that I shall best meet your wishes by avoiding all the details of its establishment and history, though both these present many points of instructive interest, while I confine myself for the present to a simple description of what the College actually is, or rather was, when I last saw it in July, 1848.

And first for the scene in which it is placed. In the northern part of the island of Tasmania, or Van Diemen's Land, two parallel mountain-chains, which run from N. W. to S. E., flank on either hand a broad champaign country, abounding in agricultural and pastoral wealth, and in the settlements of English colonists. These ranges rise

to the commanding height of 4,000 or 5,000 feet, and by their size, and the grandeur of their bold cliffs and promontories, compensate for the effect of their distance from each other, which is not less than thirty or forty miles. The undulating country between, is traversed by winding rivers, and clothed by open forests, which shelter myriads of sheep. And regarding the flock of another fold, I may also add, that places of Divine worship, rising from the merest hut, through the various grades of barn and chapel, to the quality of a respectable parish church, may already be found scattered through this imperfectly peopled neighbourhood, more abundantly perhaps than through any other of similar size and population.

Come we now to the College. It occupies a quiet sequestered district of the tract of country just described. You may approach it either by the road from the north, or by that from the east. If from the east, you first see it imperfectly about two miles off, as you wind among the tall white stems of perishing gum trees, the last remnants of a heavy forest, which has all but disappeared before twenty years of the settlers' destructive industry. If you come from the north, you emerge from the ancient forest about four miles from the College, and standing upon a commanding rise, you behold at your feet, with a satisfaction which none but a colonist can fully appreciate, the scene of an extensive triumph achieved by persevering man, over stubborn nature. Between you and the chain of mountains which you confront, many thousand acres, fenced and cleared, stretch away over the undulating plains; spacious corn-fields clothe the higher grounds, well-watered meadows the lower. The brilliancy of a verdure, which vies in its own way with the bright blue of the clear Tasmanian sky, is further set off by the sombre foliage of the retreating forest, where columns of curling smoke ascend every here and there, from day to day, and from year to year, telling of the ceaseless inroads of the colonist's fire and axe, upon the giant powers of the natural world. The broad straight road before you ends in an avenue cut through ancient trees, through which again the eye must travel one stage further, to detect the buildings of the College, set on a little rising ground by themselves, and almost buried among trees. Advancing along the road, you observe that the fences are made of the dead timber which lately occupied the soil, laid lengthwise, and looking very rough; but where these have been carried away for fire-wood, better fences have succeeded, or quickset hedges. The dwellings on either side vary from the meanest wooden hut to the decent farm house, and are occupied by the tenants of the college land. Each blade of grass and corn, each foot of ground you see, pays its yearly quota to the sacred cause of sound learning and religious education, belonging, as it does, to the estate bought for the College by the colonists and their friends in England. As you come to a little cluster of houses, the rudiments of the village of Little-Hampton, you observe its humble chapel, built before the College was thought of, and materially aided by a few persons in England, who sent out money for the erection of oratories in the bush. Here, a turn to the right enables you to judge

of the exterior appearance of the College. An eminence of moderate height, clothed with fruit-trees, gardens, and shrubberies, of English oak, acacia, and native wattle-trees, rises by itself in the middle of the plain, fronting a wide and airy expanse of country, which reaches far away to the foot of the eastern mountains. The position is backed by the sheltering cliffs of the western range, which, though twelve or fifteen miles away, seem to impend more closely, owing to their size. These tiers, as they are colonially termed, extend for many miles, in a rampart, whose principal bastions are several hundred feet higher than the highest summit of Snowdon. The crest of the college-hill is occupied by a non-descript series of buildings. First, there was a country house, with a verandah, one story high, looking east. To this, in comparatively ancient days, was appended a garden-front, looking south; and the increasing prosperity of the settler enabled him lastly to erect on a still larger scale a front looking north. Then came the College, and that which was the north front was made to form the south side of a small quadrangle open towards the east, so that it is now the central portion of the buildings; in it are the hall and chapel, and above stairs the library, while on the newly built side, all the business of the College is carried on, and the old side is occupied by the senior functionaries of the College, and by the domestic departments.

Supposing you to arrive about noon, you would probably be introduced to the Warden in the library, an upper room, overlooking the quadrangle from one window, and from the other commanding a fine mountain view. The walls you would perceive with pleasure well furnished with between two and three thousand volumes, every one the choice present of some good friend of the College.¹ At one o'clock you would go down with the rest into the hall, a room of the same size as the library, where you would find three tables; the first across the top of the room, with places for the thirteen members of the College,—the warden, three clerical fellows, three lay fellows, candidates for holy orders, and six scholars, together with the bursar, who protects their worldly affairs. As two of the clerical fellows are non-resident, and chiefly engaged in forwarding the external interests of the College, and as one of the lay fellows and one of the scholars are always absent presiding at the other tables, you would find abundant room left for the strangers who visit the place. After the scholar in waiting, standing at a desk in the centre, had said that grace which begins, "Domine, Sancte Pater, omnipotens æterne Deus, qui tam benigne," &c., you would observe as you sat down, that the two tables placed lengthwise down the room, were occupied by twenty or twenty-five students not on the foundation, though wearing the same kind of cap and gown as the others, and would probably be reminded by the youthful countenances of many of them, what may have been the

¹ It should be mentioned, that the greater part of these books are the gift of the writer himself.—ED.

aspect of our Oxford and Cambridge college halls a few centuries back. You would partake with all the rest, the same fare of beef and mutton, beer, bread, vegetables, apple pies, and puddings, and (as every one sits in his own order with his equals about him,) you would see the lowest talking away with just as much enjoyment as the highest. You would also notice the sole portrait which is hung upon the wall, the likeness of Sir John Franklin, once governor of the Colony, and the founder of the College, or rather the chief of the many founders, from whom it has derived its existence. At the end of the second course, the simple meal is finished, and thanks are returned by the scholar in waiting. You would then probably proceed to survey the grounds, the gardens which are cultivated by some in one quarter, the vines in another, the fig-tree and the almond flourishing well, the apple orchard bending with fruit in a profusion unknown to the less stimulating climate of England; the football and the cricket ground, where, surrounded by the grand amphitheatre of their own mountains in the distance, the young Tasmanians renew, with exact accuracy, the sports of their English forefathers. A few minutes' walk across the meadows, at the foot of the other side of the college-hill, would bring you to a bathing place in the Liffey, a small stream, like the Avon, near Rugby, whose original mountain charms are sadly destroyed by the draining and irrigating processes to which it is made subservient in its course through the plain. At three o'clock, the bell-tower would send forth its summons to gather all together to their studies. These are at present conducted upon the plan of those of an English public school, and not of an English college, except in the few instances which as yet occur, requiring more advanced instruction. The transition from recreation to study is followed, towards the close of the day, by a transition from study to devotion; the bell again ringing at five o'clock for evening chapel. Here in a quiet room, looking east, you would find a little communion table, raised on a platform, with seats extending down by the wall on either side for the thirteen members of the College, and other seats in front of them for the rest of the students. In the centre you would see a small desk of native cedar wood, bearing the Holy Scriptures, and at the lower end an organ. Either the Warden or the Sub-warden say the evening prayers from the place in which they usually sit, and all join with a loud voice in singing or saying the evening psalms. The fellow and scholar whose week it is, read the two lessons to this little congregation, and when all is over, they stand up and follow each other out in due order, from the greatest to the least; the fellow of the week, in whose custody the chapel is, remaining to come out last. The evening passes away in recreation, tea, and study either in the library, the school rooms, or the private studies, until nine o'clock, when supper comes, and with it the most cheerful hour in the day, whose former portions have been too full of fixed or occasional occupations to admit of complete relaxation. Soon after supper, you would be shown to your own room, and perhaps realise for the first time, in the silence of the night, the calm sequestered nature of the retirement

in which this little community has been placed, apart from the turbid current of the colonial world, to be moulded as nearly as may be to the English forms of sound and Christian education. And you would recollect among the many young countenances which had recently surrounded you, some that gave good promise of rivalling their contemporaries, brought up among the more favoured homes of England, in all things that can make them dear to God and man.

Your first call in the morning would issue from the bell-tower at six o'clock, and at seven you would meet in chapel the same congregation under the same arrangements as the preceding evening, the Warden saying the morning prayers. Breakfast would follow immediately after chapel, and with much the same routine as at dinner; soon after which, the serious business of the day would begin, and last till noon.

As the first generation born in a new colony cannot be too well grounded in sound and liberal learning, nor the means of acquiring it made too easily accessible, the whole expense of board and tuition is no more than between 40*l.* and 50*l.* per annum; and to meet this arrangement, extreme simplicity is observed in diet and accommodations; while the fellows engaged in tuition give up all share of the tuition fees to the College, confining themselves to the very moderate incomes allotted them from the College estate. The neighbouring village of Little-Hampton, and other remoter situations, are gratuitously provided with spiritual ministrations from the College; and a Day and Sunday school for the neighbourhood is in a great measure supported by the weekly offertory at the College chapel. I must not weary you with going into special details. From the visit of a single day you will have learnt enough to recognise the infant features of one of those Colleges which we see in England, in their full maturity, feeding every department of our Church and State with a perennial flow of renovating energy, intellect, and high principle, equal to all the requirements of a great nation, and of an eventful age. May He, in whose name we plant and water, give us a like increase in due time!

As it is pleasanter to be doing than to be suffering, I think you will agree with me that it is better for us to be enlarging the strength and usefulness of this young oak tree, planted in the new-tamed wilderness of Tasmania, than to waste our breath in vainly deploring that monstrous system, which still (1849) floods the indignant colony with the convict refuse of England. Weapons are even now being forged at the College to quell that injustice; for the pleas of reason which are weak in the mouths of those who have voluntarily chosen the convict Colony for their home, will come with another force from those who, having been born there by no fault of their own, but by the dispensation of Providence, seem the rightful defenders of their native country, and destined to win honour to themselves in the purging of her dishonour.

The whole of the money contributed by you and your fellow subscribers in England, has been invested in land in the Colony. But while this perpetuates the benefit you intended to bestow, it leaves the College

extremely cramped for all immediate purposes, nothing to build with, nothing to procure books with, or furniture ; and involved, to a certain extent, on the credit of its estates, for the purchase of the merest necessaries wherewith to commence, and for the erection of the additional accommodation most absolutely required. Until this debt is removed, the interest must be paid out of the rental of the estate, before a single tutor can be salaried. Meanwhile, the Colony is doubling its population in ten years, and if the College is not kept in progress, it will strive to resist in vain the restless efforts of those who would introduce wild and impracticable theories into the important work of education. So there is still much to be done ; and amidst the universal favour with which this effort of the colonists of Tasmania has been met by the Church, the Government, and the friends of the Colony in England ; it must never be forgotten that delays are dangerous, there are debts to be cleared away, an embryo system to be developed into perfection, an infant church and nation to be fed with the wholesome fruit of sound learning and religious education ; so that you will forgive me if I close this long letter with an earnest request that you would represent among your friends the fruits which have already sprung from your own liberality in time past, and urge them to sow, in the same fruitful soil, more seed on their own account.

I remain, your's most sincerely,

JOHN PHILIP GELL.

CHURCH LEGISLATION IN THE COLONIES.

December 23, 1848.

SIR,—In your Number for September you were good enough to insert a letter of mine, drawing attention to certain inconveniences and dangers consequent on the present condition of the Colonial Church, and to a remedy which it appeared to me expedient to supply. I propose now, if you will allow me, to pursue the subject.

I noticed in my former letter, 1st, the personal relations of the Bishops with their Clergy, and the rights and condition of the latter body ; 2dly, the connexion of the Clergy with their flocks, and their increasing dependence on them, as aid from this country is withdrawn ; and, 3dly, the rights, position, and restraints of the laity. I suggested the expediency of forming a Council in which the interests and wishes of both Clergy and laity should be represented, and which should advise with the Bishop, and assist him in conducting with harmony the government of the Church. And, lastly, I mentioned some reasons which appeared to justify the assertion, that such an arrangement would rather strengthen than weaken the real influence and authority of the Bishop.

But though the points I have urged are the most obvious ones, and call most distinctly for the immediate settlement of many questions, on the right settlement of which the future well-being, nay, the very existence of the Colonial Church may depend, they afford a very inadequate view of the subject. As the parent of a vast population

spreading over unoccupied regions, and influencing more important territories than she occupies, the English nation has much to do. Her acts in the present age will be of more extensive and lasting influence than those of any other secular power. But her influence in religious must be even greater than in secular matters, inasmuch as religious institutions are generally more permanent than social ones. No man also can doubt that time will sever the bond between England and some of her dependencies. Independence will then bring its own free development of secular institutions, while the laws of the Church, her customs good and bad, perhaps even her unity, may be little affected by the change. An organization originally defective may never be remedied; evils not timely corrected, and discipline never established, may bring on a slow decay, and the Church may drag on a languishing existence, despised by her enemies, and but too truly appreciated by her undutiful children whom she cannot govern.

The real questions we have to deal with are these. What are the institutions required to complete the system of legislation and discipline in a Church, that may at any moment be cut off from external sympathy and aid at a time when the heated passions of the community forbid her copying the institutions of the country to which she has been wont to look with too entire a deference? What are the parts of our own system which can be adapted to her use? or, to state it rather differently: What part of our institutions is permanent and necessary, and what produced merely by the accidental relations of Church and State that subsist in this country?

I am not so presumptuous as to hope that I can resolve these questions, which involve many of the most difficult points both of ecclesiastical polity and of English law, on which many wise and good men see at the very least much reason for doubt. But it may serve a good end merely to bring these matters before your readers, — in the hope that others better qualified, may correct or complete the few remarks I have to offer. I think it may be well to observe, that though the separation of the Colonies from the Mother Country is the event which would bring out the difficulties involved in the questions I have stated above in their full force, and make us all bitterly lament that we had not considered and settled them in time; yet the considerations I urged in my former letter, and similar ones, are of themselves sufficient to require the settlement of the questions without delay.

I made out a case for a diocesan organization; but this is not enough; contiguous dioceses require a common and united action of the episcopate, and demand provincial institutions. Faults, nay crimes, may be committed by the Bishops, permanent misunderstandings happen between them and their Clergy; and in these cases, as well as the more obvious ones of mistakes in the exercise of their jurisdiction, or misapprehensions of the laws of the Church, some better remedy is required than an appeal to Canterbury. Recourse should be had to the comprovincial Bishops, with whom there might serviceably be associated a body of representatives of the Clergy and laity. And to some such arrangement we are guided both by the

partial analogy of the Convocation of Canterbury, and the singular success that such a body has met with in directing the affairs of the Church of the United States.

Even now the existence of four contiguous dioceses in India, five in the North American Colonies, four in the West Indies, and six in Australia, seems to point out the expediency of calling the Bishops together occasionally for common advice and assistance; and meetings begun at first in this merely friendly way, might be the germ of a complete and wholesome system of local Church government.

If one might for a moment speculate on the very different circumstances of these clusters of dioceses, and consider where the most or the least advantageous circumstances offered themselves for such a development, I think the choice would fall on the Canadian or the Australian province with which to make a commencement.

Independently of the greater number of Bishops, (and this would be no small advantage,) the Church is there less closely connected with the State, and is thrown more on her own resources, and the contributions of her children, than in India or the West Indies. Hence the difficulties of the position of the Church are there more obvious, and dependence is less likely to be placed on State support, and State interference. In the neighbourhood of Canada too, the same problem has been worked out under difficulties of no ordinary kind, and doubtless the eyes of Churchmen in Canada must be fixed upon the other side of the border, and they be ready to copy the excellences and avoid the mistakes they have observed in their neighbours.

Of course many difficulties of an ecclesiastical kind will have to be settled, or must remain unsettled. Some power of reference should probably still be retained to authorities in this country, in order that the disadvantages of local power may not accompany its benefits,—some bond that may secure unity in the interpretation of doctrine and harmony in the general results of ecclesiastical legislation;—so that the abolition of a jurisdiction more extraordinary than that of Rome itself, may not lead to future estrangements and schisms.

If such changes as I have hinted at are made in time, there is nothing, I apprehend, in the temper or situation of Churchmen either at home or in the Colonies, that would hinder all proper safeguards and precautions being adopted. They entertain no jealousies of each other. The Colonies would continue to lean on the Mother Country, and she herself, in the end, might gain by copying the institutions of her children.

The other question, however, which I have put at the commencement of this letter, opens a much larger field. In order to solve it we ought to weigh the variety of institutions and practices that occur among us, the offspring of different ages and of very contrary opinions. We must appreciate at their real value institutions that are dormant, or oppressed with abuse, and hardly bearing the resemblance of the things they were intended to be, as well as those that are in full energy and vitality.

It must be acknowledged that there is much apparent reason for placing the Colonies in many respects on the same footing with

ourselves, attributing to their Churches the same civil powers, and hampering them with the same disabilities. But I think that most Churchmen must be of the opinion, that voluntary Churches existing with little or no encouragement from the State, ought to be subjected to as little as possible of the restraints that here are consequent on the connexion between the two.

To review that connexion in all its parts, and determine how much of it affects the Colonies, is a task for which I am not prepared, and which would occupy too much of your space. I only glance at it now for the purpose of tempting any one who may be qualified for the investigation to undertake it, and for the purpose also of throwing out a hint whether many of the appearances that have led the persons whom you allude to in the note attached to my last, to consider that the Colonial Church is really established, may not be in truth indirect results of the connexion between Church and State at home, and, therefore, no proofs of an intention on any part, to establish a similar connexion in the Colonies.

It could not, for instance, have been expected that appointments of Colonial Bishops made in England should have been freed from all the restraints and formalities imposed by the sovereigns of England on the freedom of the Church in this respect. The Church has been deprived by the State of all power of making regulations of her own to meet new wants; she is, therefore, obliged to use the hand of the State instead of her own. No rights can fairly be gained by the State through its own wrong. At the very least none can be gained tacitly. The English Church, when she recovers her freedom, will resume her own rights to create and abolish Bishoprics, and to alter their boundaries; for it cannot surely be held, that she has lost this power because the State, in the interval when the Church was in subjection, acted in her behalf in these distant possessions of the Crown, or that a permanent connexion between Church and State has thus been formed in these districts.

This is a matter which deserves, and I hope will receive, a closer scrutiny. I am conscious myself of having used a hasty expression in my former letter on this subject, which you did well to notice, and therefore put out what I have written with a greater feeling of diffidence. But whatever the fact may be as to the extent of the dependence of the English Church on the civil power, her policy, I think, is clear and uniform through all her territories,—to strengthen her discipline and her hold over her own ministers, and people, by contenting their reasonable wishes,—to gain by degrees strength and power to manage her own concerns within herself,—and, until she obtains this end, to distinguish carefully those functions of the Church which are hers inherently, and are either exercised by herself, or entrusted for a time by a perilous loan to the State, from those merely civil sanctions and advantages, which it would be inconvenient, but not fatal to her to lose.

I remain, Mr. Editor,

Your obedient Servant,—F. H. D.

CHURCH CEREMONIES AT SEVILLE.

SEVILLE, Dec. 21, 1848.

DEAR SIR,—To give you anything like an accurate statement of the ceremonies that take place in this most Catholic spot of Catholic Spain, I must send you a communication that would far exceed the limits of a letter. Scarcely a day passes without some remarkable *funcion*, or procession; one day, it is the funeral of one eminent for piety, who is to be placed in the Calendar in due time; another day, the body of San Ferdinand is exhibited to public inspection in the Cathedral, and the sword with which he conquered Seville from the Moors, (1252,) is carried in procession, and deposited upon the Altar Mayor, and an eulogistic oration delivered. At the present time, the most remarkable of all the funcions is proceeding, viz. that of the octave of the Immaculate Conception of the Blessed Virgin; indeed this is so unique a ceremony, that I cannot help thinking some account of it will be acceptable.

The Moorish Tower, the Giralda, or Campisule of the Cathedral, is illuminated the night preceding the feast, as also is every house in the city. The morning is ushered in by the usual signs of the feast day, ringing of bells, &c. On entering the Cathedral, I found the piers of that part of it which is occupied by the Coro and the Presbyterio, the part in which the Altar Mayor is placed, hung with the finest crimson velvet. The pulpit is covered with gold-embroidered, marine-coloured silk, and the officiating Clergy wear the same coloured robes, a privilege peculiar to Seville. The Altar Mayor is adorned with the whole wealth of the Cathedral; not a little of the silver exhibited on this occasion having been brought from America at the time of the Spanish conquest. Immediately under the cupola, or highest part of the altar, is placed a silver crown fitted with gauze curtains, which may be drawn over the Viril, or box in which the Host is exposed. Around the Host is a magnificent silver halo, a profusion of candles burn beneath this, and then comes the figure of the Virgin in silver. A little below on either side are the statues of San Isidoro and San Leandro, the champions of the orthodox faith in Spain; under these are the *reliquia* and other decorations of the altar, together with innumerable rows of candles of all sizes. The Altar Mayor stands on some twelve steps, and the Presbyterio is enclosed on three sides by a very fine bronze-gilt railing. It is necessary to be thus particular in describing the appearance of the altar, to understand the remarkable ceremony that I witnessed.

In the morning a musical mass was celebrated, and after the Epistle and Gospel a short sermon was preached, and the mass was continued to the end, in this resembling our own Communion service. But the evening service on this day is the great object of attraction. After Matins or the Psalms and Lessons are gone through, the Archbishop enters the Cathedral, and the organ bursts forth. The Archbishop on this day wears the robes of a Cardinal; he enters the Presbyterio, and after kneeling before the Altar returns to the Coro. The cho-

rists on this occasion, instead of being in the Coro, are arranged in the Presbyterio, immediately before the Altar ; they are dressed in the costume of the court of Alonzo el Sabio, pale blue, silk stockings, and white satin shoes. After the lauds are gone through, a canon enters the Presbyterio, is robed, and offers incense before the Virgin and the Host. The Archbishop then enters the Presbyterio with his Clergy, and kneels on one side of the Altar ; on the other side, opposite to him, are arranged musicians, and the choristers standing in the middle commence singing antiphonally a hymn to the Virgin. After a little, they put their hats on, and proceed to dance in a slow and stately fashion, singing at the same time ; they then pause, and resume the dance with castanets. After the dance the organ plays, and a solemn chaunt is sung, whilst the curtains are drawing over the Viril. The ceremony concludes with the benediction of the Bishop.

The Roman Catholics defend this extraordinary custom by the example of King David dancing before the ark when it was brought up from the house of Obed-edom. More than one Archbishop has sought, in vain, to suppress it, for both Popes and kings have overruled in its favour, as it is one of the most ancient usages of the Church of Seville ; it was first practised at the feast of Corpus Christi, June 7th ; and as Sextus IV. conceded to the feast of the Immaculate Conception, whatever Urban IV. had granted to that of Corpus, this of course followed amongst other ceremonies ; and when it is considered that this dance is rather before the Host than the figure of the Virgin, it does not appear so extravagant as it might be supposed ; indeed the effect is anything but ridiculous, sobered as it is by the grave countenances of the Archbishop and the Clergy, as they kneel and look up to the Viril. The great dogma of the Immaculate Conception of the Blessed Virgin, we are told, in old writers, was first preached in Seville by St. James himself.

Just at the present time, in addition to the function of the Immaculate Conception of the Blessed Virgin, there are special prayers and processions for three days for the Pope ; to-day every one bearing any sort of official character in Seville walked in procession through the principal streets of the city—the corporation, clergy, and military, amongst others the Infanta and her husband in full court dress. The theatres are closed, and there are other demonstrations of public concern.

It is with feelings of sorrow that I come to touch upon the state of our own countrymen in this city. Of the four or five merchant families settled here, all but one are Roman Catholics, including the Consul ; besides these there are several artizans. About ten years ago the Cartuja convent was converted into a porcelain manufactory by an Englishman ; it is situated on the north bank of the Guadalquiver. The consequence of this was, of course, the introduction of several of our countrymen, who were paid high wages. These men probably came out with the idea of amassing some money and returning with it to England, but owing to the excessively free lives they have led, they have done little enough in this way. There are now connected with the establishment, fifteen adults and nine children ; these reside in the village of Triana, the Bethnal Green of Seville. A Roman Catholic clergyman

here described it to me as a place where there were neither Roman Catholics, nor Protestants, nor Mahometans, but only Gitani, or heathens. However, it is fair to add, there seems to be dawning a better spirit amongst our countrymen. In the town of Seville itself there are, besides the merchants, about fifteen English employed as engineers and weavers; these men decidedly bear a better character than those of Triana, and are more ready to avail themselves of the services of those Clergymen who may from time to time visit Seville. The Bishop of Gibraltar has been here, and his chaplain at that time baptized two or three children, as I have also done since my stay at this place. The English merchants are more naturalized in Spain than the artizans, and they are consequently indifferent about the welfare of their countrymen; to these, one or two exceptions might be made, particularly that of Señora ——, a kind and benevolent English lady, who really seems anxious for the poor English. I must be allowed to say, it is deeply to be regretted that British Consuls are ever Roman Catholics. After all, England is so essentially Protestant, and her associations so interwoven with the reformed Church, that a Roman Catholic in Spain cannot fully represent the interests of the British residents; for example, at the request of some of the people here, I proposed to have a service, but the Consul did what little he could to discountenance it.

I am bound to say, that the Church in Seville is in a far higher state of discipline and activity than it is in Lisbon. Here there is no lack of preaching or clergy, and the archiepiscopal chair is at this time occupied by the Ven. Don Judas Tadeo Romo y Gambon, who, when Bishop of Canary, suffered persecution for having written in defence of the levelling spirit of those times. The Jesuits are not openly acknowledged, but they have entered Spain again; there are about twelve in Seville, employed as confessors, and preachers, and religious directors in seminaries. One has just left the house in which I am at present residing, on a mission of this kind; if I may judge from him, the Spanish Jesuit retains, at the present time, the same implacable hostility to any form of Christianity not Roman Catholic, as distinguished the founder of the order; polite enough in ordinary conversation, whenever we approached the subject of the English Church, his language became coarse and even indelicate. The general ignorance in Spain respecting our Church is incredible, and a Spaniard, when he wishes to convince you of his great liberality towards you, says, "I respect even a good Jew or Mahometan." Nevertheless, with every disposition to judge impartially, I believe the practical influence of their religion upon them is as small as it well can be. Amongst the curious notices suspended in the Cathedral, none catches an Englishman's eye more than one stating that Dr. N. Wiseman, Bishop of Birmingham and Rector of Oscott, grants certain indulgences to those good people who shall repeat so many Paternosters and Ave Marias at a particular chapel. Thanks to some English travellers, it is in contemplation, if any how practicable, to establish a Savings' Bank and lending Library for the English.

T. D.

NEW GUINEA.

SIR,—Some time ago, when a notice of the projected Canterbury Colony appeared in the "*Chronicle*," I wrote a letter¹ with the view of calling attention to New Guinea as affording a field for such an enterprise. That there were difficulties and dangers in the way of such a scheme I was aware, but not greater than Christians may hope to overcome. My proposal drew forth a letter from "Circumnavigator,"² who declared that "it would be sheer madness to attempt to colonize New Guinea;" and added, "I fear the character of its natives must be first civilized by Missionaries, before we attempt to introduce a new Colony, with which they would certainly be at war before long."

However, Circumnavigator's letter did not alter my views; and I now send you the accompanying extracts from a book written by a Dr. Coulter, who visited the Western Coast of America, and the Islands in the Pacific, extending his voyage to New Guinea; where he fell in with an Irishman, who had escaped from Sydney, and was then King of a large tribe of Horraforas, one of the races which inhabit New Guinea.

Dr. Coulter, judging both from what he saw, and also from what he was told by this Irishman, was well able to form an opinion of the dreadful manner in which the different barbarian tribes prey on each other: and he could not but form a comparison of their present state with what it might be, if "Christianity were only spread amongst them, and engraven on their hearts, that they might dwell in peace and brotherly love."

The residence, however, of a Missionary amongst them would, he thinks, be difficult, if not impossible, on account of a law which obliges every male to be a warrior and carry arms. "This is a great bar," he goes on to say, "against the residing, amongst these savages, of the mild and meek minister of the word of God. I rather think that *an armed colony of Christians, in goodly numbers, must first plant themselves on the shores of New Guinea*; and show and teach these ferocious barbarians the decided superiority of a Christian community over the heathen tribes, in every relation of life."—Vol. ii. pp. 186, 187.

And in another part he says as follows:—"It is a pity that there is no European Christian settlement on such a large island. I should say the northern side, from its rocky shore and high land, would be the most healthy site for a Colony. The southern shore, from its low ground and swamps, would be the reverse; besides, the ground is more sandy, and in no direction along it can you perceive the luxurious vegetation that clothes the northern and north-western shores and hills. Both Papuans and Horraforas are fierce races to contend

¹ Page 429, May, 1848.

² Colonial Church Chronicle, June, 1848, p. 464.

with ; but the boldness and perseverance of English Colonists would soon overcome the fiercest tribes in New Guinea ; aye, and perhaps Christianize them.

“ That New Guinea contains great mineral wealth is beyond all doubt. Its bays, harbours, and rivers, are extensive ; and I cannot think that such a luxuriant country can long remain in the hands of the barbarians, who now possess, or rather inhabit it.”—Pp. 263, 264.

From this it will be seen that though I had not “ the acquaintance ” with New Guinea that Circumnavigator laid claim to, I am neither singular nor unreasonable in my proposition ; and I certainly do still continue to hope with Dr. Coulter, that New Guinea may be *first* civilized, and *then* Christianized, by means of an armed Colony sufficiently numerous to protect itself from such fierce enemies. If Dr. Coulter’s Irish friend is still alive, an alliance might very possibly be entered into with his tribe, and thus a Colony would at once get footing in the island.

I am, Sir, your obedient Servant,

BRITUS.

Reviews and Notices.

The Fall of Jericho : a Sermon on the Extension of the Church in the Colonies and Dependencies of the British Empire. Preached before the University of Cambridge. By HENRY MELVILL, B.D. &c. London: F. and J. Rivington. 1848.

THIS Sermon, preached at Cambridge, is the first of the series for which an endowment has been recently and liberally made by Mr. Markland at both the Universities. That at Oxford was delivered on Trinity Sunday last. The Vice-Chancellor of Cambridge entrusted the task to Mr. Melvill, and he could not have confided it to abler or fitter hands. Not his eminence as a preacher only, but his position as Principal of the East India Company’s College at Haileybury, point to him as one eminently qualified to inaugurate a subject hitherto but scantily treated of before the Universities.

To those acquainted with Mr. Melvill’s method of handling the topics of his sermons, it will be scarcely needful to state that in the historic circumstance of the Fall of Jericho he traces, with his usual brilliancy of imagination and of language, the on-coming fall of heathenism at the blast of the Gospel trumpet. We have space only to adduce one passage, not among the least remarkable; for we perceive that Mr. Melvill, in anticipating the universal *prevalence* and *success*, as well as *preaching*, of the Gospel, (a moot point with some,) before the end, anticipates also “ a mighty interference on a sudden,” as occurring to produce this result. We agree with him in thinking that if

an universal conversion of all mankind, at some one period, is designed by the prophetic Word, before the second coming of our Lord, something more than the agencies now in the world must be looked for. The passage is as follows (pp. 19, 20):—

“Hence, the assault upon Jericho is not without prognostication of perfect success. The powers of darkness may well tremble; the menacing adversaries who line the walls that are still undestroyed, may well be faint at heart, surrounded as they are by the fragments of fortresses at least as mighty once as those which they resolve to defend. We know not, we pretend not even to conjecture, which of the appointed circuits it is which the Church is now making. But we may conclude that the time of the end will be marked by a vastly increased diligence in displaying the cross, and publishing the Gospel. With the Israelites the work of six days was compressed into the seventh—what can this denote, but that the downfall of Jericho will be immediately preceded by a multiplied earnestness in the use of all those means which God hath ordained for the triumph of truth? It shall come—that long-expected hour—when Christianity is to attain universal dominion. The march shall have an end; the mystic sevens shall all have been reckoned; and then shall God specially inspire the Church with a spirit of expectation and prayer, so that a loud shout shall be raised, as though, in ceasing to weary earth with their tread, the thousands had resolved to invade Heaven with their voices. And God will answer the cry of his people. He will recompense that patient trust which has been displayed, century after century, in the encompassing the city, and assailing it with no carnal weapons. On a sudden shall there be a mighty interference; the temples of idols shall crumble into dust; every form and feature of falsehood shall vanish away; every household, and every heart shall be a shrine for Christian truth; and when the vast revolution is surveyed, and its producing cause demanded by those who would understand the dealings of God, the answer, the triumphant answer will be, ‘By faith the walls of Jericho fell down when they were compassed about seven days.’”

Christian Ballads and Poems. By the Rev. A. C. COXE, Rector of St. John's, Hartford, Connecticut. Oxford: Parker.

THE name of Mr. Coxe as a writer of Church Poetry has not been unknown in England, and we trust that it will now become familiar amongst us by this cheap and beautiful reprint. We heartily commend it to members of the Church, as calculated to enlarge and deepen their idea of the “Communion of Saints;” to give them (in the words of Mr. Coxe) new views of the Church of England, so often regarded as provincial and insular, and a new impression of the English ritual as it is exhibited in another hemisphere, adapting itself to a fresh state of society, and gaining upon the admiration and convictions of hereditary foes.

The poems, about forty in number, are mostly on subjects connected with the ritual of the Church, or with places which the footsteps of the Church have made famous. We may direct the attention of our Missionary readers in particular to the poems entitled, "Wayside Hours," "Chelsea," "Nashotah," "Daily Service," and "Western Missions." "Dreamland" is already generally popular as a tract; and the "Hymn of Boyhood" is known in connexion with the lively music to which it has been set by Russell. "Vigils," and the "Soul-dirge," are compositions of striking solemnity. The author's affectionate feelings towards his "fathers' home" are recorded in some vigorous stanzas entitled "England."

The Church Review. New Haven: Connecticut. Nos. I. II. III.

WE have too long delayed our notice of this very able and interesting periodical. The articles are distinguished by a free and bold maintenance of the distinctive principles of the Church, while manfully opposing "the sophistry, unscripturalness, and anti-catholicity of the Papal claims." On this subject, we would recommend any one who would see the question of the supremacy thoroughly handled, to read two Articles (portions of a series) on "Kenrick on the Primacy," in Nos. I. and II. We have been also struck with an Article on "Form and Spirit" in No. II. Dr. Hampden's painful case supplies the subject of a forcible disquisition, in which we cannot be surprised at finding an American mind expressing strongly its unfavourable impression of the liberty of our Church. We accept the reproof offered in a free and Christian spirit. The periodical will repay perusal.

Tracts for the Christian Seasons.—Epiphany. J. H. Parker, Oxford; and 377, Strand, London.

THIS, the third part of the series, bears upon subjects which it is our special business to discuss; and we are delighted to find that it treats them in a thoroughly practical way. Of the volumes which have been written upon "The Epiphany," how many have urged the Missionary obligations of the Church of England! The Prophet Isaiah and the Evangelist St. Matthew have been quoted, explained, enlarged upon, but rarely, in non-conformist phrase, *improved*. In the present Tracts, however, we are not alone occupied with the glorious anticipations of the Church's warfare and final triumph, but told, in very plain and emphatic language, what our own duty is as faithful soldiers of the Cross. If Christ is to be manifested to the Gentiles, what

branch of His Universal Church has means and opportunities of preaching Him equal to the Church of that country which is entrusted with the government of one hundred millions of idolaters—exclusive of many millions more of Mahometans, Caffres, Hottentots, African Negroes, and North American Indians? These, the inhabitants of our vast foreign dependencies, are not only our fellow-creatures, but our fellow-subjects. They have a double claim upon us. They are governed by our laws; they pay us tribute; they look to us—if to any—to lead them into the light of life. Their blood will be required at our hands. But instead of arguing this great question ourselves, we must refer to the Tracts above named, which are worth far more than the shilling which they cost. The following passage may be cited as a fair specimen of the real and earnest spirit in which they are written:—

“ Thus, very soon after the time of our Lord, some holy men came over to England, and converted our forefathers. After that, when our land had been overrun by the savage and idolatrous Saxons, and the Churches were destroyed, and the Bishops with the Clergy and their flocks were driven into the mountains of Wales and Scotland, there came other holy men from abroad, and these newly-come inhabitants, in their turn, became Christians. Then from England at several times Missionaries went forth to convert foreign tribes of rude warlike people in the forests and plains of Germany, and in the mountains and glens of Norway; and thus, as age after age went on, nations were brought under the faith, and were added to Christ’s Church on earth. Christians showed that, having been themselves brought into the way of salvation, they felt that a great duty was laid upon them, that of labouring to bring others into it also.

“ This was the way these Christians in past times felt it their duty to act. And now it is come to our turn: Christianity has made great way: all Europe is Christianized; America also, for the most part; but much remains to be done. There are vast nations in the East and in the South which remain to be Christianized; one hundred millions of natives in India are heathen; they worship strange and cruel gods, which are no gods; they know not the Lord. China has three hundred millions, all heathen. The immense continent of Africa is unknown; but from the Negroes who are brought from the interior to be sold and sent abroad as slaves, we learn that their countrymen are slaves, in another sense, to the most debasing superstitions. Darkness is on the land, and on their hearts. What are we to do? Have we no duty towards these multitudes who are ignorant of Christ? When He told His first disciples to go and ‘preach the Gospel to every creature,’ did He mean that those who lived after them need not do it also? No; the words are addressed to the Church in all ages, and ‘we are *debtors*’ to these nations; we owe to them what Christ has lent to us.”

Colonial, Foreign, and Home News.

NEWFOUNDLAND.—*Church Society*.—On Nov. 27th, 1848, the Anniversary Meeting of the Church Society was held in St. John's School-room. The Bishop was in the chair. The second resolution acknowledged the Bishop's late visitation of Labrador as a call to renewed exertions on the part of the Society. The third, referring to the *Society for the Propagation of the Gospel*, expressed a hope that its liberality is so appreciated by all classes in communion with the Church in Newfoundland, that they will be glad and ready to enable that Society, by their own contributions, to withdraw some of the support it has afforded to the old-established Missions in this Colony, with the view of extending its care to others who have not yet been benefited by its assistance.

Two New Churches.—On Nov. 30th, St. Andrew's Day, the church at Petty Harbour was consecrated by the Bishop. The following interesting account is given in the *Newfoundland Times*:—

"The Clergy, eight in number, occupied the chancel, which is a new feature in the churches of this Diocese, and one which, we trust, will be copied and adopted in every possible case. The convenience and beauty of such an addition were fully exemplified on this interesting occasion. The Bishop preached, and, assisted by his Chaplains and the Rev. the Missionary of the settlement, administered the Holy Sacrament of the Lord's Supper to a large number of communicants.

"There were many visitors from St. John's, and it was pleasing to see the humble cart of the poorer classes, with the carriages of the more wealthy. A collection was made towards the expense of fresh painting the church; the amount of which was £10. 19s. Several handsome and valuable offerings were presented, which, with the names of the donors, were recited, by the Bishop's desire, at the usual time of publishing notices in the church. Among them we heard mention of a silver communion service, a font of stone, a rich cloth or covering for the holy table, and a carved seat for the Minister. Mention was also made, in terms of just commendation, of the exertions of the inhabitants themselves to complete and furnish their church in some way suitable to its high and holy uses. On the Bishop's departure repeated salvos were fired by, we should suppose, nearly all the male members of the congregation, who were drawn up for the purpose on their flakes in a long line: 'and the noise was heard afar off.' (See Ezra iii. 13.) The children were regaled with tea and cakes at the School-room. The day was, by God's mercy, most fine and propitious, the weather being such as we should be thankful for in the month of October. The Bishop, with his friends and visitors, returned to St. John's in safety, and, we might venture to say, in joy and thankfulness of heart, before the short but eventful day had closed. There was Divine Service in the evening, at half-past six o'clock, in the Central School, when the Bishop again preached; and after the service a supper was given to the tradesmen, labourers, and others employed at the cathedral, to the number of sixty or upwards. The Bishop said grace, and addressed the workmen at some length, expressing his approval of the manner in which the work had proceeded, and particularly congratulating them on the unanimity and good fellowship which had existed among them during the whole year, concluding with the motto which the men themselves had inscribed on their flag, 'GOD SPEED THE WORK!'"

On Monday, Dec. 4th, a new and beautiful church at Pouch Cove, for which the settlement is indebted to the Rev. C. Palairt, was consecrated by the Bishop. The seats are all open and free. The inhabitants, who have throughout manifested great interest in the work, brought over the new pulpit from Flat Rock, a distance of six or seven miles, on the morning

of consecration, starting with it as early as two o'clock, that it might be fixed in time for the service. They dragged it through the woods and over several deep bogs, and deposited it at the church door, surmounted by a flag, with many a hearty cheer, by day-break. It was duly fixed before eleven o'clock, and occupied by the Bishop in the usual service. The same loud characteristic demonstrations of joy and respect were exhibited as at Petty Harbour, by the repeated discharge of sealing-guns; a large body of the inhabitants following the Bishop and his friends, through the whole length of the settlement, for that purpose. This is the seventh church consecrated by the Bishop during the year 1848.

Pastoral Letter.—The Bishop has issued a letter, dated Dec. 21st, on the anticipated approach of the cholera. He directs the same prayers to be used both publicly and privately, which were appointed by the late Archbishop of Canterbury on the former appearance of the disease.

FREDERICTON.—The Bishop has lately visited the south-west portion of the Diocese, and confirmed 240 young persons. He has also entered into a contract for the tower and chancel of the cathedral, which, it is hoped, will be proceeded with in the spring.¹ "The daily service at St. Anne's Chapel is still well attended," his Lordship writes; "having imported a small organ, we are enabled to enjoy the pleasure of chanting the holy songs of Zion to simple and ecclesiastical measures, in our daily realisation of communion with the Church of Christ all over the world."

CANADA WEST.—The Bishop of Toronto, in a letter to the *Society for Promoting Christian Knowledge*, states as the result of his late tours, by land and water, for nearly 2,300 miles, the confirmation of between 1,500 and 1,600 young persons.

Clergy Reserve Fund.—We are sorry to observe, from the *Toronto Church*, that the distribution of the surplus of this fund seems to be creating an undue anxiety in the minds of Canadian Churchmen. Surely no good results can follow the public expression of this feeling by parties whose interests are concerned.

SAULTE STE. MARIE.—*Indian Council.*—In the course of his late visitation, the Bishop established the Rev. G. Anderson, of Cobourg College, as Missionary to the Indians at Kitte-gone-sebe. Whilst the Bishop was amongst them, the Indians held a Council relative to the occupation of their land by some whites engaged in mining operations. Captain Anderson, (father of the Missionary,) attended on behalf of the Governor-General to investigate their complaints. After they had finished making their statements, one of the principal chiefs, Shingawwonce, addressed Captain Anderson as follows:—

"My Father, I have a few words to send to our Great Father at Montreal, respecting our civilization.

"Father, We are in great distress! we want you to ask our Great Father to help us. We have good land for farms at the mouth of the Kitte-gone-sebe. Our crops are growing well. We have built houses and would have built more, if the *miners* had not surveyed and taken them. We hope our Great Father will send them off with a strong hand, that we may go on with our good work.

"Father, If the government will buy the lands we don't want, we can then help ourselves. At present we are poor and have nothing.

¹ We are glad to perceive that the Standing Committee of the S. P. C. K. will recommend at the next monthly meeting an additional grant, "under the peculiar circumstances of the case," of £1000 towards the cathedral.

"Father, The Great Black Coat (the Bishop) has been here, and has left us a praying Father to teach us the true religion. But we have no house for him to live in; no house in which our children can meet together to learn to read; no house in which we can meet to worship the Great Spirit. We therefore pray our Great Father would lend us the means to supply these things, till our lands are sold. My young men are anxious to become farmers like the white men, but we have no axes, no hoes, no ploughs, in fact, nothing at all.

"Father, The numbers who propose coming to settle with us, will form a village of about 400 souls. We wish to learn the same religion that our good Mother the Queen is of; for we see it makes people wise and good and happy. Many of our brethren from Lake Superior have promised to come, and we shall be strong in our settlement. We are anxious to do all we can to secure the blessings of becoming settled and religious. If we can get our land back, we are willing to give 200 acres of good land, on which the church, school, and minister's house may be built, besides doing all in our power to help forward the good work.

"Father, I am anxious to get a speedy answer to these things, for I am old and my sun will soon set, and I wish to see my young men established in the good way before I am called hence.

"Father, I have done."¹

CANADA EAST.—The Bishop of Montreal has just concluded his triennial Visitation, and delivered an interesting Charge.

ANTIGUA.—The Bishop arrived at St. Croix on November 10, and confirmed 366 persons. His Lordship thence proceeded to the island of St. Thomas, where a new church, the fruit of many years of self-denying efforts, was consecrated on November 22.

DIocese of CAPETOWN.—We have been favoured with the following letter from a friend lately arrived at the Cape of Good Hope:—

"We arrived in Table Bay on St. Bartholomew's Day, after a long passage of eighty days, and were much disappointed on learning that we were just too late to see the Bishop, he having set out the previous day on his Visitation tour. We had a very nice ride to his palace here, which is very beautifully situated about nine miles from town. We found Capetown a larger town than we expected, and much more substantially built. The streets are broad, and intersect each other at right angles; the houses are large, but seldom exceed one story; the rooms are lofty, and most houses have a good entrance-hall. The town and shops are well supplied with gas, and there appears an ever-moving passing-by of inhabitants. I am not aware what the population is; there are great numbers of coloured people, principally Malays, some of whom are very handsome. It strikes me as very curious to see these coloured folks, the large teams of oxen (as many as sixteen yoke), and to hear the gibberish of half-Dutch, half-English, and half anything you like. The abattoirs are all in one part of the town, and there are, as in Paris, and other continental towns, markets for fish, flesh, vegetables, &c. It was a great treat to have such a plentiful supply of vegetables, after the absence of them on board ship, and water without stint. The horses here appear of an excellent sort; short, but strongly built, though not clumsy. The coachmen and drivers are all men of colour, and splendid whips they are too; if you travel any distance you

¹ We desire to return our thanks to the Correspondent who has forwarded the interesting details from which the above extract is taken.—EDITOR.

must take nothing less than four-in-hand, and more commonly eight. Dutch is largely spoken in Capetown, especially among the working class; there is a great anxiety, however, among all to learn English, and this will increase with the addition of emigrants, and the more extended English Church service. The environs of the city are very beautiful, and the scenery under the mountains is grand. There is a complete screen of mountains between this and Simon's-town, and between the two places there are villages—Rondebosch, Clairmont, Wynberg, &c.; and between these again, clusters of houses every here and there. Some of these houses (such as this whence I write,) were formerly seigniorial residences of the Dutch; they are large, roomy, and stylish-looking places, generally approached through a long avenue of tall fir-trees, and a sweep just before the door; some of them are very nicely laid out as to the grounds and gardens, and all the signs of long cultivation begin to be apparent, in well-grown hedges, and neat palings. The roads hereabouts are very good indeed, and there are omnibuses between Wynberg, Simon's-town, and Stellenbosch. The Bishop and his Clergy are all very much liked, and there is a manifest difference in the state of things, as regards Capetown at all events, already. In Mr. Huff's time service used to be performed very irregularly, on account of his state of health; now there is daily service, morning and evening, in St. George's, (which is now the cathedral,) the proper services every festival, and the Holy Communion every month. There is another church called Trinity; and efforts are being made to build another for Mr. Douglas amongst the poor fishermen and boatmen, but it is not commenced yet. There are a great many meeting-houses, besides large, ugly-looking edifices for the Dutch worship. At Rondebosch there is a clergyman, Mr. Fry, who has a temporary chapel till his church is built. Wynberg has had a church for some time, and that is going to be enlarged by the addition of a chancel. Simon's-town has a chapel, and since the Bishop's residence here service has regularly been performed in the free school at Clairmont every afternoon, and morning service here in the chapel. We have a congregation of between thirty and fifty very regularly, and some come from a distance. All looks like work in earnest, and so I trust it is; there is much to be hoped for, but very much to be done. We are badly treated, (if I may say so,) in having hardly any but Dissenters sent out to us; out of 194 souls we brought out, six only were church-people, and they happened to be members of the Irish Church. We had fifty or sixty Irish, they were 'of course' Romanists; nine Scotch, 'of course' Presbyterians; the English (I was going to say, 'of course' too), Dissenters without exception. It was a sad and melancholy thought that those very people whom we used to assemble every evening to prayers on board ship according to the order of the Church, would all separate when landed, and each worship God according to his own fancies. All such as had not friends in the Colony readily got engaged at Capetown with very good wages. There is a fine field for a vast number of steady mechanics and labourers, and domestic servants. They would be sure to do well if they kept steady and well-conducted."

ADELAIDE.—We have been favoured with the sight of a letter from this Diocese, in which the writer, after noticing the very cordial feeling which has sprung up in the minds of the resident population towards the Bishop and Clergy, goes on to express his regret that nothing is being done for the evangelization of the natives. The unhappy Heathen appears to be almost entirely neglected. We trust that ere long some effort will be made to remove this reproach from our national Church, before the race be wholly extinguished.

NEW ZEALAND.—The following interesting extracts are taken from a letter lately addressed by the Bishop to the *Society for the Propagation of the Gospel*:—

“Besides the congregations in the parish church, I had the pleasure of assembling a small body of our people at the rustic chapel of the Heneci, two miles from the church. The building is formed only of rough logs of timber, but its appearance indicates the uses to which it is applied; and, without assenting to the common approbation of cheap churches, it is a satisfaction to know that a village population to the number of seventy or eighty have been provided with a temporary chapel of pleasing appearance, at an expense of 50*l.* The parish church will continue to uphold the other principle of giving to God, even in the ‘goodly stones and timbers of His house, that honour which is due unto His Name,’ in that ‘the stone shall cry out in the wall, and the beam out of the timber shall answer it,’ to tell to future generations that the first Clergyman and the first settlers of Taranaki offered this worthy thank-offering to Him who had guided them in safety from their native country to this distant land; where the many still live to worship Him, but one has gone to his rest. Close to the eastern end of the church is the resting-place of the mortal remains of that one, in a small enclosure, where the green turf, carefully weeded by the care of the churchwardens, covers the graves of the father and of an infant child, who lived only to be baptized. There may be seen, before the services of the day begins, the kind-hearted peasant of this simple village reviving the memory of his friend and pastor, by gazing upon his burial-place; and there too I felt, as it has been my lot to feel in every settlement of my Diocese, how much this new land has acquired the character of a mother-country, in which I can be content to live and die, by the number of dear friends, and holy servants of Christ, who sleep within its bosom.

“If I may confess a partiality, such as a father may feel for one particular child without injustice to the rest, this is my favourite settlement in New Zealand; on the present occasion it was invested with a deeper and more solemn interest by the recent death of my dear friend, and child in the ministry, Rev. W. Bolland. I had spent a few hours at Plymouth in August, 1847, and had heard in that short time such words of unfeigned sorrow and respect from his parishioners, as I could scarcely have hoped to hear from a congregation so recently formed, under so young a minister. On that occasion the church was filled on a week-day evening with his bereaved people, who seemed to drink in with open hearts every word that I spoke of their departed pastor; and when I gave them hopes that a new Clergyman would speedily arrive, their joy seemed to be damped by the thought, ‘that they could not look to see again the like of him whom they had lost.’ I think I can never forget the peculiar solemnity of that evening service, when I was obliged, by fear of an approaching storm, to go at once from the church, and embark at midnight, leaving the mourning widow, and the desolate congregation, to lament a loss which seemed as if it could never be repaired.

“The lapse of seven months, to the time of my second visit in April, 1848, had lightened the burden of public and private sorrow. The Rev. H. Govett, Mr. Bolland’s associate in their first work as settlers on the Tamaki, seemed to be marked out as the fittest successor to his departed friend; and thus it has pleased God already, in the short space of six years, to carry down the spiritual line of succession in the New Zealand Church to the third degree.

“My dear chaplain, Rev. T. Whytehead, looked forward with comfort to the arrival of his affianced brother-in-law, Mr. Bolland, as trusting that he would be moved by his letters to fill the gap in the ministry which his own death would cause; and Mr. Bolland was not taken away till he had seen

the effect of his own advice and example, in inducing his companion, Mr. Govett, to relinquish every other care for that work of Christ, in which he now follows the footsteps of his friend."

"A handsome wooden building contains the masters and scholars of the Native School, which generally numbers from twenty to twenty-five, but it could be extended indefinitely if our arrangements were sufficiently complete. The Government has recently allotted considerable funds in aid of Industrial Schools; and it will probably be in this department that we shall make the first attempt at a considerable extension. That there is no difficulty in procuring a supply of promising scholars, is proved by the fact, that I am now writing with my cabin full of native boys, busy learning the Collect for the day (St. John Baptist). I have eleven in all on board; three are old scholars returning from their holidays with their friends in the south; and eight are new scholars, selected from Croixilles Harbour, Otaki, Waikanae, and the Chatham Islands. One old father and mother at Otaki are a pattern to all parents. Three years ago I selected their son out of a class of seventy on the Manawatu River; and took him with me to embark at Port Nicholson, his aged parents walking with him to see him on board, and resigning him with such a blessing as unbaptized believers can bestow. A year ago the father sent me a letter, of which the following is a literal translation:—'O Bishop, with you be the thought, to send *your* child Simeon back to us, that we may see *our* life; and then *he shall return* to you to work at your joint work. Your dear friend. (Mataku.)' This short letter disproves many assertions that have been made of the impossibility of maintaining native schools. 1. That the parents would not part with their children. 2. That the boys would always run away and never come back. 3. That the parents would not allow the boys to work, or learn any industrious habits.

"As far as my own experience has extended, I can say, that I can procure from the most distant parts of the country as many boys as I can maintain and educate; that the worst often run away, but that a steady remainder of the best boys grows up under our care; and that they can be sent home for the holidays, like English boys, with the same expectation of their returning in due time; and further, that there is no honest or useful work which the boys are not willing to learn, or which the parents are not willing that they should be taught. In forming an opinion of the possibility of civilizing the whole rising generation of New Zealanders, I have never perceived any practical impediment, except the difficulty of obtaining a sufficient number of English instructors who would devote themselves with all their hearts to the work, and do for the native children what every Christian parent wishes to do for his own. But such a system must not only provide the means of education, but also instruction in the most minute details of daily life, and in every useful and industrious habit. We are apt to forget the laborious processes by which we acquired in early life the routine duties of cleanliness, order, method, and punctuality; and we often expect to find ready made in a native people the qualities which we ourselves have learned with difficulty, and which our own countrymen rapidly lose in the unsettled and irresponsible slovenliness of Colonial life. We want a large supply of Oberlins and Felix Neffs, who having no sense of their own dignity will think nothing below it; and who will go into the lowest and darkest corner of the native character, to see where the difficulty lies which keeps them back from being assimilated to ourselves. They have received the Gospel freely and with an unquestioning faith, but the unfavourable tendency of native habits is every day dragging back many into the state of sin from which they seemed to have escaped. There is scarcely anything so small as not to affect the permanence of Christianity in this country. We require men who will number every hair of

a native's head, as part of the work of Him who made and redeemed the world."

NATIONAL SOCIETY.—The Rev. G. A. Denison lately transmitted to the Archbishop of Canterbury an address from 457 members of this Society, requesting his Grace to call a public meeting for the purpose of considering what measures it would be advisable to adopt in consequence of the failure of the late negotiations with the Committee of Council on Education. The Archbishop, in his reply, dated Dec. 27, declines to convene the meeting, on the grounds that the negotiations with that Committee have not failed, and that the Society's Committee might be made acquainted with the sentiments of members by written statements, or by other means less exceptionable than public discussion.

DIOCESE OF EXETER.—The Archbishop has also replied (Dec. 30) to the memorial of certain inhabitants of Plymouth and Devonport, complaining that doctrines and ceremonies savouring of Romanism have been introduced into the Diocese by several of the Clergy encouraged by the Bishop. Alluding to the complaint against the Bishop, his Grace observes that "official persons, acting within the legal bounds of their authority, can only be governed by their own conscientious views of duty." He deprecates the interference of the Legislature (suggested by the memorialists) in the ceremonies or doctrines of the Church, as unseasonable under present circumstances. On the receipt of the Archbishop's reply, the memorialists agreed to send a petition to the Queen, embodying nearly the same complaints and requests.

NEW CHURCH COMMISSION.—January 12. The Earl of Harrowby and five other commissioners have been appointed to inquire "how episcopal and capitular estates and incomes in England and Wales can be most beneficially managed, with due regard to the just and reasonable claims of the lessees; and also how fixed instead of fluctuating incomes can best be secured to Bishops and members of Chapters."

BISHOPRIC OF VICTORIA, HONG-KONG.—We are enabled to announce the gratifying fact that another Colonial Bishopric is about to be erected. Her Majesty has been pleased to signify her approval of a plan, long under deliberation, for planting a Bishop's See in the Island of Hong-Kong, with jurisdiction over the members of the Church of England in the five free ports, and wherever else on the continent of China the Bishop may find an opening for the introduction of the Gospel. It seems only just, to state in what manner the endowment for the Bishopric of 'Victoria' has been provided.

Soon after the treaty with the Chinese empire had been concluded, by which facilities for intercourse with the people never before enjoyed were conceded to European nations, the Bishop of London, rightly thinking that a great door and effectual was thus opened for the Church, issued a Pastoral Letter, inviting the Clergy of his Diocese to collect the offerings of their Congregations in church for a fund towards the endowment of a Bishopric in the Chinese seas. This fund, with the accumulated interest, amounts to upwards of £6,000; £2,000 more were contributed through the Society for the Propagation of the Gospel; and the munificent donation of £10,000 given by two noble-minded members of our Church, "a brother and sister." A part of this fund, however, is appropriated towards the erection of a College, and the salary of the Bishop as Warden thereof.

The Rev. George Smith, M.A. of Magdalen Hall, Oxford, and author of "A Narrative of an Exploratory Visit to the Consular Cities of China," reviewed in a former number (vol. i. p. 139), has been appointed first Bishop.

THE
COLONIAL CHURCH CHRONICLE

AND
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MISSION TO CHINA.

THE last number of this Journal announced the important event of a Diocese having been formed at Hong Kong, and of the first Bishop having been nominated to fill that responsible post. It is an event which we have long been expecting, for it presented itself to the mind and anticipations of a large number of the members of the Church, immediately on the conclusion of the treaty with China, whereby free access was obtained to five at least of the principal ports of that imposing empire.

The present Bishopric, although erected primarily with a view to the spiritual wants of the English frequenting the free ports, as was fitting and proper, derives its interest mainly from its relation to the heathen population swarming throughout that immense domain. For, that a chief pastor should be appointed to sail from one commercial port to another, in each of which some fifty or sixty English reside, and to have under his jurisdiction some half-dozen chaplains, has but little in it to win the peculiar aspirations of ardent Christians; and we may venture to say that this conception alone would never have suggested—certainly it would never have realized—the collection of between five and six thousand pounds in one day in one Diocese. The thought of that mysterious empire, with its powerful dynasties, antique associations, political anomalies, remote civilization, stereotyped customs, and dogmatic morality, running back into ancient days, and influencing one-third of the human race,—the thought of this country, hitherto spell-bound and closed against the stranger, now of a sudden throwing open several of its gates to European influence and enterprise, seemed

as a call to Christian men to seize without delay the opportunity thus granted by heaven, of declaring within its limits that Gospel which it is their first duty to propagate.

Under this aspect, then, we will regard the crection of the See of Victoria, and in the short compass permitted by these pages, proceed to notice one or two of the leading ideas which present themselves in connexion with a Mission to this remarkable country.

First, then, in reference to the peculiarities of the people with whom the Mission will have to deal. It is unlike any other people; it has idiosyncrasies of its own; and the peculiarities with which it is invested, have commonly been deemed most adverse to the propagation of the Gospel. The established order, adherence to tradition, submission to authority, pure code of morality, and hatred to innovation, which mark this singular people, have been regarded as rendering them proof against the acceptance of another faith. Nay, the arch-infidel of the last century hesitated not to deride the idea of converting such a nation as this, and to place the name of Confucius before that "Name which is above every name."

It must indeed be admitted almost as an axiom in the propagation of the Gospel, that in proportion as a people is advanced in civilization, has a traditionary faith, a settled worship, and sacred writings, in the same proportion it will be found difficult to introduce amongst them the Christian faith. This circumstance explains the fact complained of by Justin Martyr, that it was easier to convert the Greek without a revelation, than the Jew with one. It explains what has ever been experienced, that it is easier to convert the South Sea Islander than the Hindoo, and the Hindoo than the Mahometan. We must admit the force of this axiom generally, in its application to the Chinese; but after allowing it its full weight, we shall find many circumstances in the history and condition of that people, which will deduct considerably from the discouraging conclusions it might suggest: many circumstances, which undoubtedly present China as a more hopeful field of evangelization than India, and which seem only to demand a peculiar mode of action in order to ensure success.

Some of these circumstances are very obvious. The whole nation is under one Head, and moves responsively to his will. Throughout the vast domain there is but one written language, (the dialects varying in different provinces,) and that one is already mastered.¹ There is no system of caste to hinder the reception of the Gospel; the nation is neither homogeneous in its

¹ Chiefly through the labours of Dr. Morrison, whose Chinese and English Dictionary was printed at the expense of the East India Company.

tribes, nor uniform in its faith; but far otherwise. At the least four systems of religion prevail amongst the people. The primæval Shamanism yielded about 500 years B.C. to the two systems which arose simultaneously—that of Confucius, which is well-known; and that of Lao-keun, which was in its origin a mystical worship of pure reason, though since mixed up and corrupted with magical arts and sorceries. The first century of Christianity witnessed the introduction of Buddhism from India, which still prevails largely in the south; while the conquering sword of Zenghis Khan, in the thirteenth century, brought with it the faith of Mahomet, which still numbers a multitude of followers. Now this diversity of tenets imposes the necessity of perfect religious freedom, which is strictly observed;¹ nor is any faith proscribed, as such, unless—as in the case of the Roman Catholics—the propagation of the faith has been attended with political interference.

Then we may bear in mind, that a peculiar pliancy to the reception of Christianity has already been evinced by this people. The tablet of Sigan-fu² testifies to the large spread of the Nestorian faith in the seventh century, and the success of the Romish Missionaries in the sixteenth and seventeenth is undeniable. Nor has that unbroken adherence for centuries to one system, which seems in general estimation to impress the idea of changelessness and inviolability on this nation, such a foundation in fact, as is commonly apprehended. Invasion and conquests have been frequent. The Tartar and Chinese dynasties have been ever struggling for ascendancy, and four times have supplanted each other in the last 700 years. The present dynasty is scarce 200 years old. And with the changes of dynasty, changes in the religion of a large number of the people have occurred. Confucianism, the religion of the monarchs of the Chinese line, was largely supplanted by Mahometanism under the Mogul Tartars, and by Buddhism under the Manchoux. The reason of this is obvious; Confucianism is in reality not a religion; it is a moral and political code, founded on parental authority; the king and his minister are, by virtue of their office, its chief priests; there is no worship of the Father of Spirits connected with it, no teaching of the world to come. Systems of religion, therefore, make their way beside, or over and above it. If this be not interfered with, the religious sympathies of the people are open to appeal, and jealousy is not

¹ "The most perfect freedom of profession is allowed to any sect of religion whatever, that does not meddle with the authority of government, and the peace of society."—Sketches of China, by J. F. Davis, vol. i. p. 214.

² Found in 1625 by the Jesuits. Its date is 636, during the reign of Tait-song, the second monarch of the Tang dynasty.

excited.¹ Any interference with it would, however, at once excite the most violent enmity and opposition; it would be shaking the very basis of all the relations and institutions in the empire, for the whole social life of the people is built upon it. But if the main practical bearings of this system be left undisturbed, it seems possible that a pure religion might find its way, just as the superstitions above alluded to have impressed themselves indelibly on the country.

There is, therefore, no such immutability in the religion of the empire as has been supposed; while, on the other hand, there are several characteristics of their social state which would seem to offer a fair opening for a pure religion to gather adherents.

There is, as is well known, a religious devotion to learning. It is the road to advancement. It claims precedence in all things. The military Mandarins are of inferior grade to the civil, who rise by literary merit. Progress in instruction marks some of the eras of each individual's life. On first entering school the child receives a new name. His examinations are the crises of his future fortune. The highest place in learning is given to the moral and political sciences: these subjects will always find an audience, and the people are more generally instructed, up to a certain point, than in any nation in the world, and are of a singularly inquiring spirit.² Nor can we view those characteristics which distinguish them, their reverence for antiquity, their submission to authority, their regard for specific forms, their respect for austerity of life, as other than religious qualities, which, although attaching them to the present system which has been transmitted to them, will not indispose them to embrace a faith offering all that can satisfy such prepossessions, if only it be brought home to their convictions and dutiful acceptance.

And these very peculiarities, the strongly marked characteristics of the mind and social life of the Chinese, point out the main principles by which our attempts to spread among them the faith of Christ should be guided.

Respect for authority—almost servile submission to it—is the leading idea of their lives. To run violently in opposition to this, to appeal to a spirit of independence, to bid them judge for themselves, would only perplex and offend minds so constituted. And this at once leads us to infer, that we ought in the first place to address ourselves to those who are in authority, and by

¹ "The character of the Chinese" (writes one on the spot) "is indifference, not superstition or bigotry."—Letter from Mr. Squire, C. M. S. Report, 1839. See also Abeel's China, p. 119.

² Abeel's China, p. 119.

whose influence the mass is guided, and this class is the class of the learned. It is quite true that under some circumstances we may profitably address the lower and least instructed classes, but it must be where the principle of authority in matters of opinion is weak, where freedom is enjoyed and intelligence widely diffused, and these cases are rare. Even in the earliest ages Christianity did not take its first hold on the lowest of the people. Mr. Milman conjectures, with great probability, that it made its first conquests among the middling classes. Subsequently, especially during the middle ages, Christianity was uniformly diffused from the highest to the lowest; nor is it easy to name a single instance in which any established system of religion has been displaced by the faith received first by the lower orders.

Then again, it would seem to follow that the Christian faith should be represented as an authoritative system, as a faith transmitted, and having the seal of an outward commission, and the sanction of antiquity to enforce its acceptance; as having a visible form and body, as well as its inward grace and truth. Experience has taught us how neglect of this method of acting has frequently shocked the Hindoos, and rendered them averse to Christianity altogether. Among the Chinese it would be the same. And yet it is to be feared that no other method than this has been hitherto tried among them by Protestant Christians—the simple distribution of the Scriptures, and of tracts appealing to the individual, insulating him, bidding him act for himself, and exert that moral force and strength of judgment which is the growth of long culture and exercise of freedom; this has indeed been tried, but its failure has been as signal as in our estimation the attempt, unconnected with other appliances, was unwise.¹

Then, further, the honour in which science and the practical arts are held, opens at once a means of intercourse and influence with the Chinese, of which we know how the Jesuits availed themselves, and with what success. The failure of these men, men of indefatigable industry, talent, acquirement, and address, was not owing to the means which they employed for recommending themselves and their faith, as one well capable of judging has borne witness.² Nor is there anything in the Apostolic method that opposes the use of such means; and we may perhaps conclude that what miracles effected in the first cen-

¹ It is quite true that the Chinese have shown great avidity in receiving and reading books presented to them; but there they seem to have stopped, no result has followed, nor have any means of leading them farther been adopted.

² "Sketches of China:" by J. F. Davis; vol. i. p. 214.

tury, the wonders of superior civilization are designed to effect in our later age of the propagation of the Gospel.¹

These considerations would point out, as the first necessary steps in the establishment of a Mission destined for such a people, the formation of a college in which the acquirement of the language, the cultivation of learning, the training of Missionaries, the instruction of the early converts, might be prosecuted.² The formation, however, of such an institution, the germ of which already exists in Hong-Kong, would demand a separate notice.

With such auxiliaries as these, joined as they must needs be, if any blessing from on high is to attend the work, to a fervent faith, and a pure assertion of the truth, we may indeed hope for great results.³ The establishment of this Mission will then be fraught with great blessing. In many respects, the name of Englishman is already respected. The tolerant and free system of our government at Singapore is admired. Our medical skill is held in honour and eagerly sought. The Christian faith is tolerated,⁴ as "the religion of the Lord of Heaven." The field is open, and is in many respects favourable for culture, and great will be their honour who shall enter in and labour there.

PAST HISTORY OF THE BRITISH COLONIES.

AMONG the many manifestations of life and energy which gladden the hearts of Churchmen, none affords greater cause for encouragement than the rapid increase of the Episcopate, and the continual progress of the Church in the Colonies. We do at length, God be praised, realize the sacred duty of conveying the blessings of a pure faith, and the ordinances of an Apostolic Church, to the countless millions who owe allegiance to the British Crown; and the tidings which daily reach us from our various dependencies prove, that the great work of spreading the knowledge of the Gospel is beginning to keep pace in some measure with the colossal grandeur of our empire. And at the

¹ "A first-rate engineer," writes Sir J. F. Davis, "might find ample employment for his science, and confer a benefit on China equal to the introduction of vaccination by Pearson. These would be the proper forerunners of Missionaries."—*Sketches of China*, vol. i. p. 278.

² "On any supposition," writes Mr. Abeel, "Missionaries ought to be on the ground, qualifying themselves for labour, and preparing the means by which they are to labour; availing themselves of all the facilities which exist, and watching every providential opening which may be presented."—P. 121.

³ It is remarkable that in the ordinance against Christians in 1815, exception is made in favour of those who were mathematicians and followed no other profession. These were allowed to remain at Peking.—Shoberl's *State of Christianity*, p. 99.

⁴ The edict tolerating Christianity bears date of December, 24, 1844.

same time, in proportion as our interest is excited by the evangelical labours of our own contemporaries, will our curiosity be aroused to know something of the services performed, and the perils encountered, by the men of a former generation. Nor will the record of their exertions, their hindrances and their errors, be unavailing, if by means of the warnings derived from these examples we may be qualified more effectually to aid our brethren in surmounting the obstacles with which they are encompassed. We conceive, therefore, that Mr. Anderson, in proposing to himself to trace the history of the Church of England in the colonies and foreign dependencies of the empire,¹ has attempted a task both of present interest and of permanent advantage, and we rejoice to bear our testimony to the remarkable ability with which he has executed it. He has displayed unwearied industry in his researches, and has communicated his information in a graceful style, to which we may add, that the work merits still higher commendation from the earnestness of purpose and moderation of sentiment which pervade it.

The two volumes already published comprise a history of colonization on the part of the British Crown, from the earliest attempts, during the reign of King Henry VII., to the end of the reign of King William III. The commencement of the first epoch is marked by the discovery of Newfoundland, by Sebastian Cabot, in 1497; the termination of the latter coincides with the grant of a charter of incorporation to the Society for the Propagation of the Gospel in Foreign Parts, in 1701.

But little progress was made in colonization before the Reformation. The discoveries of Henry VII. led to no permanent settlements. The only effort to extend the intercourse and commerce of England with foreign countries which marked the interval from Hen. VII. to Elizabeth, was made during the short reign of Edward VI., and that was without result. Upon the accession of Elizabeth, the revival of commercial enterprise followed upon the blessing of internal peace, and the restoration of the reformed faith. But no permanent settlements were even then made, and the territories of England were still confined to her own sea-girt shore.

“ Yet were the foundations of her future greatness laid in the very efforts which had appeared so fruitless. Her flag had entered the icy straits of Greenland and Labrador, and passed the most northern extremities of Norway, Russia and Lapland; had been set up in token of sovereignty in the chief haven of Newfoundland; had waved once and again upon the shores of Virginia; had mingled in the shock of battle amid the islands of the West Indies and the coasts of Brazil,

¹ “ The History of the Church of England in the Colonies and Foreign Dependencies of the British Empire.” By the Rev. James S. M. Anderson. (Rivingtons.)

Guiana, and Peru, and as it floated through the Straits of Magellan, across the Pacific and Indian Oceans, had been welcomed by native chieftains of islands within the tropics. It had been unfurled also for a brief season upon the waters of the Caspian Sea, by those whose adventurous footsteps led them in that direction from Russia, and had been carried along the banks of the Oxus into the Persian territory. It had visited the ports and marts of the Adriatic, the Archipelago, the Levant and the southern coasts of the Mediterranean Sea ; had long been known to the trafficker of the Canary Isles, and those who dwelt upon the shores of Guinea and Benin, and at length, pursuing its way to the islands and continents of the East, had passed the southern Cape of Africa."

The spirit of enterprise thus called forth did not sleep, and the countrymen of Drake and Raleigh were deeply penetrated with the importance of planting a permanent settlement on the North American continent. Virginia, named in honour of the virgin Queen, which had previously been the scene of many feeble and futile attempts at colonization, received its first band of settlers, the builders of James Town, in 1607. They brought with them letters patent granted by James I. for the plantation of England's first Colony, but the infant settlement languished for upwards of two years, and was on the point of being abandoned by the forlorn colonists, when Lord De la Warr, a nobleman of approved courage, temper and experience, and of eminent personal piety, who had accepted the onerous post of Captain-General of the province, arrived at the crisis of its fate. He rescued it from impending ruin, but his delicate and enfeebled frame rendered him unequal to the burden of Government, and compelled him to return home in 1611, and to leave to other Governors the task of building on the foundations which he had laid.

In 1620; the *May-flower* sailed from Plymouth with its memorable company of Puritan refugees, the "*Pilgrim Fathers*" of New England. St. Kitt's and Barbados, the earliest of our West India possessions, became subject to the British Crown in the reign of James I. Maryland, the third Colony planted in North America, was granted to Lord Baltimore by Charles I. in 1632. Antigua, and other adjoining islands, were acquired in the reign of the same monarch, and Cromwell wrested Jamaica from the Spaniards. The existence of Carolina dates from 1662. William Penn owed the grant of Delaware and Pennsylvania, with its royal charter, to the friendship of the Duke of York, who had received from his brother, Charles II. both those provinces, together with New York, which had been taken from the Dutch in 1664.

Having thus sketched a brief outline of the history of our

Colonies, and the growth of the British Empire, during the period comprised in the present volume, we will proceed to inquire how far the propagation of the pure faith of the English Church kept pace with the progressive increase of the dominions of the British Sovereign.

And here we wish we could record that those who should have been the nursing fathers of the Church had exhibited a zeal for the spiritual welfare of the Colonies, commensurate with their power of doing good. It is indeed true, (and we rejoice so far with Mr. Anderson,) that the solemn documents, the letters patent, and royal charters, distinctly proclaim the duty of a Christian nation to communicate through her Colonies the knowledge of those truths which are her own best inheritance; but we desiderate a greater earnestness in carrying into practice that duty so often proclaimed in words. For be it remembered, that the early portion of the period of which we are speaking was the palmy time of royal prerogative—that no omnipotent House of Commons could then control the acts of the monarch, no sectarian party could then thwart the pious aspirations of the Defender of the Faith. Elizabeth, in her letters patent to Gilbert and Raleigh, proclaimed the supremacy of “the true Christian faith professed in the Church of England,” yet the expeditions appear to have sailed without carrying any accredited ambassador of the Gospel of Peace. In some instances indeed the piety of individuals made provision to repair the omission of the rulers of the land. Hariot, the foremost of the men of science of the day, who accompanied the early expedition to Virginia, “made known to the Indians the worship of the true God and of his Son Jesus Christ, taught them the chief doctrines of Holy Scripture, prayed for them and comforted them in their hours of sickness, and brought them to receive, not in haste and ignorance, but with an assured and faithful knowledge, the rite of Holy Baptism.” Raleigh, when he made over to others the rights secured under his patent, gave as a parting gift one hundred pounds “for the propagation of the Christian religion in Virginia,” the first recorded offering of any Englishman for such a purpose.

The original charter of King James for the plantation of Virginia recognised the duty of propagating the Christian religion to such people as were in darkness and miserable ignorance of the true knowledge and worship of God, and a royal ordinance provided likewise, “that the word and service of God should be preached, planted, and used, not only in the said Colonies, but also as much as might be among the savages bordering on them, according to the rites and doctrine of the Church of England.”

And as regards Virginia, some effort was indeed made to

carry out the provisions of the charter: Robert Hunt, a faithful minister of the Church, with the concurrence and under the authority of the Primate, Archbishop Bancroft, went forth with the first band of Virginian Colonists, and his "gentle and patient spirit was as balm to soothe the vexed and angry tempers of many who sailed with him. He reconciled their quarrels; animated their hopes; restrained their jealousies. As soon as they had set foot in the new country, his hands administered to them the elements of the Holy Communion of their blessed Saviour, and then, for a time beneath the shade of trees and tattered sails, and afterwards within the rude log church, whose walls and roof were covered with sedge and earth, he read each morning and evening, among assembled worshippers, the services of our Common Prayer; was diligent in preaching twice upon the Lord's-day; administered in different seasons every other ordinance of the Church, and did faithfully in every quarter the work of an evangelist."

The Colonists who sailed under the second charter experienced the blessing of an equally zealous and devoted minister, Mr. Bucke. Lord De la Warr, upon his arrival in the Colony, "before he showed any token, or performed any act of authority, fell down upon his knees, and in the presence of all the people made a long and silent prayer to himself," and then "turned his next footsteps to the church, and heard from the lips of the minister the words of exhortation and of hope." He brought with him "true preachers," who pursued in holy constancy their path of duty. Alexander Whitaker, a faithful minister, who was the companion of the next governor, Sir Thomas Dale, trained an Indian princess in the knowledge of Christian truth, and received her into the congregation of Christ's flock by baptism. King James issued a letter to the Archbishops, authorizing them to invite the members of the Church at home to contribute towards the erection of a college for Indian children. Provision was made for the maintenance of the Clergy in the province. The Bishop of London was applied to, to provide Clergymen, and was himself chosen a member of the Council of Virginia; and the Church of England was no less avowedly established in that Colony than at home.

And Virginia repaid the care of the first monarch of the house of Stuart, by her loyalty to his unfortunate son. Faithful to the last, when the news arrived that Charles had died on the scaffold, she proclaimed the "undoubted and inherent right of Charles II. to the supreme government of Virginia and the rest of his dominions." And although the victorious squadron of the mighty Protector extorted a reluctant submission in 1651, she kept alive the feelings of enthusiastic devotion to her sove-

reign, offered him an asylum during his exile, and anticipated his restoration. For "even if the assertion of most historians be incorrect, that the royal standard was set up in the province" before the king was, in fact, restored, "there were, nevertheless, hands ready to unfurl it, and voices to bid it a joyous welcome, many months before the tidings came across the Atlantic, that it was again actually seen waving upon the forts and palaces of the mother country."

It is melancholy to turn from the contemplation of this scene of loyalty in the midst of disaffection, to the contrast presented by the state of the Colony during the reign of Charles II. The civil history presents a picture of alleged tyranny and misrule, of secret conspiracy and of open rebellion; and the appeals to England for help, in consequence of the spiritual destitution, were loud and oft repeated. The Virginians prayed especially that a Bishop might be sent to guide and control the flock. But their cries for help were disregarded. At one period of Clarendon's administration, it seems that a Bishop was actually named; but difficulties were raised, the design fell to the ground, and the matter proceeded no further. No stronger instance than that of Virginia can be adduced of the futility of attempting to plant the Church upon other than apostolic model. There had been abundance of elaborate legislation, intended to secure uniformity, throughout the Colony, with the doctrines and discipline of the Church at home. Pains and penalties for non-attendance at church, and minute regulations as to the allowance of tobacco and corn, of the tithe of kids, calves, and pigs, to the ministers of the Gospel, were set forth with extreme precision. But the control of the Grand Assembly was substituted for the rule of the Bishop, and the religious establishment thus carefully guarded languished and decayed. Nor can this be wondered at:—

"The Church of which the governors of Virginia were members was Episcopal. To entrust her, therefore, to the control of any other authority than that of her appointed ruler, the Bishop, was to contradict the very title which she bore upon her front, and to forfeit those rights and privileges which the terms of her spiritual charter conferred upon her; it was to take from the vessel its pilot, and from the members of the body its head. And what but prostration and death could follow? Better far had it been for the Church in Virginia, if the only question were, whether she should be endowed from the outset or not;—that with a Bishop at her head, he and his Clergy had been left, at first, to minister with their own hands unto their necessities, than that, without a Bishop, she should have been encumbered with the statutes of a Grand Assembly. In the one case, her real life would have had room to put forth its energies; in the other, it was overlaid and crushed."

Nor is this a single instance in which, while the relations of the Church and State were most close and intimate, the civil power, nevertheless, failed to extend to the Church that kind of aid which would have been most effectual. The charter of Maryland contemplated, in words, the establishment of the Reformed religion; but Lord Baltimore, to whom its ample powers were granted, was directly and avowedly hostile to the Church of England, had forsaken her for the communion of Rome, and had been so zealous to preserve intact the spiritual authority to which he had rendered himself subject, as to refuse to take the oath of supremacy and allegiance to his king. From Maryland, too, in course of time, came prayers for the appointment of a Bishop,—prayers which were as little heeded as those from Virginia. And while Charles I. thus handed over Maryland to the Papists, James II. consigned other portions of the same continent to a Quaker courtier. There is but one exception throughout the period to which we have been adverting, in which the rulers of the Church at home evinced a desire to extend her privileges and government, in all their fulness and integrity, to her children in a foreign plantation. And we could wish, for the sake of those concerned, that this exception had been left unrecorded. For it is a fact, that while Laud does not seem to have thought of supplying the churchmen of Virginia “with that help to which their zeal, and love, and patience, so eminently entitled them,” he could and did “entertain the project of sending out a Bishop to New England, to keep down the Puritans who flocked thither, and of backing him with forces to compel, if he were not otherwise able to persuade, obedience.”

But happily those times have passed away, and—

“She who, through many sorrows, was nevertheless permitted to hold on her course, is now, at the end of the second century and a half from the Reformation, enabled more abundantly to show forth the praises of Him whose good providence hath lifted her up, and strengthened her. The prayer so often urged—and urged in vain—from Virginia, from Maryland, from the West Indies, in behalf of India, and in England, that her Bishops might be sent abroad, to be overseers of the flock of Christ, throughout her Colonies, has long since been granted. In the east, in the west, and in the south, twenty-one dioceses belonging to her National Church exist in the foreign dominions of the British empire.”

Eleven of these have been erected within the last eight years. The number is increasing, and must increase; and with them increases likewise the efficiency of every instrument which can serve to the glory of God, or the welfare of His people at home.

“For they who thus leave their native country, and they who remain within it, are all members of the same body. And, since the energy of any one member is a proof that the life-blood, which sustains it, is circulating through the heart with regular and healthful impulse, it follows, that all the members, which, by virtue of their union with the body and with each other, draw their vitality from the same source, must share, in some degree, the same healthful influence. ‘Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.’ The Church Domestic and the Church Colonial cannot be separated. They ‘are one body in Christ.’ Animated by the same spirit, and nourished by the same food, the secret of their strength, or of their decay, is revealed in each alike, and at the same time. They stand or fall together. The spectacle, therefore, of our brethren thus faithfully devoting themselves to the service of their God and Saviour, in distant lands, we hail as a testimony to prove, that, in spite of all our present difficulties, their spirit is largely shared by the ministers and lay-members of the Church at home. Their example strengthens and upholds that spirit: it bids those who are engaged in the same sacred calling, ‘stir up’ with greater earnestness the ‘gift of God which is in them.’ It summons, also, fresh companions to their side; and cheers all onward with the prospect of wider, speedier, more glorious conquests.”

We will not weaken the force of these eloquent remarks by any additions of our own; and we will conclude this brief notice of Mr. Anderson’s most interesting work, by assuring our readers that they will find much profit and instruction to be derived from its pages.

Correspondence, Documents, &c.

EMIGRATION TO SOUTH AUSTRALIA.

AT Adelaide a great movement has been made on behalf of Emigration. The Bishop and Clergy have given their powerful influence to the cause, and have called for the co-operation of the Clergy in England, to aid in promoting Emigration, in a letter dated Oct. 9, addressed to the Parochial Clergy of the Church of England:—

“REV. AND DEAR SIRS,—Knowing, from our own experience, the unwillingness felt by many Clergymen to recommend the emigration of persons or families under their charge, partly from uncertainty as to their temporal prospect in the Colonies, and still more from the presumed insufficiency of religious ordi-

nances and pastoral superintendence, we, the undersigned (the Bishop and Clergy of the Diocese of Adelaide), beg to assure you that abundant employment, good wages, plentiful and cheap subsistence, the means of grace in all the more settled districts, are to be found in this province and Diocese, together with a tone of intelligence and moral sentiment superior, in some respects, to the average attainment of the industrial classes in England. We can safely, therefore, advise you to direct those of your people who desire to better their temporal condition, to emigrate to this Colony; and we promise, as far as lies in our power, to supply pastoral care and assistance to all such as shall bring with them letters commendatory from the Clergymen of their several parishes."

(Signed by the Bishop and Clergy of the Diocese.)

In reference to this document, the following letter has been addressed to the Editor.

MR. EDITOR.—The Bishop and Clergy of the Diocese of Adelaide have taken the first step towards the establishment of what I venture to call the *best* system of Colonization.

The advantage and necessity of Church agency in such a work as Colonization are so obvious, that had I not some practical suggestions to make, for developing this agency, I should feel reluctant to try the patience of your readers by dwelling upon the subject. I shall, however, do so.

And, in the first place, let me ask, What is the *end* and *aim* that a Christian people ought to strive for in Colonization?—or, to put the same question in other words to ourselves, For what purpose (in God's providence) has an immense Colonial dominion been given to such a country as England, having all the elements for the development and expansion of Christianity, but for the purpose (as we may without presumption suppose) of evangelizing the world?

If it be so—by what agencies, then, are we to attain this end?

These are of a twofold character:—

1. The direct agency of the Church, as such.
2. The indirect agencies of her members, scattered throughout her dominions by commerce and emigration.

The object I have in view is, not to underrate the value of the latter, but to show the necessity and advantage of the former.

The *necessity* is apparent when we reflect that the ultimate welfare of a large portion of the globe is dependent upon the manner and spirit in which it is first peopled.

The Australian Colonies are the germ of future empires. At no very distant period, they must (as America does now) exercise a very material influence, for better or for worse, upon the world's history. At present the elements of good or evil are within our control—the population of England and of Ireland lies before us—the choice is our own; the faith and characteristic of which people shall

we perpetuate and extend? So again, how shall we deal with these splendid countries? shall we again, as heretofore, use them as regions for the punishment of crime, or for the reward of honest, patient, and, industrious poverty?¹ This, however, we may assure ourselves of that the present is the seedtime of the future—that we shall hereafter reap what we sow now; for whether the Papal or the Protestant Church is established in our Colonies, and whether religion or atheism is in the ascendant there, rests, so far as human agencies are concerned, on the will of the people whom we select and send to raise the framework of society.

With such consequences as these at stake, it is surely necessary that the Church of England should arouse and address herself to the work of planting from out her borders her faithful sons, to hold up the pillars of Christian truth and English loyalty throughout the world.

As to the advantages resulting from Church agency, the principal ones would be,

1st, Church Colonies—in unison with the parent state, in religion and feeling,—monarchical and free.

“The Church Acts of New South Wales, New Zealand, and South Australia, provide that for “the advancement of the Christian religion,” the Government should give *equal* encouragement to any and all systems of belief, by grants proportioned to the subscriptions raised by each body. The Churches of Rome and England stand therefore upon the same footing.

2dly, A stimulus to Emigration among a better class of people than an Emigration agent can secure:

In respect of character. Men who have hitherto shrunk from emigration, as involving in it the loss or abandonment of the spiritual blessings and privileges here enjoyed,—who would not, if it were offered, secure the whole world at the hazard of their souls,—would accept with confidence, on the counsel of the Clergy, the opportunity to better, as emigration assuredly enables them to do, their earthly lot.

In respect of means. Those who have something, however little, to lose, are most reluctant to abandon the little they have; and in order for them to quit a village in England, and journey 15,000 miles in quest of a new scene of enterprise, they want what they now have not,—the assurance of some local and highly accredited friend, well-informed on the subject, that the representations made are true; and in this confidence, they would seek these new countries under the best influence, and adopt them as their own.

The recommendations I have to urge, for the development of Church agency, involve the use of another machinery than that already established.

¹ Abundant evidence might be furnished of the rapid advancement of the labouring poor in the Australian Colonies; and it is a lamentable fact, that a bad character is no impediment to success; good, bad, and indifferent are alike eagerly sought for, and hired at good wages. See Evidence before Committee on Colonization from Ireland, 1848. Questions 2541, Dr. Lacey, and 3102, Mr. Justice Merry. See also, 330—2592—3123—3125, *et seq.*

The two Venerable Societies have intelligent missionaries throughout the Colonies, able and willing to supply information (if required.)

They have also a large experience of all the Colonies, an accumulated mass of information, and, besides, the facility of obtaining any further information respecting them.

What, therefore, I would urge upon the attention of these Venerable Societies is, that they should seriously consider whether they might not "promote Christian knowledge," and "propagate the Gospel in foreign parts," by aiding a Christian Colonization, by the following means :—

1st. By publishing, from the abundant sources of information they possess, short accounts of particular districts appearing most eligible for colonization ; and thus inviting civilization thither.

2nd. By publishing a circular (analogous, though not similar, to those of the Emigration Commissioners, who treat man merely as an animal, requiring only labour and food,) containing all such information as a churchman would require to know before selecting any country for his adoption ; and,

3dly, The establishment of Church Emigration Boards, in connexion with present existing Local and Diocesan Boards, for the diffusion and supply of all information, and for aiding by substantial means,¹ (should such funds ever be put under their control by special subscriptions) or by counsel, all persons duly recommended as deserving of their assistance.

I am, Sir, your most obedient servant,

A LAYMAN.

Christ Church, St. Pancras.

BISHOP OF MELBOURNE'S LETTER TO THE ARCHBISHOP OF CANTERBURY.

The following Letter has been placed in our hands for publication. It is a valuable document for the future annalist of the Australian Church.

TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

Melbourne, Port Phillip, Australia, July 20th, 1848.

MY DEAR LORD ARCHBISHOP, — His Grace, your predecessor, kindly expressed a wish, before I left England, that I should write and inform him of my safe arrival, and of the state and prospects of the Church in this distant province of the empire ; but, before I could

¹ The Emigration agent, like a recruiting sergeant, is paid by the number of people he enlists ; this sum would be saved, or reserved by the Societies, and applied for the emigrant's advantage, by furnishing him throughout with a small library of works on divinity and useful subjects.

perform this duty, the intelligence reached us of his having completed his ministry upon earth, and of your Grace being appointed to succeed him in his high and holy office. Permit me, therefore, my Lord, not to congratulate you, but to express my thankfulness to the great Head of the Church that a prelate so distinguished for his bold and consistent testimony to the truth, and for his indefatigable exertions in the extension of the Lord's kingdom both at home and abroad, should have been exalted to this influential station. I trust that it is an indication of the purpose of God to glorify His great Name by continuing to make our Church, notwithstanding all our unfaithfulness and abuse of His mercies, an instrument for carrying on the evangelization both of our own nation and of the world.

My knowledge of your Grace's character affords me an assurance that you will feel no less warm an interest than was expressed by your esteemed predecessor on behalf of those comparatively few sheep in the wilderness which the Lord has committed to my charge; and I have, therefore, no hesitation in addressing to you the account which I was prepared to give to him. The ship in which I sailed cast anchor in Hobson's Bay on Sunday, January 23d, after a happy voyage of 108 days; during which we were most graciously preserved even from the fear of evil, not having encountered a single gale of wind from the time of our weighing anchor at Portsmouth to our arrival at our destination. We were also peculiarly favoured in having for a captain a sincere and fervent Christian, who was ready in every way to promote not only the temporal comfort, but also the spiritual good, of his passengers and crew. We were thus enabled to assemble ourselves together every day, morning and evening, for the reading of the Word of God and prayer; and on Sundays we had always morning and evening service, at the former of which as many of the sailors as could be spared from the management of the ship attended. I am happy to say, that not only the cabin, but also the intermediate and steerage passengers, together with the officers and ship's company in general, showed a disposition to avail themselves of the means of grace thus afforded them. Besides our public service, two of the three clergymen who accompanied me, (the third was incapacitated by indisposition,) had daily classes of the intermediate and steerage passengers, and also of the sailors, for instruction in the scriptures; and I had one of the midshipmen, which they attended as regularly as, amidst their various interruptions, could have been expected. The general harmony which prevailed during the voyage, and the absence of complaints at the monotonous character of a sea life, may, I think, be regarded as a testimony to the beneficial efficacy of these exercises. The general improvement in the habits and language of the men under their command was gratefully acknowledged by the officers; and the common sailors declared that they had never been so comfortable and happy in any ship before. There was also reason to hope that some among them were really brought out of darkness into light, and delivered from the bondage of corruption into the glorious liberty of the children of God. It will gratify your Grace to hear that the number of persons

who used to partake together of the Lord's Supper, could not have been less than forty, comprising individuals of every class on board.

I mention these things because we are bound humbly to acknowledge the goodness of the Lord our God towards ourselves, and I would encourage others to use the same means in the confident expectation of the same result. I am persuaded that, if the captain and officers be disposed to assist his efforts, a ship presents at least as favourable a field of labour to the minister of the Gospel as any ordinary English parish.

Upon the morning of our arrival, his Honour Mr. La Trobe, the Superintendent of Port Phillip, came on board to welcome us to the shores of Australia; and shortly afterwards the Rev. Mr. Thomson, the only clergyman at Melbourne, arrived, accompanied by the Mayor, the members of the Church Building Committee, and other principal inhabitants of the town belonging to our Communion. I will not occupy your Grace's time with any detailed account of our reception; suffice it to say, that there appeared to be a great disposition to show us every kind attention, and, on the part of many, sincere thankfulness at the appointment of a Bishop, and at the prospect of obtaining additional Clergymen for the ministry of the Word and Sacraments among them. We did not finally leave the ship until Friday, January 28th; on which morning we attended Divine Service at St. James's Church, my *unconsecrated* cathedral; and I preached, and afterwards administered the Sacrament of the Lord's Supper. The congregation was large, the church being as nearly as possible full; but few remained to communicate, except my clergy and other fellow-passengers. In consequence of there being no house which we could obtain for a residence, we were obliged to take up our abode, with our household, at an hotel, where we remained until the end of March. We were, however, very quiet, and as comfortable as was possible under such circumstances. Our time during these seven or eight weeks was chiefly occupied in receiving and returning the calls of our numerous visitors. Many of the settlers from different parts of the country, who happened to come to Melbourne, took the opportunity of paying their respects to their new Bishop; and I was glad to obtain from them as much information as possible concerning the state of the people in the interior, and the dispositions of themselves and neighbours to contribute towards the building of churches and the maintenance of clergy.

It was also my object at this time, before I was finally settled, to ascertain what was the spiritual condition of Melbourne itself, and what means existed for its improvement. I am sorry to say that the results of my observation and inquiry were far from satisfactory. The Rev. Mr. Thomson had been overburdened with duties and responsibilities, far too great for any single man. Not only was he the only minister of our communion, in a town containing about 12,000 inhabitants, but there was not another in the whole district to the north and east of Melbourne. • His only fellow-labourers within the province of Port Phillip, were the Rev. E. Collins, at Geelong, and

the Rev. J. Y. Wilson, at Portland. Hence, besides his ordinary duties in the town itself, he was continually called upon to exercise his ministry on behalf of the settlers and others in the country. To him alone could recourse be had for performing the sacred rites of Baptism, Marriage, and Burial. It may, therefore, be supposed that he could have little, if any, leisure for the pastoral oversight of the people committed to his charge. Our Church has also had great difficulties to contend with, in consequence of a very injudicious and extravagant contract made some years back for the building of St. James's. There was thus entailed upon the congregation a burden of debt which required the most urgent and persevering exertions of those who were attached to our communion to liquidate. This was only accomplished about two years ago; and the pewing and other fittings up were not completed when I arrived. The congregation were then accustomed to assemble themselves in a second church, St. Peter's, which had lately been erected at the opposite end of the town; but the interior of which was, like St. James's, still unfinished. In consequence of these circumstances, while the large proportion of the inhabitants are professing members of our communion, only a very small number were in the habit of attending Divine service; and I fear that even among them, there was but little spiritual religion. The influence of Christian principles was, so far as I could learn, extremely weak and limited; and, consequently, the standard of morals, even among the higher classes, exceedingly low. The means for the education of the children of the labouring classes, were altogether inadequate, and unworthy of our Church. The only school-room which we possessed was a miserable structure of wood, erected close against the wall of St. James's Church. All our other schools in the town were kept in wretched little cottages hired for the purpose. Your Grace will readily infer that, if the accommodation was so deficient, the manner in which the schools were conducted was not likely to be satisfactory; nor, indeed, was it. There was not one which was equal to a second-rate national school in an English country town. From all that I heard and observed, the maintenance of Christianity among the mass of the people almost wholly depended upon the exertions of ministers of other denominations; several of whom bear the character of faithful labourers and able men. There are in Melbourne three congregations of Presbyterians, all independent of one another; several of Wesleyans, who have a large place of worship in the best situation in the town; one of Independents, and one of Baptists. The best schools for the labouring classes are those belonging to these different bodies.

From what I have said, your Grace will perceive that the state of Melbourne was such as to cause me much uneasiness, and to require my most earnest exertions, in dependence on the Divine blessing, to effect some improvement. During the period of which I am now speaking, I regularly took a part myself in the services of the Lord's Day; I also appointed one of the clergymen who accompanied me from England, the Rev. Mr. Newham, to take the pastoral charge of

the eastern half of the town, which is hereafter to be annexed to St. Peter's. By thus relieving Mr. Thomson of a portion of his labours, I hoped to enable him to exercise his ministry more efficiently among the large population which still remained under his care. On Sunday, March 12th, St. James's Church was opened for Divine service, and the congregation being removed from St. Peter's, the trustees of the latter immediately entered into a contract for its completion. St. James's will accommodate about 800 persons; and on the two Sundays that I continued in Melbourne after its opening, I had the satisfaction of seeing it quite full at the morning service, and very well attended in the evening. In the afternoon the congregation was small. Mr. Thomson, by my request, established a service on Wednesday evenings; but the attendance at this was far from encouraging.

On Tuesday, March 21st, we left Melbourne for Geelong, which I was very desirous of seeing. This town is beautifully situated upon a small Bay, lying within the larger one of Port Phillip, and containing in the township and neighbouring villages a population of three or four thousand. Its growth has been exceedingly rapid, the population being supposed to have doubled itself within the last two years, and it is also a place of considerable commercial importance. Here, as at Melbourne, I found our Church in a very low condition. The Rev. Mr. Collins is quite incompetent to fulfil alone the duties of his arduous and responsible position. His health and energy seem to have been very much impaired by a residence in the West Indies, and at Sierra Leone; so that, although his charge is not so onerous as that of Mr. Thomson, he is not more able to exercise an efficient pastoral oversight of his flock. There is here a beautiful little church, which does great credit to the liberality and energy of those by whose exertions it was erected; but it is very much too small for the present population, being capable of accommodating only about 250 persons; and it is so constructed, that it cannot be enlarged except at a great cost, and to the injury of the proportions of the building. There is also a parsonage-house, and a neat little school-room; but neither the daily nor the Sunday-school was under efficient management.

Before we left Melbourne, we had engaged a cottage belonging to Mr. La Trobe, and close adjoining that in which he himself lives; but, as the former tenants had not given up possession, and there were some necessary repairs and additions to be made in it afterwards, we contemplated spending three or four weeks at Geelong, before we finally took up our abode in it. These three or four weeks were, through the delays of the work-people, prolonged to more than two months; and I availed myself of the opportunity thus forced upon me, to make an excursion to Belfast, Port Fairy, a township belonging to a private individual about 120 miles west of Geelong. The settlers upon our route showed Mrs. Perry, who accompanied me, and myself, the utmost hospitality. Indeed, we were entirely dependent upon their kindness for conducting us forward; and on no occasion did we find it fail us. This part of the province is, in a great measure, occupied by Scotchmen belonging to the Presbyterian Church; but

they received us with the same cordiality as the Episcopalians, and were equally ready to gather their people to hear the exposition of the Scriptures, and to join in prayer. I took every opportunity of conversing with them upon the condition and habits of the men employed by them; and upon the prospect of providing efficient religious instruction for the shepherds and others. The account which I received was very discouraging; indeed, it is difficult to conceive a state of more hopeless spiritual destitution. The pastoral character of the population in general causes them to be so scattered, as to make me almost despair of devising any plan for affording to them the public means of grace. Itinerant Clergymen would indeed be exceedingly useful, but chiefly so in respect to the settlers themselves and their immediate households. The shepherds and hut keepers at the out stations could, in general, receive little direct benefit from them. My hope is, that if by God's blessing upon the ministry of the Word among the settlers, they be made to feel the power of the Gospel to their own salvation, they will then exert themselves by the distribution of tracts, and, perhaps, by some lay agency, to promote the salvation of their servants. It is clear, however, that we cannot cherish this hope, unless we provide the ministry of the Word for the settlers themselves, almost the whole of whom are, at present, entirely destitute of it. In the district of which I am now speaking, they have engaged the services of a Presbyterian clergyman, a faithful and earnest man; but his circuit is so extensive, that he only visits particular stations once or twice a year, and the stations are usually so far apart, that the people can seldom go from one to another.

In Belfast there is a population of four or five hundred, and there is a rich agricultural district around it, which is portioned out into small farms, so that the neighbourhood is more populous than almost any other part of the province. The people are divided, as is the case everywhere, into a great variety of religious denominations, but there is no bitterness of feeling among them. A neat little weather-board church has been erected by the united contributions of all the protestant inhabitants, and all are accustomed to attend service there. The prayers and a sermon have been commonly read on Sundays by Dr. Braim, a gentleman who keeps a school there, and is much esteemed by all classes. Once a month, the Rev. J. Y. Wilson has gone over from Portland to officiate there. One of my principal objects in visiting the town was to have an opportunity of conversing with Dr. Braim, who had applied to me for ordination, and in whose behalf I had received a very earnest petition from the principal inhabitants, praying me to appoint him to the Chaplaincy. I am thankful to say, that the result was very satisfactory. I was much pleased with Dr. B. himself, and also with the zeal and liberality manifested by the people generally. A meeting was called, and was attended by a large number of all classes; and it was agreed, that they should raise 100*l.* per annum among themselves, to be paid over to me for the maintenance of a minister, and that they should also set on foot a subscription for building schools, which are greatly needed there.

Altogether, this excursion was exceedingly gratifying, although it impressed upon me yet more strongly the spiritual destitution of the people, and the necessity of making an immediate effort, lest the next generation should grow up in ignorance of the first rudiments of Christianity. I was pleased and surprised to find so large a proportion of the settlers in this district married men, and their cottages, although sometimes of the rudest construction, exhibiting the neatness and comfort of an English lady's dwelling.

After our return to Geelong we made another excursion about fifty miles in a direct northerly direction, to a district occupied almost entirely by English Episcopalian families, from whom I had received an urgent application for a clergyman. I had promised to comply with their request at the earliest opportunity, but I wished to visit the district, and become personally acquainted with some of the families there, in order that I might make arrangements with them respecting the precise nature of his duties. I found that, from the absence of a concentrated population at one point, it would not be desirable, at present, to build a church; and it was therefore settled, that a cottage should be erected for the clergyman's residence in some central spot, and that he should preach at the several stations in succession. The number of stations is, I believe, thirteen, so that he may visit each four times in the year; and, as the whole extent of his district will be only thirty miles, and many of the stations lie near together, I hope that he may be able to exercise a tolerably efficient pastoral superintendence over the whole, and that by a judicious scheme, he may be able so to arrange his Sunday services, as to afford all an opportunity of attending them, at least, once a month. This seems but a poor provision to those who have been accustomed from their infancy to hear the church bell every sabbath, and who would count it a great privation to be debarred, even for a single Sunday, from attending the morning and evening services; but, alas! in this land, a service once a month would be regarded as a great boon by a large portion of the people. Many of these have not had the opportunity of attending one for years. The settlers of the district of which I have been last speaking, have most liberally undertaken to raise, if possible, the whole salary (200*l.*) of a clergyman among themselves; and on the understanding that they will do so, I have promised them, from my English Charity Fund, as I call it, 150*l.* towards the house.

Since my first arrival at Geelong, the state of that town has occupied a large share of my thoughts. I felt that it was absolutely necessary to place another clergyman there, and that he must be a person qualified by his character and station to command the respect of all classes, and to gain their co-operation in his endeavour to extend the influence of our Church. After much consideration, I determined to appoint an Archdeacon to preside there, and I have selected for the office the Rev. Dr. Macartney, a clergyman who, from his age and experience, as well as from his zeal and ability, appears likely, with the Divine blessing, to fulfil its duties efficiently. Upon mentioning my intention to some of the most influential members of our com-

munity at Geelong, they all at once expressed their cordial approbation, and their willingness to co-operate for the furtherance of the object; and at a public meeting, which was called at my request, resolutions were unanimously adopted to open a subscription for providing a certain proportion of the future Archdeacon's income. I feel that 300*l.* per annum is a miserable pittance for one holding so important an office, but I dare not, with the small sum at my disposal, undertake to guarantee a larger sum.

During my sojourn at Geelong, I visited and performed the services of the Church at two or three places in the immediate neighbourhood. Among these was one which deserves to be particularly mentioned. About six or seven miles from the town, there lies, among what are called the Barrabool Hills, a rich tract of country, the property of a gentleman resident at Geelong, and one of the most zealous supporters of our Church there. He has portioned it out into small farms, which are occupied by numerous and thriving tenantry. I do not know the exact number of persons on the estate, but when I preached in a little school-room which he has built, there could not have been less than one hundred present. His great desire is to secure for this population the ministration of the Word and Sacraments, according to the form of our communion; and for this purpose he has set apart a portion of land for a church, and has also, as I just now mentioned, built a school-room; but he has experienced the same disappointment which the attached members of our Church so constantly experience, and which so greatly tends to damp their zeal and paralyse their exertions, and, being unable to procure even the occasional services of a clergyman, he has been constrained to lend his school-room for the use of a minister of the Free Church of Scotland, rather than leave the people altogether destitute of the ordinances of the Gospel. On my arrival, he wrote to me upon the subject, but I have not yet been able to make any satisfactory arrangement to meet his wishes. In the meanwhile, the Wesleyans have applied to him—first, for the site of a school-room, and next, for that of a chapel. Thus is our Church continually anticipated and shut out through her own sloth and lukewarmness, from places which she has been invited and entreated, but will make no effort to occupy until it is too late.

I have mentioned this particular case, because it is an instance of what has been, and is still, going on throughout this Diocese. I would not be understood to complain of the activity of the Wesleyans, or any other denomination of Protestant Christians; but I do greatly lament the want of activity in our own communion. I would, however, thankfully acknowledge, that although our past supineness has placed us, in many districts of the country, under great disadvantages, yet there seems a wide field open for us, and it is still in our power, with God's blessing, if we will really put forth our energy, to establish our beloved Church in its proper position here. This will, I trust, appear to your Grace from the sequel of this letter.

As there did not appear sufficient cause for remaining any longer at Geelong, we returned, on May 16, to Melbourne, and, our house being

still unfinished, availed ourselves of the opportunity to visit two districts in the vicinity, with the particulars of which I was desirous to make myself personally acquainted. The first comprises a tract of country lying from nine to eighteen miles distant from Melbourne in a northerly direction. It is occupied by a number of respectable settlers, who all of them possess a greater or less extent of purchased land, and who have expressed great anxiety to obtain a clergyman and a church among them. Shortly after my arrival I received an application from them upon the subject, accompanied with a promise of liberal subscriptions, if I could assist them in the attainment of their object. I accordingly made a temporary arrangement, by which the Rev. Dr. Macartney was to visit them upon alternate Sundays, and perform the service in the most convenient places for the purpose, until a church should be built. The delay in the completion of my house gave me now an opportunity of spending a Sunday there myself. A widow lady, who had shown herself one of the most zealous in the cause, was our hostess; and while we were staying with her, I had an opportunity of preaching to the little company of those who assembled themselves together on the Lord's Day, and also of communicating with some of the principal settlers. I found that the temporary arrangement which I had at first made was not a satisfactory one; the distance from Heidelberg, Dr. M.'s residence, being too great for him to visit among the people, and making it often, in the winter season, extremely difficult for him to fulfil even his Sunday duties. Moreover, as I shall presently notice, there is abundant employment for the clergyman resident at Heidelberg, in that neighbourhood. It will be therefore necessary to provide in some other way for the district of the Springs and Moorue Ponds, as the part of which I am now speaking is called; and I am particularly anxious upon the subject, because, although the population is not at present very large, there are, as I have mentioned, several highly respectable families members of our communion, and anxious to do all in their power to obtain the public means of grace for themselves and their people. They propose immediately to set about building a church, and I have engaged, with God's help, to supply them with a clergyman to officiate in it, at least, upon alternate Sundays. I trust that I shall be enabled to perform my promise, otherwise they will be greatly disappointed and discouraged.

The second district which I visited was that of Heidelberg, or, as the village is named in the Government Survey, Warringall, which is situated on the Yarra, about eight miles distant from Melbourne. All the land here has been sold, and is let out in farms, the occupants of which are a most respectable body of men. About two thirds, perhaps, belong to our communion, and the rest are chiefly Presbyterians. Some of the most influential of the former have been long anxious to obtain the ordinances of the Church, and opened a subscription for building a church two or three years ago; but, although a considerable sum was promised, the project was suffered to drop. In the meanwhile, the Presbyterians erected a small place of worship, in which service, according to the form of the Church of Scotland, is performed

on alternate Sundays, and which is the only one at the present time. When I arrived at Port Phillip, I placed Dr. Macartney there, on the understanding that he should continue for three months, and perform the service on the alternate Sunday on which the Presbyterian clergyman did not attend; but that, if the people would not come forward to contribute, at least, a moiety of his stipend (200*l.*), he must be removed. I am thankful to say, that God's blessing appears to have eminently rested upon his labours. The Presbyterian church which, on the representation of the inhabitants that it was the only suitable building, and that the Presbyterians were perfectly willing to lend it, I consented that he should use, has been attended by a congregation of more than one hundred in a morning, and about eighty in the afternoon, a large number in this country. I found also, as I hoped, that, having experienced the blessing of a faithful minister resident among them, they now felt the obligation of making the necessary exertions to secure his continuance. The three months during which Dr. Macartney was appointed to remain there had already elapsed, and, therefore, at my suggestion, a preliminary meeting was called, to consider what steps should be taken for providing for the future maintenance of a clergyman. At this, a resolution was past, to apply for contributions to all the inhabitants of the district, and a day was appointed for a second meeting, at which the result should be communicated, and a final arrangement agreed upon. On the day named, I attended to state my views, and found a considerable number of the gentlemen and smaller settlers assembled, who were unanimous in the desire to do all that was in their power to accomplish the desired object; and the list of subscriptions already promised showed that there would be no difficulty in making up the moiety which I required from them. Indeed, the evident disposition of many present was to endeavour to make up the whole stipend (200*l.*), and secure a clergyman's undivided services to themselves. This, however, cannot be until they have a church of their own, and accordingly the building one must be their next undertaking, which I hope, with God's blessing, to see commenced ere long. In the meanwhile I have arranged that Dr. Macartney should preach on the alternate Sundays at two other stations in the same line of country, but further distant from Melbourne, where there is a numerous, although a more scattered population, and where there are many willing to contribute towards obtaining for themselves the opportunity of worshipping God together and hearing His word preached unto them. The state of feeling in all this part of the country shows what may be expected from a faithful ministry among the people, and makes me earnestly long to place able men, like-minded with Dr. Macartney, in those many other places, where they are so greatly needed. I am very sorry to remove him from a post where he is so highly valued, but I trust that the Lord will make him yet more extensively useful at Geelong, and will appoint a suitable successor, who may carry on the work which he has so successfully begun at Heidelberg.

On June 2, we returned to Melbourne, and entered upon residence

in our own little weather-board cottage; although, in consequence of two small rooms, which we were obliged to add, not being finished, Mrs. Perry and I had to sleep in my study, and our sister, who accompanied us from England, was compelled to avail herself of the hospitality of a friend. Since that time we have been almost entirely stationary. The roads at this season of the year are usually so heavy, as to render travelling very tedious, and in some parts quite impossible for any except horsemen. Besides, a traveller is exposed to heavy rains, and to the rising of the rivers, which may stop his progress altogether. My attention, therefore, has been occupied with my duties in Melbourne itself, and with the correspondence which the settlers in various parts of the country have opened with me, respecting the means of supplying the present grievous lack of the ordinances of the Gospel. I have resumed the practice of preaching at St. James's every Sunday morning, and occasionally on Sunday and Wednesday evenings. I have also established a monthly Communicants' Meeting on the Wednesday afternoon previous to the administration of the Lord's Supper, and a lecture upon the other Wednesday afternoons for those who are desirous to present themselves for Confirmation, which I hope to administer in the month of October or November next. The attendance upon these occasions is encouraging; but I fear that the flock of Christ's sheep in this city is as yet but a very little one. May He in His infinite mercy add to its numbers out of the many hundreds who are as those that have no shepherd!

On the 25th of June, being the first Sunday after Trinity, I held my first Ordination. I could not hold it, as I wished to do, on Trinity Sunday, because Dr. Braim, who was to come from Port Fairy by sea, did not arrive in time. The church was crowded, and the whole congregation was exceedingly quiet and attentive. I preached upon Colossians i. 28, 29, and afterwards ordained to the office of a Priest the Rev. D. Newham, and to that of a Deacon Dr. Braim and Mr. Bean, the latter of whom accompanied me from England with that object.

I will now mention to your Grace the disposition of the Clergy who are at present labouring with me in this portion of the Lord's vineyard. Of the three who were settled here before my arrival, one, the Rev. A. C. Thomson, is the Chaplain of St. James's, the Cathedral Church; another, the Rev. E. Collins, has the church at Geelong; and the third, the Rev. J. Y. Wilson, resides at Portland, a town situated 250 miles west of Melbourne, and containing about 500 inhabitants. As I have already noticed, the population of the two former towns is so large—that of Melbourne and its suburbs probably exceeding 12,000, and that of Geelong and its adjacent villages being nearly 4,000—as to render it impossible for Mr. Thomson and Mr. Collins, even if they had had no calls upon them from the inhabitants of the interior, adequately to fulfil their duties. The appointment of the Rev. Dr. Macartney as Archdeacon of Geelong will, however, relieve Mr. Collins; and I trust that the two will together be able not only to carry on the services which may be required for the town itself, but

also periodically to visit the most populous places within a circuit of ten miles. The opening of St. Peter's Church in Melbourne, and the appointment of the Rev. Mr. Newham to the charge of the district connected with it, together with my own frequent residence in Melbourne, will also in a measure relieve Mr. Thomson; but I feel that even thus I shall not have made adequate provision for the mass of the population of this city. There will not be sufficient accommodation for the labouring classes in these two churches, neither will two clergymen be able to exercise over them a sufficient pastoral superintendence. On these accounts I am most anxious to have a third church built, and a third clergyman permanently resident here. If this be not done, our Church will be, as is too much the case in the towns of England, the Church of the upper—perhaps of the middle classes, but not that of the lower. At present the Rev. F. Hales, who accompanied me hither, is employed temporarily in Melbourne and the neighbourhood until his final destination be determined upon. I did license him for Gipp's Land—of which I mean to speak presently—and he made a ministerial journey of two months through that province; but I am doubtful whether I shall permanently place him there, or elsewhere. Mr. Tanner also, a catechist, whom I hope to ordain hereafter, is visiting here under the direction of the Rev. Mr. Newham, while he also attends upon Sunday afternoons at Pentridge, about six miles distant, where he reads the evening service and a sermon. Besides having the spiritual charge of the town of Portland, the Rev. Mr. Wilson has performed the duties of an itinerating clergyman, spending one Sunday in the month at Belfast, Port Fairy, and another in the interior of the country directly northwards. By the ordination of Dr. Braim and his appointment to Belfast, I have relieved Mr. Wilson of a portion of his duties, and thus enabled him to devote more time and attention to his home charge. I am sorry to say, that there is no church, but only a school-room, where the service is performed at Portland. The only churches in my Diocese at present are the two in Melbourne, neither of which is completely finished, the one at Geelong, and a small but neat wooden building at Belfast. Not one of them is yet consecrated. I have not yet mentioned the destination of the Rev. W. Bean, whom I recently ordained. Shortly after my arrival, I placed him as a catechist in charge of Williamstown, situate upon the Bay of Port Phillip, about eight miles from Melbourne, where there is a population of more than 500 persons, and where all the shipping lies. By his labours among them he got together a good congregation, and being unwilling to break this up, I have appointed him to continue there for the present, until I can supply his place by another catechist.

I would now proceed to notice some of the applications which have been made to me, and with which I have been as yet unable to comply. *First*, Gipp's Land, comprehending a large tract of country at the south-east corner of Australia, has been for several years occupied as a squatter's district. There are within it between seventy and eighty sheep and cattle stations; and at the port there is a small town,

called Taraville, containing about 260 inhabitants. It is separated from the rest of the province by a chain of mountains, and is very difficult of access, the road being passable in the summer season only for horsemen, and during several months in the winter not even for them. In this district there is not, and never yet has been, a resident minister of any denomination, although the settlers are themselves most desirous to obtain one, and two years ago entered into communication with the Bishop of Sydney, and began to raise a subscription among themselves for the purpose of building a church. Although many of them are Presbyterians, yet so greatly felt is the want of any means of grace, that all appear ready to unite, without regard to their differences, in order to obtain, in some way or other, the ministry of the Word. The Bishop of Sydney has twice sent the Rev. Mr. Price, who is stationed at Maneroo, to make a ministerial journey through the country, but his sojourn among them was so short, that it only made them feel their destitution the more strongly. Immediately upon my arrival, I received an application from them for a clergyman, and I wrote to promise them one at the very earliest opportunity, they undertaking to pay one moiety (100*l.*) of his income. I was anxious to lose no time in fulfilling my promise, for, in the event of longer delay, the Presbyterians or Wesleyans may step in, and we shall be shut out. Accordingly, as I have noticed above, I licensed the Rev. Mr. Hales to the office, and sent him to visit all the different stations, and report to me on the state of the people. The impossibility of obtaining a residence, and other circumstances, required him to return to Melbourne, and I am doubtful, from the account which he has given me, whether I should be justified in appointing him, a young married man, to such a charge. The description which he gives—and it is confirmed by other testimony—makes me, however, only the more desirous to bring them under the purifying and softening influences of the Gospel. If this be not soon effected, the language in which the Apostle Paul has depicted the depraved condition of the Gentiles, will not be inapplicable to a large portion of these professed Christians. I consider, therefore, that the inhabitants of Gipp's Land stand first on the list of claimants, to be supplied with the ministry of the Word.

2. Next to these, I should place the inhabitants of Brighton, a village about nine miles from Melbourne, upon the shores of the Bay, much prized as a bathing place and refuge from the heat of the summer months, and also peopled with a numerous body of small proprietors and tenants, amounting, within a space of two miles along the shore and four miles inland, to 700 persons, and within a radius of four miles, to perhaps double that number. All this district is purchased land, being what is called a special survey, *i.e.* a tract surveyed at the request of an individual in order that it might be purchased by him. The proprietor has set apart ten acres for the site of a church, &c. A subscription has been set on foot for building a church, and an urgent application has been addressed to me that I would locate among them a resident clergyman. The great difficulty, however, in

this case is, that the people are for the most part possessed of small means, and have not as yet shown any disposition to contribute towards the maintenance of a minister. Still they have a strong claim upon our Christian charity ; and it is exceedingly important that some provision should be speedily made for them. The morning service has been for some time past read by a layman in a small school-room ; but I fear that there is only a small congregation. On the second Sunday in the month, however, when I am accustomed to send a clergyman from Melbourne to administer the Sacrament of the Lord's Supper, the room is always filled. My wish is to place a catechist there, if I can obtain a suitable man, until I can appoint an ordained minister.

3. I have already mentioned an excursion which I made to a district north of Geelong ; the settlers of which have most liberally undertaken, if possible, to maintain a clergyman altogether for themselves. This district lies at the head of the Moorabool and upper Weirabee rivers. I am, as I have stated above, pledged to provide a minister for it at the earliest opportunity.

4. Heidelberg, and the district beyond it, of which I have spoken largely above, will require a clergyman so soon as Dr. Macartney shall be removed to his post at Geelong.

5. The district of the Springs and the Moorue Ponds, also mentioned above, will need to be supplied.

6. At Mount Macedon, about fifty miles north-west of Melbourne, there is a considerable number of highly respectable English settlers, who are entirely destitute of all the ordinances of the Church. Four years ago they entered into a correspondence with the Bishop of Sydney, and held several meetings upon the subject of building a church, and taking measures to obtain a resident clergyman. From the papers which have been put into my hands, it appears that the annual sum of 100*l.* was guaranteed by them towards a clergyman's stipend, and that they were also ready to subscribe for erecting a church. From some cause or other, which I cannot explain, the project failed ; and now, although the district is much more populous than it was then, and the condition of the settlers greatly improved, they no longer appear to feel the same desire for the ministry of the Gospel which they expressed formerly. I hope that it may be re-kindled ; but the fact deserves our notice, for it conveys a useful warning, that the failure of an attempt to obtain the public means of grace in any neighbourhood is almost sure to damp the zeal of the most ardent, and to render the renewal of the effort more difficult afterwards. On this account it is peculiarly necessary to avail ourselves at once of the first opportunity which offers for securing the co-operation of any body of settlers, lest by our delay it should be altogether and for ever lost. The district of Mount Macedon is one which especially demands a resident clergyman ; but I expect more difficulty in making the necessary arrangements there than in several other seemingly less encouraging places. May the Lord remove every obstacle, and accomplish the object in His own way, for His own glory !

7. The village Reserve of Pentridge is situated about six miles from Melbourne ; and, although no portion of it is yet occupied, the land around it is all sold, and tenanted by a number of small proprietors. Since my arrival I have caused service to be performed there every Sunday afternoon, either by a clergyman or by a catechist from Melbourne, in a cottage which has been kindly lent us for the purpose. The congregation amounts to sixty or seventy persons, mostly Presbyterian families. They have fitted up the room with a pulpit and benches, and are very regular in their attendance and devotional in their behaviour. The place, however, is too small, and our tenure of it precarious. I am, therefore, very desirous to build a church on the village Reserve, and, by God's blessing, secure to this interesting people a permanent ministry. Some of the Papists here show a bitter hostility, and endeavour in every way to injure the man by whom the cottage is at present rented.

8. A service at Pentridge could very well be combined with one upon the same Sunday at a chapel built upon the property of a Scotch Presbyterian, by the united subscriptions of the neighbouring settlers, on what is called the Darebin Creek, about five miles distant. The owners of this chapel are quite willing to allow us to have the use of it ; but if we should be unable, or unwilling, to avail ourselves of it, they will lend it to a minister of any other Protestant denomination. It will hold about eighty persons ; and there is every reason to expect that if a faithful and able minister officiated there, it would be always well attended. Dr. Macartney has sometimes held a service there.

Besides the above places, which are comparatively thickly peopled, there are large districts in the interior which are occupied by a widely-scattered population, entirely destitute of any ministerial instruction or religious ordinances. Of these I would mention particularly as the 9th case, the neighbourhood of the Ovens River, about a hundred miles north-east from Melbourne. And, as the 10th, that of the Pyrenees, about the same distance to the north-west. From both of these I have received urgent applications for clergymen who may make periodical circuits within a given extent. The applicants have expressed their readiness to contribute, to the utmost of their ability, towards their minister's maintenance. The existence of the same feeling in other districts has been intimated to me indirectly, and there only needs on our part the power of supplying their want, to call forth on their part the expression of their spiritual necessities. If, indeed, as is probably the case, the settlers in some of the remote parts care nothing about possessing even the form of Christianity among them, such persons have the stronger claim upon our compassion ; for, if they be not sought out and compelled, whether they will regard or whether they will forbear, to hear the Gospel, the whole people must become a race of infidels. And what shame and sorrow must the faithful and zealous members of our Church feel at the thought that this has been the natural consequence of the treatment they have received ! It is indeed appalling to reflect upon the total indifference manifested to the spiritual welfare of those who are every

year sent out to this country from the British Islands. During the last few months, several hundreds, both of emigrants and exiles, have arrived; but not a single minister of the Gospel, of any denomination, as far as I know, has accompanied them. What can be expected from this system, but that ungodliness and infidelity will prevail more and more among the people? The greater number of those who are thus sent out are practically excommunicated—deprived of participation in any of the ordinances of Christianity. How can we, then, hope that former vicious habits will be eradicated, and sound principles of faith and morals will be implanted? Must it not follow, on the contrary, that those who were vicious before will become more vicious, and those who were ignorant, will sink into more utter ignorance; while such as bore a good character, and were at least regular attendants upon public worship at home, will soon forget all that they have formerly learned, and become gradually assimilated in feeling and practice to the rest?

I am sure that your Grace will sympathise with your brethren who are called to minister in this distant land; and I would ask for the assistance of your prayers and influence, that our hearts may be cheered and our hands strengthened by a supply of additional fellow-labourers. Our whole dependence is, under God, upon the zeal and liberality of individual members of our Church in England to aid the efforts of the settlers here. The province of Port Phillip receives only 450*l.* per annum from the Colonial Church Fund, and the portion of that Fund applicable to the incomes of clergymen is now entirely appropriated, so that we cannot hope to receive any more from it. Many of the people are disposed, as I have already shown your Grace, to do what they can; but they cannot bear the whole burden of supporting their ministers. Upon an average, I cannot calculate upon obtaining more than a moiety of a clergyman's income (100*l.* per annum,) from them; so that the other moiety must be obtained elsewhere. Thus there is required at least 1000*l.* per annum, besides what I was enabled to raise before I left England, for the maintenance of additional clergymen, besides money for building churches, parsonage-houses, and schools. O that the Lord would put it into the hearts of some of those who are rich in this world, to consecrate a portion of their wealth to His service, and so to make themselves friends with the mammon of unrighteousness, who, when they fail, shall receive them into everlasting habitations!

I have spoken only of the want of clergymen and churches; but another great want is that of schools and school-rooms. I am very anxious to establish good schools for the children of the labouring classes, and also a day-school (all that I can at present attempt) for those of the higher class in Melbourne. With regard to the rising generation in the bush, I am quite at a loss what to do for their education. I have thought of attempting to establish boarding-schools in particular districts; but there would be great obstacles to their success, and every project which has hitherto been tried has failed. The large proportion of Romanists, and the divisions amongst the Protestants, increase the difficulty which the scattered nature of the

population presents, and seem to render it almost insuperable. But we must not despair; with God all things are possible; and I pray that He may open a way, and provide the means of training up these children of professed Christians in the nurture and admonition of the Lord.

Of the prospects of the Aboriginal inhabitants, I can say nothing favourable. I do not see at present any opening for a mission among them. Almost every attempt which has been made, both for their instruction and conversion, is now abandoned. One which was carried on by the Wesleyans for a time with some hopes of success, has just been given up in despair; and the remnant of the various tribes which still survives, (for they are fast dwindling away,) is as ignorant of the one living and true God as any generation of their forefathers. It is a melancholy thought that such should be the result of our occupation of their country; but if those who were born and brought up in Christian England are suffered to fall into a state of ignorance and ungodliness scarcely better than heathenism, how can we wonder that the native heathen should continue still in their former darkness? How can we expect that they should be converted to the faith in Christ, when those who were baptized into that faith in infancy are suffered to live in utter neglect and forgetfulness of its truths and precepts? The native tribes are so few in number, so dispersed up and down the country, and so degraded in intelligence and morals, that I do not think a direct mission to them at present would be attended with any prospect of success. My chief hope is, that God will stir up the hearts of his people at home and in this country, and will, in answer to their prayers, send forth a body of able and faithful men, who may go everywhere among our fellow-countrymen, preaching the Word. If, by the enlightening and sanctifying influences of the Holy Spirit, these be made to experience the power and know the preciousness of the Gospel, they may be able, with the Divine blessing, to commend it to the attention and regard of the natives. A devoted Christian layman residing upon his own station, would have in many cases an opportunity of doing the work of a missionary much more effectually than a person appointed thereto.

I must now bring this long letter to a conclusion. I trust that your Grace will pardon my boldness in addressing it to you. Your well known zeal, and my own experience of your kind condescension many years ago, on an occasion which your Grace has probably forgotten, have encouraged me to take this liberty; and I would venture to repeat my earnest request for the assistance of your prayers and influence for maintaining and extending the knowledge of our Redeemer among this deeply interesting, but sadly neglected people. With sincere and fervent prayers for the long continuance of your Grace's life and health, and for the abundant blessing of God, even the Father of our Lord Jesus Christ, upon all your labours in the Church,

I am, My dear Lord Archbishop,
Your faithful but unworthy brother in the Lord,
C. MELBOURNE.

P.S. Upon looking over what I have written, I find that I have omitted to mention, among the places where a clergyman and a church are most urgently needed, the township of Kilmore, about fifty miles from Melbourne, upon the Sydney Road. There is a special survey, of which, I believe, the township forms a part, let out in a number of small farms, and containing a population of 400 or 500 persons. Again, beyond the limits of this, are a number of respectable settlers, who, although Presbyterians of the Church of Scotland, are disposed, as I am informed, to apply to me for the appointment of a clergyman of our Church. The inhabitants of Kilmore have never, I believe, enjoyed any public means of grace, until a few weeks ago I sent the Rev. Mr. Thomson to spend a Sunday there. The people are represented to be in a state of general irreligion, and greatly depraved morals. I consider it to be of the utmost importance to locate a minister there as speedily as possible.

The disposition of the Presbyterians, mentioned above, to receive an Episcopal clergyman, leads me to say something further upon the motive for immediate exertion which the present state of other religious denominations furnishes to those who duly appreciate the doctrines and constitution of our own beloved Church. On the one hand, the Church of Rome possesses many adherents in the towns of Melbourne and Geelong, and also throughout the country. They have a large cathedral, built in a great measure by the contributions of nominal Protestants in Melbourne, and a handsome church at Geelong; and as a Bishop has just been consecrated for this province, we cannot doubt that the most earnest efforts will be made to extend their influence. These efforts we must endeavour, to the utmost of our power, in dependence upon the Divine assistance, to counteract; and, humanly speaking, they can be effectually counteracted only by affording to the inhabitants, both of the towns and country, sound evangelical instruction and a pure ritual of public worship. On the other hand, the members of the various Protestant denominations, fearful of the spread of Romanism, and also sensible of the extreme spiritual destitution prevailing throughout the country, are, for the most part, kindly disposed towards one another, and all their several ministers seem to be agreed, that it is their duty, on the ground of Christian prudence as well as of Christian charity, to co-operate, as far as possible, in the evangelization of the people. In Melbourne and Geelong I have met with no appearance of hostility to our Church among them, while in the country I have found members of every denomination not only ready to avail themselves of the ordinances of the Gospel when offered to them by us, but coming forward of their own accord to ask me to supply their necessity. They seem to think that their only hope is to obtain a clergyman of the Church of England, for the schism in the Presbyterian Church has greatly weakened its influence and paralysed its exertions, and no other communion, except that of the Wesleyans, is at all in condition to extend its labours beyond Melbourne itself. Thus the time is, in this respect, most favourable to us; but the Free Presbyterian Church is making great efforts, and their zeal and activity, despite of their many disadvantages

here, may, if we lose the present opportunity, shut many a door which is now opened to us of the Lord.

I have thought it well to add these few remarks, and I should feel disposed to enlarge still further upon the subject, did I not fear to weary your Grace. I will, therefore, only say, in conclusion—and this I would desire to urge most earnestly upon the minds of my Christian brethren at home—that, so far as we can look forward to the future, the moral and religious character of this people, for generations to come, depends upon their having the ministry of the Gospel effectually supplied to them within the next few years. If this be not done, one of two things must happen; either, as occurred in many parts of Ireland during the last century, the body of nominal Protestants will gradually dwindle away, and Popery will become predominant; or the truths of Christianity will be almost altogether forgotten, and the land will be overspread with infidelity. May God, of His infinite mercy in Christ Jesus, avert any such lamentable results!

Reviews and Notices.

A Charge delivered to the Clergy of the Diocese of New Zealand, at the Diocesan Synod, in the chapel of St. John's College, on Thursday, September 23, 1847. By GEORGE AUGUSTUS, Bishop of New Zealand. St. John's College Press, New Zealand. 1848.

THE Bishop of New Zealand, in this his primary charge, presents us with those conclusions, in regard to all the main questions affecting the Church, which the experience of five years in his arduous post has wrought in his mind. Such experience as his, reasoned upon by such a mind as his, must, we might have anticipated, be pregnant with lessons of no common value. And we may truly say that, until we read this charge, we did not know the condition, the difficulties, the advantages, the *problems* of an infant Church in the Colonies, and of an infant Church among the heathen. We will add too, that, until we read it, we had no adequate sense of the power and compass of the Bishop's mind. We are happy to announce that the Charge will be reprinted at once in England,¹ and we exhort all to *study* it. It seems to us to solve many questions before open, and to open many questions which must be solved. We regard it as an instalment of those effects which the Colonial Episcopate and the Colonial Church are destined by God to produce on the mother Church.

A Letter to the Rev. Ernest Hawkins, Secretary of the Society for the Propagation of the Gospel, on the Principles of the operations of the Society, especially with regard to Emigrants. By LORD LYTTTELTON. Rivingtons. 1849.

THE real question of the day is that of Colonization—socially and politically it is incomparably more important than any other,

¹ See Advertisement on the wrapper of this Number.

and we cannot doubt that more momentous results will spring from the vast emigration which is continually flowing out from the British Islands, than from all the revolutions and re-organizations of old Europe. Wise men and patriots, therefore, will keep their eyes fixed on the unparalleled emigration of our times. Half a million have gone out from us during the last two years, and the emigrant ships are still as numerous and as crowded as ever. The Anglo-Saxon and Irish races are peopling the world. They are spreading themselves over the vast continents of America and Australia, and planting there the language, laws, and customs of Great Britain. On this account it is that we pronounce the process of Colonization now so rapidly going on, a question of such vital importance; and feeling this, we naturally watch with deep interest every attempt to reduce it to greater order and system.

Lord Lyttelton has well done his part in the letter now before us; and it is most cheering to see a young nobleman of his high character and vigorous understanding, take up the case so heartily. As Vice-President of the Society for the Propagation of the Gospel, his Lordship has seen a good deal of the working of that body; and he and others have a right to expect that it will take the lead in some comprehensive plan for the spiritual benefit of emigrants and settlers.

“We encourage,” he says, “in every possible way, for the relief of this country, for their own benefit, and for that of the Colonies, the departure from its shores of vast bodies of Emigrants, and pour them into our North American and Australian Colonies. What these Colonies have a right to demand is, that concurrently with the progress of this mere human supply, we should send out both the men, in due numerical proportion, who are needed for its moral and spiritual care, and the means for their continuance in the Colony during those early stages of settlement when the Emigrants are unable duly to provide these means for themselves.”

No reasonable person will dispute this position—and we are glad to learn that the Society is about to issue proposals for a special fund for this special exigency.

An emigrant ship, during its voyage of four or five months to Sydney, Melbourne, or Adelaide, furnishes one of the most interesting and impressible congregations that are ever brought together. It contains on the average 250 persons of various ages, bound together by the necessities which have driven them from the old country, and the hopes with which they look forward to their new home. Men and women, accustomed to hard work from morning till dusk, are crowded together on deck with nothing to employ their hands or engage their minds.

Here then are occasions of much evil, if they are not converted into opportunities of lasting good.

The following is the outline of the scheme which has been approved by the Society:—

1. To send out a number of Clergymen proportioned to the demand which the yearly emigration will create for their service, in the colony—perhaps one Clergyman to 2,000 emigrants—and to guarantee them a moderate provision for a limited time.
2. To assist the emigration of a proportionate number of professional schoolmasters.
3. To select the emigrant who, by his education and moral character, shall be best qualified to act as teacher in those ships which carry neither Clergyman nor professional schoolmaster.

This plan, it will be seen, is applicable only to ships bound on the longer voyages. The shorter passage to America offers no similar facilities, while it is beset with peculiar difficulties. Although, therefore, it may be impossible to make any satisfactory arrangement for the religious care of emigrants to the North American Colonies, it is of the utmost importance that they should be brought under pastoral instruction as early as possible after their arrival in their new settlements. Additional Clergymen, therefore, in some definite proportion, will be required in Canada also. But we must not enter into further details . . . Our object has been to call attention to the important subject which is treated of by Lord Lyttelton in his letter to Mr. Hawkins—a subject equally deserving the attention of the statesman and the Christian.

National Warnings on National Education. A Sermon. By
CHR. WORDSWORTH, D.D. Canon of Westminster. London:
Rivingtons.

No one has done so much as Dr. Wordsworth to make the English mind acquainted with the tremendous experiment, which for sixteen years has been carried on in France, of imparting popular education in all merely human knowledge. The present Sermon may be regarded as a sequel to his valuable Diary. There he had portrayed the system in its full vigour; here he exhibits some of the fruits which it has borne, and which recent events have brought to light. The system, in his forcible language, was—

“ To nerve and invigorate the faculties by an athletic and gladiatorial discipline: to give them new powers, by familiarizing the mind with physical phenomena; to impart to them energy, suppleness, elasticity, versatility, and dexterity, by exercising them in the various processes of abstract and applied science;—this, I say, was its aim:

a noble enterprise, had it been sanctified by religion, elevated by faith, enlightened by grace, and chastened by the fear of God!

“But alas! these hallowing influences were wanting. The *power* was given, but the *spirit* to guide and control that power was denied. How dangerous, therefore, was the gift! It was a sword without a scabbard, to be wielded by men who *might* have been angels, but who, when agitated by fierce passions, would infallibly become fiends.”

We refer to the title of the Sermon for the application to ourselves.

Colonial, Foreign, and Home News.

CANADA EAST.—*Quebec*.—Two more students of Bishop's College were admitted to the Order of Deacons on December 24th, 1848. One of them, Mr. H. G. Burrage, proceeds immediately to his charge at Hatley, in the Eastern Townships (a station of the *Society for the Propagation of the Gospel*), the rector of which place is disabled by bodily infirmity. The other, Mr. T. S. Chapman, is to be an itinerant Missionary, under the auspices of the Church Society of the Diocese. He will begin by visiting some unprovided settlements in the District of Montreal. The Cathedral Church in which the Ordination took place was tastefully adorned with the Christmas evergreens wreathed round the pillars.

In the same church, the Bishop confirmed 195 persons on January 7th.

NEW JERSEY.—We have received a packet of the ever welcome *Missionary*¹ from Burlington. Our readers will be sorry to learn that Bishop Doane was suffering under an alarming relapse in the beginning of February. In the *Missionary* for that month the prayers of the faithful are again asked in his behalf. We have since heard that health is in some measure restored to him.

Christmas was, of course, celebrated with due tokens of religious joy, both at St. Mary's Hall and at Burlington College. In the former of these flourishing institutions were gathered 150 pupils, and 130 in the latter. Their pleasure was much increased by the presence of their beloved Bishop, who had at that time just recovered from his first illness.

PENNSYLVANIA.—*Floating Church*.—The *Churchmen's Missionary Association for Seamen* has lately caused to be built at Bordentown a floating church for the use of seamen in the port of Philadelphia. As it was brought down the Delaware to its destination, the students of Burlington College came out to present it with a flag, and the Bishop of New Jersey, who was confined to his house by sickness, sent out his pastoral benediction, with some verses expressive of his good wishes. The church was consecrated by the Bishop of Pennsylvania, on January 11th. The Rev. R. S. Trapier is appointed Missionary to the Association.

ALEXANDRIA.—From a correspondence which recently appeared in the *Athenæum*, we regret to learn that the erection of the English church in

¹ We regret to find that this interesting little periodical numbers only 122 subscribers, in addition to those who receive it gratuitously.

this city is completely stopped for the present for want of funds. Mohammed Ali, some fifteen years since, gave the British merchants a handsome site in the principal square, for the building. A design for a church to hold 400 persons was furnished by Mr. Wild, then in Egypt. The expense, however, seems to exceed the contributions of the resident merchants; and though the Jesuits' church has been lately finished, our service is still performed in a room on a ground floor.

LIBERIA.—The following interesting particulars were related by Lord Ashley, at a Meeting of the Church Missionary Society held at Brighton:—

“The other day he met a very remarkable person, of whom the meeting might not have heard. He bore the title of President of Liberia. He came to this country in order to establish relations of amity with our Government, and to ask for the protection and sympathy of the British empire. Liberia, as all present might not know, was a district on the coast of Africa which had been assigned to the emancipated negroes who had been sent from the United States, and had been constituted a free Government. They had all the circumstances of civilization; they had a President, they had a Parliament, they had a police force, they had all the institutions of religion, they had schools; and although as yet few in number, they appeared to be the seed-plot of mighty benefits, temporal and eternal, to the vast continent of Africa. The President, who was himself descended from the negro—and no one could mistake it, with his brown face and frizzled hair—was a most interesting and amiable man. He said that so great was the effect produced by this Christian community in Africa, that native chiefs, themselves immersed in the depths of idolatry, sent their children from all parts—a distance of 200, 300, and even 400 miles—to be educated in the schools of Liberia; and at this moment they had under their instruction no less than forty children of the chiefs of the interior; children who would receive the institutions of Christianity, and, by God's blessing, go back and be themselves centres of truth to the nations of Africa. A mighty change had come over that part of the world! They now occupied a tract extending nearly 300 miles along the coast; and they were engaged in a treaty for the purchase of another tract well known in the history of the slave trade, as being the point from which thousands and tens of thousands of those unhappy beings had been shipped,—the Galenas; and when they should succeed in acquiring it, as he had no doubt they would, that Christian government would occupy a space of 700 miles of sea-coast, the whole of which would be open to the evangelizing efforts of the Christian Societies of Europe. The country was now waiting with open arms, praying us to send them instructors to enable them to go forward in the course which they had chosen, and spread the principles of Christianity in every corner of that benighted kingdom. And he (Lord Ashley) rejoiced to say that the President of Liberia met with the countenance he sought. He told him (Lord Ashley) that he had applied to Her Majesty's Government, and that Government had shown the utmost kindness and attention; that he had applied to many persons of religious sentiments, who were not sparing either in their counsel or their money; and Her Majesty's Government had sent him back under the protection of the British flag, in one of Her Majesty's ships, in order to exhibit to the whole of that country that he had with him the good wishes, the arms, the force, the dignity, the power, and the sympathy of the British Government. This, taken by itself, was a very remarkable indication of the time on which we had fallen, and, depend upon it, this was only a sample of many other things that would arise.”

NEW ZEALAND.—The following is the concluding passage of the letter recently addressed to the Secretary of the *Society for the Propagation of the Gospel*, which was read at the monthly meeting of the Society, on Friday, the 16th of February:—

Mahurangi, October 26th, 1848.

“I am closing this letter on board the *Undine*, now lying in the little harbour of Mahurangi, and waiting for a storm to pass away, that we may go to spend the Sunday at the copper mine (already mentioned) on the Island of Kawan. Captain Maxwell, of H.M.S. *Dido*, is with me on board, and will be the bearer, I hope, of this letter, and the protector of our eldest boy, William, whom I commend to the prayers and counsel of all who love his father. I know that he will never lack friends to encourage him in every holy disposition, or to reprove him when he goes astray; and in this confidence, and, above all, in reliance on his heavenly Father, I consign him to God, to the Church of England, and to my friends. If our lives should be spared, I can form no better wish for him, than that he should be approved by your Society, and sent out as a Missionary to this Diocese. By that time, it may have pleased God to widen our field of labour, vast though it be already, and to multiply the labourers in a like proportion.

“My visit to the Isle of Pines, though of a few hours' duration, has left upon my mind the deep conviction, that an effort made there would not be in vain; and that the spiritual conquest of that little island would open the way to New Caledonia and its adjacent Islands of the Loyalty Group. This is the point upon which the Missionary energies of the New Zealand Church ought to be bestowed, as a sign of its own vitality, in giving to others freely what it has freely received. The most frightful crimes of rapine and massacre are now being committed by the very people who received Captain Cook, seventy years ago, with a friendly disposition beyond that even of the people of the ‘Friendly Islands.’ The change must be attributed to the fact, that we have followed up our first knowledge of New Caledonia with the most sordid and unscrupulous schemes of avarice, instead of sending out men with the heart of Cook, and with the powers and graces of the ministerial calling. You will not be surprised if you hear of my visiting those islands again, for something must be done, and I am waiting only for some door to be opened by which God may show his willingness that the work should be begun. Now, if my dear chaplain, Mr. Whytehead were alive, or if those other friends were here whom I am allowed to expect, I feel as if I might be strengthened to search out the choicest youth among all the neighbouring islands, and bring them into our College; and with this centre once formed, the work of grace might spread to all ‘the regions beyond.’ How forcibly may you urge this upon your members, that every Colony may be a source of light to all its heathen neighbours; that those who contribute so coldly and sparingly to the funds of the *Society for the Propagation of the Gospel*, because they think that its work does not bear a missionary character, are, in fact, hindering the surest method of preaching the Gospel to the heathen by starving the Colonial Churches, which might be the nursing mothers of every Christian tribe within the circle of their influence. So far as God may enable us to fulfil any thing that we promise, you may rely upon our willingness to work. The habits formed in these vast Dioceses tend to set aside all thoughts of time and distance. The young men of the College, before my last voyage in the *Dido*, begged me to accept their assurance, that if I should discover any opening where their services might be more required than in New Zealand, they held themselves in readiness to answer to the call. It may encourage you to work for us when you know that,

though feeble instruments at the best, and altogether helpless without God's grace, we have willing hearts, and a spirit of unhesitating obedience to any lawful call of the elders of our mother Church. Next to the glory which we give to God, and in no abatement of the duty which we owe to Him, we desire to prove the life and fruitfulness of our mother Church by the healthiness and vigour of her offspring. While she is assailed with imputations of corruption and lukewarmness, not for her own fault, but for the abuses which time has introduced, her Colonial children desire to pay back, in part at least, the debt which they owe for their birth and nurture, by setting forth the purity of her system in all the energy of its unfettered principle and practice. So may God grant that all our Churches may be jewels in the crown which the Bride of Christ will cast down before the throne of the Father, in the day when all glory will be ascribed to One alone, and God will be all in all."

ST. AUGUSTINE'S, CANTERBURY.—This College—the object of so many hopes and prayers—is now in full operation; and it may be as well to remind our readers of its distinctive features. Many persons, we understand, are from time to time making application for admission, with the desire of attaining a superior classical and theological education on moderate terms. It is true that the estimated expense of a year's residence at St. Augustine's is surprisingly small—about 35*l.*; but it must be remembered, that the College has been built and endowed for *exclusively Missionary purposes*. Those who enroll themselves upon its lists pledge themselves in intention to serve the Church, when they shall be called, in the distant dependencies of the British empire. St. Augustine's is a College, not for England in Europe, but for the British Empire in all the other quarters of the world—in America, Asia, and Australasia.

As we have mentioned the special designs of the College, we may add a few words as to its distinguishing system. It resembles the colleges of our old Universities in the possession of a common Chapel, Library, and Hall; but it differs from them in the more domestic life of its professors and students. All the meals, breakfast and tea as well as dinner, are taken in common; usually both of the tutors, but always one is present. The hours of chapel are eight in the morning (for the winter) and nine in the evening. The students go to bed at ten, and the lights are then extinguished.

The Library, which is a very noble room, already contains a valuable collection of books, including a complete set of the Fathers, and about 1500 volumes formerly belonging to Bishop Horne, and William Stevens, Esq. All these are the gifts of friends; and we have no doubt that other departments of the Library, as well perhaps as of the Museum, will in like manner be replenished by the contributions of those who take an interest in this noble missionary institution.

CONFERENCE OF COLONIAL BISHOPS.—We are informed that the Bishops of the five British North American Dioceses propose to meet at Halifax on Ascension Day (17th of May next). This will be the first Episcopal Synod in the Colonial Church, and must therefore be regarded as an occasion of great interest and importance. Considering the vast distance by which the Bishops are separated from each other, and the various anomalies and embarrassments by which they are severally beset in building up the Church in a new country, we are led to anticipate much good, as the result of their joint deliberations. Perhaps something in the shape of general rules or Canons for the government of the Church in their several Dioceses may be agreed upon.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

APRIL, 1849.

BOMBAY, HEATHEN AND CHRISTIAN.

SMALL and obscure was the origin of Bombay, offering no promise of becoming what it now is,—a large flourishing city, the capital of a powerful province. For what was its origin? Four neighbouring islands, separated from each other by shallows, and inhabited by a few rude fishermen, who “kissed the hand to the moon,” or offered cocoa-nuts to the sea, and bowed themselves in adoration under some one of the scattered palms which shot up among the rocks, were all that its earliest history records. Afterwards, when the intervening sands had been left dry, Brahmans came and settled themselves on the western promontory, now called Malabar Point; and for centuries the people multiplied, and idols increased, and Moomba was worshipped, and caste established order and promoted whatever of moral decency there was amongst the people, whilst it dissociated the community and perpetuated separation between man and man. Next followed the ruthless bands of the Mahomedan, demolishing the idols, pillaging the temples, outraging the Brahmans, yet trumpeting forth in unmistakeable notes the unity and spirituality of the Creator, offering brotherhood to the convert, slavery or death to the reluctant Hindoo. Mosques were now added to temples, and Peris’ tombs to Deva’s shrines, and Mahomedanism soon became, in popular estimation, one of the many castes of India, and being that of the ruler, it was powerful and numerous, but not popular. The tax on idols and idolaters effectually prevented its ever becoming so among a people who, sordid as they are, yet cleave to their fathers’ customs more firmly even than to money. Third in succession the

fleets of Portugal arrived, trading, yet subduing to the sceptre of their king and the crosier of the pope, Mahomedan and Hindoo alike. Both were to them "pagani et infideles," and impartially they were treated as enemies to "the faith." By them the fort was built, and within it the Carmelite friars erected their convent, and preached and made additions to the Church by baptism, and founded parishes. With them also came Jesuits, who built a college and taught arts and sciences. The forms of the Roman Church were extensively adopted by the people; the power of Portugal was feared; the favour of the state was coveted and obtained by the convert. The possessions of the unbeliever were seized and transferred to the convert or his European teacher; the soldiery were zealous for the faith, and ready to enforce its adoption upon the reclamant Hindoo; and the Missionaries, with but little previous instruction, baptized all who sought their ministry, being no more jealous of the holiness of the Church in Bombay than they were in other parts of India. Thus churches, and convents, and schools, and a new language (for all proselytes were obliged to adopt the conqueror's tongue in speaking on subjects of religion) were added to the temples and mosques, and previously existing institutions; and a spirit for propagating the faith among the Hindoo and Mahomedan people prevailed. From all castes proselytes were gathered into the Church, and with them their numberless social and religious distinctions. New names and divisions among Christians arose, which to this day produce some of the worst evils of caste in the Indo-Romish Church. But another revolution was now at hand. Bombay was ceded to the crown of England; but possession was not obtained without a struggle, in which the Jesuits forfeited their estates, and the new government appropriated the college at Parell as a palace for the governor, and converted the chapel into a dining hall and its chancel to a billiard-room unto this day. Idolatry and Mahomedanism were freed from tribute; toleration for the religious worship of the Portuguese had been secured by treaty; and the zealous merchants of London pushed their trade by all means, but for many a year offered no outward sign that they worshipped any God. The integrity of the merchant became known, and his word passed current as gold, but the vices of his countrymen, drunkenness and violence, became equally notorious. This, however, was not to continue unrebuked. Through the zeal and faithfulness of the Right Hon. Sir Robert Boyle, Chaplains were first sent to the factories in India: they were to minister not only to the Europeans, but were to labour for the conversion of their dependants; and were especially required to be conversant with the Portuguese

tongue. The Rev. Mr. Cobb was the first Chaplain appointed to Bombay, and his memory will ever be affectionately cherished by the Christians of that distant settlement. For a time he ministered in a small room in Bombay Castle; but, with untiring energy and devout zeal, he rested not until he opened the first English church in India, the funds for the erection of which were raised by his ceaseless exertions; and a church of such noble dimensions and solid work it is, that he was twitted, A.D. 1715, with ambitiously building a cathedral rather than a parish church; and this remonstrance proved a true prediction, for this is now the Cathedral-church of St. Thomas. With hearty zeal, Mr. Cobb obtained the approval of the Bishop of London and the Archbishop of Canterbury to celebrating prayers daily in the church, and preaching every Sunday and holiday. Having opened the church, Mr. Cobb next addressed himself to providing for poor children of Europeans, and proposed a school for the maintenance and education of ten boys and ten girls, orphan children of members of the Church; and, to aid his benevolent design, obtained a grant of 10*l.* from the Venerable Society for Promoting Christian Knowledge. This, too, has proved the seed of an enduring and prosperous institution, which at present provides maintenance and education for 200 children of each sex, all the descendants of Europeans, and most of them orphans, in the principles of the Church. Thus the blessing of God largely followed upon the appointment of the first English Clergyman to Bombay.

Under the new rulers commerce increased, population of all castes and classes multiplied, and, of late years, Bombay has become the resort of traders of all nations, and the settled habitation of about 300,000 people, speaking many languages and professing many forms of faith. Nor is this all. Territories have been added, kingdoms acquired, and nations have submitted themselves to the Government which presides at Bombay. The province now extends from Dharwar to the Indus, and from the sea to Assurghur. The subtilty of the Brahman, and the power of the Mahomedan, and the resources of the Portuguese, have been equally unavailing—all are prostrate—the vigour and life of their governments has long been inane and spiritless—before the power which rules in Bombay, and reigns supreme from Cape Comorin to the Himalaya. Thus the cluster of islets has become one; the fishing boats, a navy freighted with the commerce of an empire; and the sovereign who rules it, a stranger from a far country,—whose nation the Brahman shuns as impure and unholy; whose religion the Mahomedan hates, as materialising the Godhead; and whose power all Asia agrees in thinking unrivalled. The Government

is now one—when will the religion be one? Will the Church become powerful as the Majesty of England? Will the false systems of worship yield one by one to the agencies now working for their destruction? Will the people, distressed and driven about by every wind of doctrine and every philosophical speculation, ultimately receive “the one faith,” and be gathered into “the one fold?” And if so, by what agencies? Do these now exist? or has the Church yet to begin her efforts for building up the temple of God out of the many peoples, nations, and languages who comprise the empire of British India? These inquiries need illustration and discussion; demand the thoughts and affections of all earnest-minded men. If the patience of labour and steadfastness of purpose which have always distinguished the proceedings of the East India Company could be imitated by the Church in her Eastern enterprise, and an interest in her work as earnest and as widely felt as that of the proprietor in India stock—but no; wise as the children of the world are in their generation, Christians have a purer motive, a holier zeal, and a more heavenly wisdom to direct and carry on their designs, and need no earthly example.

(To be Continued.)

ENDOWMENT OF COLONIAL COLLEGES.

THE foundation of Colonial Colleges has ever stood foremost among the objects of the most enlightened Colonists, as well as of all sincere friends of colonial improvement in England. The earlier stages of colonial development suggest to the mind many wants, and many methods of satisfying those wants, which were perfectly familiar to our forefathers in the days of old, when the foundations of English society were being laid in a system of municipal institutions, of Colleges, Chapters, guilds, companies, and every variety of charitable, ecclesiastical, or civil corporation, known to the English law. Few more important benefits have been bestowed upon our race, than those which we owe to the ancient wisdom which invented, and the public spirit which secured upon a firm foundation, the existence of these municipal bodies. Combination, under the influence of reciprocal privileges and responsibilities, has at all times been found to develop the best efforts of the mind, and best to secure permanence to the results which those efforts bring forth. Such combinations, in the shape of guilds, conducted the all-important interests of trade through the dangers of their perilous infancy, under the auspices of that spirit of enterprise and mutual faith which first found shelter there.

Such combinations, under the form of Chapters, preserved the dawning resources of the recently planted Church from being dissipated and lost; and, furthermore, protected the lamp of sacred learning through ages in which it must otherwise have been inevitably extinguished. And again; such combinations, in the form of Colleges, have lent union, strength, and fostering protection, to the unassuming labours of those who have to preserve and defend the interests of learning in general, amid the conflict of opposing forces, which from age to age have assailed it, sometimes with the weapons furnished by bold ignorance, and sometimes with the benumbing influences of neglectful indolence.

The social progress of our own country has carried us far beyond the day when new landed endowments of collegiate bodies can be carried out to any material extent, beyond what we have already. The real property of the realm has long since contributed its proportion to objects of this kind, and the statutes of Mortmain sufficiently indicate that there is no disposition on the part of the nation to permit this proportion to be materially increased, by facilitating the acquirement of fresh landed endowments on the part of Collegiate corporations, or by permitting any material increase in the number of these bodies. Combination still takes place, and to an immense extent, for almost every social object to which the inventive genius of man can turn itself; but it is in the form of societies for religious, charitable, or learned purposes, or of companies for the purposes of trade, no longer now, as heretofore, framed in a municipal shape, or founded upon landed endowments, but connected by legal ties of a somewhat slighter and less permanent description, and resting mainly upon the personal property now circulating throughout the nation for that support which the ancient corporations derived from their real property.

These remarks lead us to observe, that nothing is more injurious, or more likely to suggest deceptive views to the mind, than to transfer to our Colonies those arguments against founding new corporations, endowed with land, which the present state of English society has taught so many persons to entertain. In a colonial state of society it almost invariably happens that the relative positions of the real and personal wealth of the community are reversed, and present the same aspect which we should have found in England several centuries back. In young Colonies the proportion of landed property in the hands of private individuals exceeds beyond all comparison that which endows public social institutions. These institutions are thrown almost wholly upon the personal property of the country: taxes, voluntary subscriptions, or charitable support

from friends in England, form the ordinary resources on which whatever of learning or of religion there may chance to be in the Colony habitually relies for its support. It is evident how violent must be the reaction of popular opinions, or religious commotions, upon institutions so supported, in times of change, when it is above all things important to curb the human will, and to preserve the equilibrium which rapid changes are apt to destroy. It is quite allowed that the abuses of a system of landed endowments, though of another kind, are equally dangerous; and all that is intended to be maintained at present is, the propriety of furnishing the infant Colony with the command of landed endowments for the support of learned or religious corporations, to an extent which might be thought inapplicable, or even extravagant, were it applied to the circumstances of England at the present day.

One of the leading difficulties connected with the establishment of Colonial Colleges, arises from the very imperfect acquaintance which most persons have with the theory of the construction of an English College. These last are, as it were, a part of the foundations of the social edifice; they are embedded so deeply in that edifice, that few have ever an opportunity of noticing their peculiar construction, and fewer still of appreciating the workmanlike art with which they were originally framed. Few, moreover, have learned to distinguish the changes and disfigurements to which they have been subjected, from the form they first possessed, and to discern the relationship in which they actually stood to the age which first hailed their existence. There can be no stronger proof of the general ignorance which time has wrought in this matter, than the number of institutions which have of late years been proposed by their inventors, and accepted by the public, under the name of Colleges; though invested with no attribute belonging to that ancient title, beyond the adoption of some outward forms and habits, which chance to characterise those older institutions at the present day. Though a College is an association for the promotion of learning, it has almost invariably happened, in the cases alluded to, that every one of the usual methods of promoting learning has been neglected, except the instruction of a certain number of students; no provision has been made for preserving the future services of the students so instructed, nor for connecting them with the College to which they professedly belong; none for continuing to learned men the opportunities of self-improvement; none for rendering them independent, or at least partially so, of any necessity for substituting self-preservation in the stead of self-improvement, as the great object of their lives. No legal right is possessed, by the bodies in

question, to hold property; no community of interests is established by authority, much less any attempt made to introduce the machinery by which our ancestors endeavoured so to combine and balance the interests of the several parties constituting the College, as to produce the greatest possible amount of human energy and skill applied to the object in view, and furnish, in short, a new social machine, whose subtle construction and rare uses, should bear some proportion to the excellence of the materials combined in its construction; those materials being the choicest talents which the circumstances of the times permit the founder to combine in one collegiate body.

Aspirations, such as these, recur with undiminished attractiveness to the mind of the founder of a Colonial College. The acquaintance which such a person cannot fail to acquire with the fundamental elements of social life, imprints deeply upon his understanding the importance of law, and its lasting effects in all cases where the object is to mould and influence the human mind. He desires to obtain for such a College, at the earliest possible stage of his proceedings, legal rights and legal privileges, and the legal possession of landed property. He is fully aware that nothing which is arbitrary can be permanent, and that the balanced equilibrium of duly adjusted rights and duties forms the only lasting safeguard of the institution which he wishes to erect. He is no less aware of the importance of confining himself to the adjustment of such rights and duties as are in their own nature perpetual and essential to the promotion of the one great object for which the institution is designed. The experienced founder will avoid enacting, as of perpetual obligation, those non-essential details which time may change, or which may safely be left to the care of those who have to form bye-laws for the College. We recollect so many instances in which collegiate charters, even of recent composition, have been overloaded with curious details, many of which have been already set aside, and many more wait only the inevitable course of events to meet with a like fate, that we cannot too strongly urge the advantages of a simple adherence to the establishment of such rights and duties only as are of an essential and lasting nature, in the fundamental regulations of a new Colonial College.

We recollect an instance in which the question arose as to what secure provision was to be made for the performance of daily worship, in a College devoted to the maintenance of "sound and religious learning." The responsibility was to rest with the head of the College: he was to be in holy orders, and therefore always competent to the duty; he was to be subject to the visitation of the Bishop, and therefore always orthodox, and accurate in the use of the regularly appointed service of

the Church. The question next arose, whether, after the words "Divine service," the words "of the Church of England" should be added or not, in the fundamental regulations. If left out, all would depend on the orthodoxy of the Bishop for the time being. If put in, it was impossible not to foresee the day when the words "Church of England" would not be any definition of the Church of that Colony, and when the order of Divine service would be at least as different from that indicated as the service of the Church of England, as the order of Divine service used by our forefathers of many generations back, or by our fellow Christians in other realms, now differs from our own.

This is but one specimen of the manifold questions which arise, when, with his regards fixed alike upon the future and upon the past, the founder endeavours to place the members of the College he is about to establish under a system which may at once stimulate their better nature, and preserve the fruits of their exertions. It must, generally speaking, be the best policy to avoid details, to bestow abundant discretion on those whose balanced rights and duties will be the best security for their thoroughly understanding their own position, and making good its responsibilities. Executive power should emanate from one centre; responsibility should be always rendered to some one person, and not to several; deliberative privileges, or the right of giving advice and counsel, should be given to as many as practicable, while action should be impossible where the executive and deliberative are not in harmony with each other. These and similar precautions, of a nature well understood by all who have practical experience in the details of management, will secure, at once, that elasticity and firmness, without which the social, like the natural body, can never adapt itself to the performance of its functions, nor long continue the attempt even to discharge them.

In conclusion, it will not be amiss to urge the all-important necessity of connecting such institutions with whatever is stable and permanent, but more especially with the Church. Upon this point there can hardly be said to exist two opinions, unless it be in quarters where ignorance of the nature of the Church, or where ignorance of the nature of a College, precludes the formation of just conclusions. The late Dr. Arnold, who took a deep interest in the College of Tasmania, says in a letter to Lord Stanley, then Secretary for the Colonies:—"I cannot conceive a good theory of education in a Christian country, which should separate education from the Church."

BISHOPRIC OF PRINCE RUPERT'S LAND.

THE recent announcement that the Queen has been pleased to direct Letters Patent to be issued for the erection of a Bishopric in Prince Rupert's Land, and the immediate consecration of a Bishop for the oversight of the Church there, seems to require of us a brief account of the rise, progress, and present state of the Missions in that vast territory.

The new diocese will probably comprise the whole of the territory which was granted to the Hudson's Bay Company by a charter from Charles II. in the year 1670. This territory extends from the frontier of the United States in north lat. 40 to the limits of exploration northward, and from the western boundary of Canada to the Pacific. Its superficial area is stated in the "Colonial Church Atlas" to be 370,000 square miles, and the total population, (though this must needs be a rough estimate,) 103,000. The country, for the most part a vast plain, is varied by a succession of lakes and rivers, and is intersected by the great chain of the rocky mountains stretching from north-west to south-east.

The native Indians, who seek a precarious subsistence by hunting and fishing, live in wigwams or tents, and there is nothing that deserves the name even of a village in the whole territory.

In 1811, an agricultural settlement was formed on the banks of the Red River, to the south of Lake Winnipeg, by the Earl of Selkirk.

When Governor Semple was sent out in 1815, he was specially requested to report to the Company whether any trace was to be found of either temple of worship or idol, and whether it would be practicable to gather the children together for education, and for instruction in agriculture or other manual employment. In his answer he said, that no place of worship of any sort was to be seen, and most feelingly expressed his anxiety for the immediate erection of a church.

In 1820 the Company was enabled to send out the Rev. J. West as Chaplain to the settlers. He was accompanied by a schoolmaster, who was supported by the contributions of the members of the Company and other friends. Two years afterwards, the Church Missionary Society was induced by the representations of Benjamin Harrison, Esq. and Nicholas Garry, Esq., two of the directors of the Hudson's Bay Company, to found a Mission in their settlement. The Rev. D. T. Jones was accordingly sent out in 1823, and found on his arrival that a church had already been built by the exertions of Mr. West. A second church was completed in 1825, and in the same year

the Mission was greatly strengthened by the accession of the Rev. W. Cockran. To this devoted Clergyman the Mission is largely indebted for its success. He at once set himself to reclaim the Indians from their roving and indolent life. He taught them agriculture by practical lessons in ploughing, sowing, and reaping. When their corn had been harvested, he got a mill erected, and taught them how to grind it. He taught them also how to build houses, and how to thatch the roofs with reeds. In short, he was the Oberlin of the settlement; and in proportion as he employed the natives in farm-works, he secured the attendance of their children in school. Under such zealous and judicious management the Mission made rapid progress. The Revs. Messrs. Cowley, Smithurst, and Hunter, were successively added to the Missionary body; and Henry Budd, one of the first native boys who had been entrusted to the care of Mr. West, was appointed schoolmaster. Such is a brief outline of the history of the Mission up to the year 1844, when the Bishop of Montreal, disregarding all considerations of personal convenience, undertook a journey and voyage of 2000 miles to visit it.

The following particulars, furnished by his Lordship, will be read with interest. The total population of the settlement was 5,143, of which rather more than half are Roman Catholics, and all the rest members of the Church of England, for no body of dissenters has ever established itself there. The soil, which is alluvial, is remarkably fertile, and a particular farm is mentioned which had borne an abundant crop of wheat for eighteen years in succession, without ever having been manured. The blessing, therefore, of plenty is vouchsafed to the natives and settlers; that is, abundance of produce for the satisfying of their own wants, but without any market or means of export. They have also horses, cattle, and sheep in fair proportion.

The settlement extends for fifty miles along a strip of land on both sides of the Red River. It contains four churches, built at short intervals from each other. The number of the members of the Church of England at the time of the Bishop's visitation was 2,345, and of these no fewer than 846 were confirmed by him during his visit. Frequent services were of course performed during the seventeen days of the Bishop's stay, and he mentions that the largest congregation which met him amounted to about 500, while the smallest did not fall short of 200. These facts will serve to show that Christianity has made no inconsiderable progress in that settlement, and that the field of labour to which a Bishop is about to be consecrated, though remote, and under some aspects forbidding, is yet full of interest and encouragement to the true soldier of the cross.

ALLIES' JOURNAL IN FRANCE.¹

THIS volume contains a record, in the form of a Journal and Letters, of what the author observed in France (mainly in Paris), and in the north of Italy, in a summer month in each of the years 1845, 1847, and 1848.

It deals chiefly with ecclesiastical matters, and presents the reader with much interesting information concerning the operations of French institutions connected with Education and the Church.

A considerable part of the work consists of private conversations. On these we must offer one preliminary remark. The publication of opinions expressed in private intercourse appears to us justifiable only when the permission of the parties concerned has been asked and obtained by him who gives them to the world. Mr. Allies does not inform us whether this has been the case with those contained in his pages. We trust it has. Otherwise he will pardon us for saying, that their publication is hardly compatible with that delicacy which may justly be expected by all, especially foreigners, from a Christian gentleman, and an English ecclesiastic.

We offer this remark the rather because we observe in this volume a free use of the names of individuals—Englishmen as well as strangers. This, we think, had better have been spared. A little more reserve in this particular would have indicated more regard for his friends, and more respect for the public.

The author of this Journal has already appeared before the world in two publications on two difficult subjects—St. Paul's Epistle to the Romans, and the Romish Charge of Schism against the Church of England.

Those two works must be judged on their own merits. But had we no acquaintance with them, we confess that a perusal of the volume before us would have convinced us that the author does not possess the requisite qualifications for the discussion of grave theological questions, especially between the Church of Rome on the one side, and the Church of England on the other. This work proves his incompetency, moral and intellectual, for such a task. It shows him to be very deficient in clearness of perception, perspicuity of style, accuracy of reasoning, calmness of deliberation, and impartiality of judgment.

These failings appear to be due to one great cause—unthankfulness. Unthankfulness to God for personal and public blessings naturally produces irreverence, injustice, and pride, which are

¹ Journal in France in 1845 and 1848, with Letters from Italy in 1847, of Things and Persons concerning the Church and Education. By Thomas William Allies, M.A. Rector of Launton, Oxon. London: Longman. 1849. Pp. 388.

attended by danger of withdrawal of Divine grace, the partner and helper of gratitude, meekness, and humility.

We need not proceed beyond the second page of this volume for an illustration of these assertions. It is thus inscribed:—

“ TO
OUR SPIRITUAL MOTHER,
THE CHURCH IN ENGLAND,
IN THE HOPE
THAT ALL HOLY EXAMPLES MAY PROVOKE US TO LOVE
AND TO GOOD WORKS.”

Why does Mr. Allies desert the language of the Prayer-book? Why is our spiritual mother to be the Church *in* England, and not the Church *of* England? Why does he deprive her of the title by which she styles herself? is it to create a secret yearning for another communion? And why does he inscribe to *his mother* what he intends for her *children*? Why does he address *her* in order to provoke *us* to love and to good works? There is a want of clear-sightedness and straightforward dealing in this. It naturally excites a surmise that “our spiritual mother” is intended to be the pupil, and the author to be her teacher. It is language very unfit for the lips of those who “owe no less than childlike obedience to her that hath more than motherly power.”¹

There are two modes by which the irreverence, injustice, and presumption, (we can use no softer terms,) of which we speak, show themselves particularly in the volume before us.

The first is, by treacherous advocacy,—what the Roman lawyers call *prævaricatio*.

Mr. Allies appears before us as an English Priest, a beneficed Clergyman; as such he enters into controversial discussions with Romanists. He argues against the Papal supremacy (not very strenuously, it is true), and thence his *concessions* to them in favour of Papal primacy and occidental patriarchship have an *appearance* of honesty and truth, and become formidable weapons against the cause which he professes to plead.

Again; he is indignant with the recent converts to Rome, whose “object,” he says, “it seems to be, the moment they leave us, to depreciate to the utmost the Church of England, instead of allowing what we undoubtedly possess.” (p. 298.) “They delight,” he adds, “to condemn us *en masse*, in the most harsh and insulting manner; and when this comes from men who for years have been fighting on our side, it is the more offensive.” Who, then, can be a more honest and zealous defender of the Church of England than one who uses such language? Let

¹ Hooker, V. vii. 5.

the reader *now* turn to p. 333, where the author does not "wonder at the Roman Catholic, who regards the English Church as a *sheer apostasy!*" Such is her champion! The "open rebuke" of the recent converts appears to us infinitely better than his "secret love." We might know how to fight, if our professed friend would declare himself our foe.

The second mode in which this temper is shown, is in what we may call the *slander of the ear*.

An old poet was once told by a friend, that he had heard with great concern some abominable calumnies against him. "And what then," said the poet, "did *you* do?" "I sat still, and said nothing." "Then," replied the poet, "the only difference between the speaker and you was this, that he slandered me with his *tongue*, and you slandered me with your *ears*."

It is clear that in the case supposed, where the hearer was a *friend*, the slander of the ear was worse than that of the tongue.

Now turn to the volume before us. We have here frequent examples of this kind of calumny. To select one:—one of the author's interlocutors says, that the "Bishop of London receives as much" (such is the phrase) "as all the bishops of France," eighty in number, "put together" (p. 114). This, as every one knows, is a most invidious and injurious slander. And what does Mr. Allies do? He sits still, and says nothing,—and when he gets home, he puts this slander into his journal,—and when he arrives in England, he *publishes it to the world!*

We proceed now to examine the general argument of the book, which may be entitled a comparison between the Church of France and the Church of England.

It is with great reluctance that we say anything that may appear to cast any unfavourable reflection on the Church of France. But we are not responsible for this. It is due to the indiscreet eulogies lavished upon her by the author, to the disparagement of his "spiritual mother," the Church of England. We do not require any evidence beside what his own book affords, to show the disingenuousness and unfairness of the contrast which he draws between the two Churches.

Let us consider the two main functions of a Christian Church. These are, the ministry of the word, and the dispensation of the Christian Sacraments. How are these functions discharged in the two Churches respectively?

We have carefully read Mr. Allies' book, and we do not find any intimation that, during the time he was in France, attending the churches constantly, he ever heard *a single chapter of the word of God read to the people in them*. If he had remained in England, he would have had at least the great satisfaction of

knowing, that in the country where he was, four chapters were read every Sunday in 15,000 churches.

We pass now to the Sacraments. Mr. Allies does not scruple to profess his belief in the doctrine of Transubstantiation, (pp. 50, 51, 187, 188;) indeed, he regards the doctrine of the real presence, by which he means the *bodily* presence, in the Lord's Supper (pp. 332, 334) as the vital principle of the Church of France; and we find it asserted in his book (p. 107), that this principle is "not at all affected" by the denial of the cup to the laity, under pain of excommunication to the Priest who administers it;—a practice which Mr. Allies, with most dishonest candour, calls "the *Reservation* of the Cup!" (p. 344) "and though," says he, "*one may allow that this custom*" of "reservation" "was very prevalent before it was enacted, and *arose out of reverence*, and renders the *administration* of the sacrament *much easier*, yet still," he adds, with supercilious self-complacency, "*I cannot reconcile myself to the necessity of it.*" That is, although our Divine Master has said, "Drink ye *all* of this," and "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you," an English Priest cannot *reconcile* himself to the *necessity* of *withholding*, what Christ *commands* all to *receive*!

Let us now hear his own account of the administration in France of the Holy Communion, the highest mystery in Christian worship.

He is speaking of High Mass in the cathedral at Rouen (p. 22):—"Certainly the words of the Service, incomparably beautiful as they are, must be in the main lost. We could not, even by observing the gestures, with the book before us, follow them. The priest's *voice is hardly ever heard.*"

Again (p. 343):—"Even at a Low Mass, when I had the book before me, and the officiating priest at the distance of ten feet, *the whole canon of the Mass was inaudible.* In a chanted Mass, *it is out of the question distinguishing any words.*"

Let us now hear his apology for all this:—"The really *edifying* thing is the devotion of the people, who look upon it as a sacrifice, and do not seem to require that perpetual stimulating of the *understanding* as among us." (P. 22).

What would St. Paul have said to this? "I will pray with the Spirit, and I will *pray* with the *understanding* also." (1 Cor. xv. 15.) To which of the two would the Apostle have given the preference? to the Romish Mass, High and Low, or to the Communion Office of the English Church?

Let us now examine the evidence given in this volume, of the *results* of the operations of the French Church. Mr. Allies is

very laudatory in his character of the Church of Rome. It is, he says, "a kingdom of heaven on earth" (p. 361); "one logical whole" (p. 362). "It is a Church in action" (p. 339). "It *does* all that we in vain try to do" (p. 107). "It has in practice all that exists with us in theory" (p. 107). "Its authority is manifestly *either divine or diabolical*." (p. 364.) He speaks of the professional advantages of the French clergy as infinitely greater than those of the English. They are not married; this is one inestimable benefit (p. 364); they have been trained systematically under learned and pious professors in ecclesiastical seminaries (pp. 350, 351), with an uniform dogmatic standard (p. 350). The French Church has the privilege of praying to, and has the intercessions of, the saints and the Blessed Virgin, whom Mr. Allies ventures to call "the Mother of all Christians" (p. 162); and they are the ministers of a Church, and servants of a spiritual empire, which, in his words, "erects its tribunal for the heart and conscience of every one belonging to it; which has been for many generations the chosen taunt of the unbeliever, and the constant practice of the saint" (p. 363).

We shall not endeavour to expose the unreality of this description. Suffice it to say, it is inconsistent with what Mr. Allies himself records. He speaks indeed of unity in the Church of Rome, but we learn from other parts of his own book that this is a fiction. For instance: "The new converts to Rome maintain that the papacy can destroy the episcopate, and make a new one" (p. 259); but Père Lacordaire informs him that "such opinions as these are *anti-catholic*," (p. 260.) The new converts write in "the Tablet" (p. 298); but M. Gondon "expresses the greatest dislike to the Tablet, and says that Dr. Wiseman has done all he could against it." (p. 218.) Mr. Allies lauds enforced celibacy (p. 364), but he speaks of "a person of great capacity, but an infidel, who was thoroughly persuaded that continence could not be really observed by the French Clergy; and set himself to work, and made for many years the most minute inquiries. The result was, *he discovered many horrors*. But he likewise was completely convinced that continence" (enforced upon *all* by the Church) "was maintained by a *great number!*" (p. 275.)

But waiving all this, and supposing, for argument's sake, that all the author's glowing description of the Church of France is true; granting that her Clergy enjoy manifold advantages, private and public, over the Clergy of the Church of England, which he describes as guilty of schism, (p. 262,) and impregnated with the virus of Puritanism and Erastianism, (p. 331,) and affording no means for the spiritual training of her future minis-

ters (p. 353); then we proceed to say that—"A tree is known by its fruits." Let us therefore now see the *results* of the French system, as described by Mr. Allies.

"A great improvement," he says, "has recently taken place in France; but even now *not one young man in a hundred is a Christian.*" (p. 113.)

"France is in a complete paralysis. The source of all this misery *is a wide-spread Infidelity.*" (p. 185.)

"We heard much talk," he says, (p. 188,) "of the deplorable state of France." (p. 189.) "You must not look for faith among the mass of the people here, for they have it not," (p. 196.) "Our enemies have a fear of our succeeding in winning back the nation to religion." (p. 273.)

Such is the language of French Ecclesiastics to the author. Such are the results produced by the French Church.

Now, we are quite ready to allow that the French Clergy have great difficulties to encounter in the unchristian and anti-christian temper of the nation. But the question is,—How did the nation *become* unchristian and anti-christian? If the Church of France possesses dogmatic unity, handed down unchanged from primitive times,—if this unity is unity in the truth—if, as Mr. Allies affirms, her Clergy are admirably trained in all that is necessary to qualify them for the exercise of their spiritual functions,—if her Bishops and Clergy are animated with a spirit of self-sacrifice, and ready to be martyrs for the truth,—if they enjoy a great blessing and privilege in having neither wives nor children,—if they are provided with effective aid through the agency of monastic institutions and charitable fraternities,—if they possess a Divine supply of spiritual life in the perpetual illumination which emanates from the Real Presence,—if they are assisted by angel and saintly ministers, and by her whom they worship as the Queen of Heaven, invoked with ceaseless supplications;—how comes it to pass, we are compelled to ask, that, with all these means and appliances, physical, intellectual, and spiritual, the *results* are such as he describes? How is it that France has fallen into deism? How is it, (in the words of Mr. Allies,) that "*not one young man there in a hundred is a Christian?*"

We know not what *his* reply may be; we have our own solution; it is this:—The Church of France is herself responsible for much of the difficulty with which she is beset, and of the misery with which she is afflicted. Instead of teaching pure Religion to the people, she has taught them romances in Religion; instead of teaching them God's word, she has taught them her own; instead of ministering Christ's sacraments, she has withdrawn His and enforced her own. She has disseminated

fables instead of maintaining the truth. What has been the consequence? The popular mind, in course of time, through a variety of circumstances, being stimulated to inquire for itself, has discovered that much which was instilled into it as of Divine origin, is purely human; and that much which was communicated to it as saving truth, is a hollow imposture. Irritated by this discovery, it resents all religious teaching. The very name of Religion has become odious to it. It revenges itself, alas! for its own superstition, by being incredulous, and makes Religion a victim for the treachery of its teachers. This is our account of the main cause of the present infidelity of France.

The Church of France is also responsible in a great degree for the civil confusion now prevalent in France and in Europe.

Louis Philippe had been King of the French for nearly eighteen years last February. He was called to the throne by the people; and though we are no apologists of the means by which his ends were gained, yet we do not hesitate to say that he was entitled by the Divine law to obedience from his people, and that rebellion against him was a heinous sin against God.

An insurrection arose in Paris, and overthrew the throne. Not a word was heard from the Bishops and Clergy concerning the crime of rebellion, and the duty of obedience. No; almost on the morrow of the revolution, the mob of Paris was hailed by the archbishop in a solemn *mandement* as "a second Sampson." The king's name was struck out of the Liturgy, and "Domine, salvam fac rempublicam" inserted in its place; trees of Liberty were blessed by the priests, and the sovereignty of the people became almost an article of faith.

Unhappy lesson, recoiling on its own teachers! If the people are sovereign on the north of the Alps, they will also be sovereign on the south—if they are omnipotent at Paris, they will also be omnipotent at Rome. If the papal hierarchy abet the people in dethroning their king, the Pope will not be able to prevent the people from dethroning himself. So Papal unity is Papal ruin.

We advert now to England. The Church of England may learn much from the Church of France; something by emulation, much more in warning. We will yield to none in admiring individual zeal and self-denial wherever it is found among the ranks of the French Clergy; we heartily applaud the spirit of Christian love and alacrity which animates some of their institutions. We pray for a blessing upon them, and we earnestly hope that the time may arrive, when the Church of France will become a faithful witness of Christian truth, and regain the affections of her people, and promote the peace of

Europe and the world by pure Religion and virtue. But we have no hope for England, or for France, or for the world, if the Church of France continues such as she now is, and if the Church of England forms herself after her model. Rather we are persuaded, that if this should be the case, England would soon present the spectacle now exhibited by France. Superstition would generate scepticism. She would be torn by factions, involved in anarchy, and lost in confusion; and the world would become a chaos.

We return for a few moments to the volume before us. It is with deep regret that we have spoken of it as we have done. But we have had a public duty to perform, and we should have been guilty of unfaithfulness to the Church of England if we had shrunk from discharging it.

We close this notice with two practical observations. Let us suppose Bishop Andrewes or Bishop Bull travelling in France at this day. Suppose them entering into conversation with the Archbishops and Bishops of France, and with the Ravignans and Lacordaires, the Montalemberts and Falloux of that country. They would rejoice in all the examples of genuine piety which they beheld, but we know well what their language would be concerning the points at issue between the Churches of France and England. We know this from the letter addressed, in the name of King James, by the one (Bishop Andrewes) to Cardinal Perron; and we know it from the reply of the other (Bishop Bull) to the courteous epistle of Bossuet. Bishop Andrewes and Bishop Bull would not employ the language of apology concerning their spiritual mother. They would not crave pardon, like men ashamed to hold up their heads, for being her children. Much less, in a worse than Ham-like spirit, would they connive at false charges against her, and expose failings imagined by themselves. No, they would rejoice, in a spirit of devout thankfulness, to speak of the blessings, the great and undeserved blessings, which they enjoyed in her communion. And, as fit occasions arose, they would speak unreservedly, but not uncharitably, of the novelties, errors, and corruptions of the Church of Rome: they would not gloze over her sin in enforcing those novelties, errors, and corruptions, as terms of communion, whereby, to adopt the words of Bishop Sanderson, "she became the author, and is still the continuer, of the widest *schism* that ever was in the Church of Christ."

Thus, "speaking the truth in love," *they* would have awakened some to seek and to find the truth; they would have ministered to their eternal happiness, and have promoted the Divine glory and the peace and unity of the Church.

Mr. Allies has had golden opportunities for doing all this : how he has used them, this volume shows.

Our last remark is one of caution suggested by the present work. We have deplored the want of intellectual clearness and moral integrity which it displays; and we have expressed our opinion that these failings are traceable to a spirit of unthankfulness, generating pride and irreverence. Hence the author's judgment has become clouded, and every object is viewed by him through a false and hazy medium. The good of other communions is exaggerated; many ideal notions are received as sober realities, errors are embraced as truths, and corruption itself is magnified as a source of health. Our meaning has been anticipated by a recent publication,¹ and we close our observations with borrowing its words.

"The truths of Christianity, wherever they are received, cannot fail of producing beneficial results; and in the Church of Rome, notwithstanding the corruptions with which they are there overlaid, they have worked such good effects, as, in spite of human error and depravity, Divine grace is apt to bring forth. We should be magnifying the power of man against that of God, and we should be doing injustice to the Divine goodness, if we did not gladly confess, with gratitude to the Almighty, that His gifts and graces have not been without their proper fruits of holiness and virtue in many persons in the Romish communion.

"But this effect of Divine goodness is often perverted into an occasion of error. There are some among us in England who allow themselves to be tempted to impatience by the frailties of others with whom they live; and who suffer themselves to be betrayed into an unthankful forgetfulness of the great and manifold blessings which as members of the Anglican communion they enjoy, in the possession of the Word of God pure and entire, of Sacraments unmutilated, and duly administered by persons lawfully called and sent for that purpose, and of a Church which builds her faith on Scripture alone rightly understood, and of a Liturgy sober without coldness, and devout without superstition.

"The transition is very easy from ingratitude to irreverence: and the individuals to whom I refer are not unfrequently heard to speak in terms of disparagement of the Church of England, which bare them, nursed them, reared them, and taught them; and, since nothing is more offensive to Almighty God than unthankfulness, it cannot be wondered at if the grace of His Blessed Spirit should refuse to abide with those who vent words of reproach and despite against their spiritual mother; and if

¹ Letters to M. Gondou; Sequel, Letter xi.

—which is a necessary consequence of the withdrawal of His influence,—they should be given over to judicial blindness, according to the Scripture, ‘The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.’ (Prov. xxx. 17.)

“One of the most striking modes in which this mental blindness discovers itself is the following. Such persons as I am describing have no longer any eyes to see the *fundamental errors* of the *Romish* system; and they will even overlook the tremendous fact, that she *imposes* unscriptural and antiscritural terms of communion on all who fall away to her, and compels them to imprecate a curse upon all who do not embrace these conditions.

“At the same time they dwell fondly upon a circumstance, which is not due to anything in the Church of *Rome*, as distinguished from the Church of England, but solely to *God's goodness and truth*, which *do not fail* of their effect *even* in the Church of Rome, notwithstanding the weight of human error and depravation with which they are there oppressed. The Church of Rome, Heaven be thanked, has never been without her Pascals and her Fénéons, as the Church of Judah in her worst days was not without her Nathanaels; and the persons of whom I have been speaking, being seduced into irritation by personal offences in the Church of England, or by real scandals in it,—such as are incident more or less to every part of the Church on *earth*, and such as may be expected to abound in these latter days, and are designed to be the trials of our faith, patience, and charity,—delineate to themselves portraits of ideal perfection in the Church of Rome, and then fall in love with their own ‘pleasant pictures;’ and being deprived, through irreverence, of that wisdom which is the partner of meekness, they fall into the snare which they have laid for their own feet; and believing themselves to be aspiring after holiness, they ‘change the truth of God into a lie,’ and violate ‘charity, which is the bond of perfectness.’

“If it should please God to strive with them no longer,—if He should not think fit to expostulate with them by the voice of Conscience and of Reason from within, or by that of Scripture and His Church from without—the probability is that they will go on from bad to worse; and that, being led captive by the delusions of the Evil One, they will imagine themselves to be on the point of attaining perfection while they are bewildered by error, and, fancying that they are in a state of peace, will be in imminent peril of perdition.

“Let such persons be exhorted to pause. Let them not rush on with Judas: but let them return with Peter.”

Correspondence, Documents, &c.

MALAGA.

DEAR SIR,—Malaga is said by some to be the resort of very indifferent characters—by others, to be the most advanced place in Spain. It is certainly very far beyond the majority of towns which I have seen in Spain, both in the spirit of toleration manifested towards Protestants, and the commercial activity of the place itself. I have, within a few days, performed the melancholy office of reading the service for the dead over the remains of Mr. William Mark, the father of the present consul, and himself for many years H.B.M. consul at Malaga. The Spaniards attend funerals in much greater numbers than we do in England. On this occasion there were between three and four hundred followers, and the greatest attention was shown throughout the performance of the service, although I believe it was the first time of a Clergyman of the Church of England officiating in a surplice within the Spanish dominions. The mention of this circumstance affords me an opportunity of bearing testimony to the good resulting to our nation generally in a foreign place, from the fact of a conscientious, single-minded man occupying the post of H.B.M. consul; and in short bears out an observation I made in a former letter to you, that a British consul ought, if possible, to be a member of the Church of England.

You are, perhaps, not aware that outward conformity to the Roman Catholic Church in Spain is enforced by very severe penalties, and that open apostasy, by the laws of the constitution, might be punished by banishment for life, unless the delinquent should return to the bosom of the Church; and the treatment of Protestants in all things affecting their religion was regulated by the same intolerant spirit, so that the late Mr. W. Mark remembered when British Protestant subjects dying at Malaga were buried by torch-light, at low-water mark, in an erect position. Disgusted, naturally enough, at such a state of things, he made every exertion to procure for his countrymen a decent place of interment—and accordingly, in 1830, during the reign of Ferdinand VII., permission was at last obtained to enclose a parcel of ground as a British cemetery, the first formal concession of the kind which was made in Spain; and the progress of public opinion is shown by the manner in which the "*Avisador Malagueno*," sixteen years afterwards, announces the arrival of the "Illmo. obispo Anglicano de Gibraltar y Malta, to consummate, by a formal act of consecration, the praiseworthy efforts of Mr. Mark to obtain for British subjects the proper burial of a civilized people;" and I may add, by the manner in which Mr. Mark's own remains have been lately honoured. Protestants of all nations have been buried here; and as no dues have been claimed, there is still a large debt on the cemetery due to the family of the consul.

The present consul is treading in the steps of his father, and has

been making great efforts to obtain a resident chaplain for Malaga. There are on an average—

Of British Residents	110
Of British Travellers in the year	345
Of British Seamen in the year	850

besides a host of American and other foreign Protestants. As there have been clergymen here the last two or three winters, for the benefit of the very beautiful climate of Malaga, they have done all they could to assist Mr. Penrose Mark in his views. The result has been that the Colonial Church Society has promised 100*l.* a year, towards the salary of a chaplain, provided the nomination rest with the Society; and the Bishop of Gibraltar has promised 50*l.* a year, ceding the right of nomination to the Society. Besides these, other donations have been made, so that there is every prospect, before long, that this important object will be attained. The cemetery is prettily situated, about half-a-mile out of the town; and within the precincts is a kind of lodge, built with considerable taste, that would have served well for a church, had not the Spanish authorities forbidden its use for religious purposes. Here, as in most communities of the kind I have seen, there is a very large proportion of Presbyterians; and it is easy to perceive that if there is a tendency to any *party* in the Church, it is to that which is most hostile to the Church of Rome.

There is a school adjoining one of the factories, kept by one of those citizens of the world that travellers often fall in with, whom it is difficult to pronounce German, English, or Spanish, since he has owed his birth, more or less, to all three countries. However, with plenty of faults, if report speaks truly, he has some merits; and most of his English scholars can say the Creed, Lord's Prayer, and the Ten Commandments. In concluding this account of the English at Malaga, I should mention that Mr. Mark has for many years had service at the Consulate every Sunday, and on a late occasion, at the celebration of the Lord's Supper, there were nearly forty communicants.

The Bishop of Malaga, Don Salvador Josè Reyes, is a suffragan to the Archbishop of Granada. Until within a few months the See has been vacant for the last ten years, most probably because the Government could find no one rich enough to take the post; for, owing to the low and uncertain state of Church finance, it is only a person of private means who can accept a Bishopric in Spain. The present occupant of the See is a very old man. There is certainly much less going on here in the way of "funcions," and what they call the "Cultos de los Santos," than at Seville; the cathedral staff is small, and the churches altogether badly attended—owing, no doubt, to the long absence of a resident Bishop. There are not more than one or two Jesuits—those indefatigable awakeners of slumbering Popery wherever they are found—in Malaga. To understand the fluctuating character of Church observances in Spain, it is necessary to remember that the "Cultos de los Santos," &c. depends very materially upon the piety and liberality of private individuals; some one gives a sum of money for a "novena" to a particular saint, whose name has been

passed over in the calendar year after year, and then all the preaching talent of the place may be enlisted in honour of this saint for the nine days; and so with other observances. Accordingly, in small and poor towns the number of clergy is very inadequate to the wants of the people; and in remote villages, where ecclesiastical discipline is much less felt, I have even heard it said that the "Cúra" not unseldom shares the dangers and profits of the "Contrabandista." With regard to the character of the clergy generally, you may judge by this that as a body they rank very far below, in all respects, those in our own Church; yet I have met some of them possessed of the most agreeable and even captivating manners, and full of intelligence. The crying evil of the Spanish Church is the monstrous idol-worship that meets one everywhere; and strange enough, the great light of the Roman Catholic Church in England, Dr. Wiseman, seems to have made it his chief business, when in Spain, to foster this spirit; for I meet his name here, as well as at Seville, promising certain indulgences to such of the faithful as will repeat so many "Pater-nosters" and "Ave Marias" before a particular image in the convent of Santa Clara, where there are still residing some thirty or forty nuns.

No doubt the commerce of Malaga, and intercourse with the stranger, have rendered the people less careful about external religion than their countrymen of Seville—a city that, I suppose, at the present juncture, deserves to rank the first of any in the world for its adherence to the practices of the Roman Catholic Church.

I remain, &c. J. D.

Malaga, January 29th.

MISSIONARY LABOUR IN NEWFOUNDLAND.

February 16, 1849.

MY DEAR SIR.—IN compliance with your request, I now send you some memoranda connected with my Mission in Newfoundland.

In June 1847 I was appointed to the Mission of "Portugal Cove," including "Broad Cove," "Lance Cove," and "Belle Isle;" four distinct settlements or harbours, with three churches and a Church population (so called) of nearly five hundred souls. Of this number about two hundred had grown to man's estate.

On receiving my appointment, I instituted a regular system of parochial visiting, which I continued up to the time of leaving Newfoundland; visiting six families daily (Sundays excepted) during the first twelve months, and four families daily during the last six. These visits, seldom exceeding, and seldom less than, half an hour at each house, I devoted to a kind of catechetical instruction, beginning with the eldest, often the gray-headed grandfather, and ending with the youngest child in the family. I found at first, as you may well suppose, some reluctance on the part of the elder branches—the father and mother of the family—to reply to my inquiries, or to confess their ignorance: but this reluctance soon began to wear away, and I to probe deeply the religious feelings of my poor flock.

Such an amount of ignorance and error as I thus discovered, is hard to imagine possible in a Christian land. From the eldest to the youngest, if I may except the children attending the Newfoundland school, all appeared to have grown up in a state of Unitarianism. They confessed to believe in the existence of a God, who will reward the good and punish the wicked; but in what goodness and wickedness consisted, they had strange ideas indeed. Some thought that the "perfection of goodness" was to take a temperance pledge; others, to abstain from abusing and otherwise injuring their neighbours; and others again supposed that to observe Sunday as a day of rest (idleness), to use no "bad words," to abstain from intoxicating liquors, was all that is required of us. Of our Blessed Saviour, all they could say was that they believed Him to be some good *man*, but whether he ever lived on earth or not, or whether he is now in heaven or not, or of the reality and cause of his sufferings and death, very, very few could tell. 'Tis true, every one could say, and did say, in answer to my question, "Do you know what great thing Christ did for us?" "Christ died for us." But what his dying meant, or why he died, they were totally ignorant. Of God's graces and blessings as communicated to us through the ministrations of his Church, they were equally ignorant. Few adults could say any part of the Church Catechism, and even those few knew nothing of its meaning. Many, many, I grieve to say, had never uttered or known a prayer for years. The only prayer known or used at all was the Lord's Prayer, except in a few instances, where some of the Church collects had been learnt from hearing them said in Church. To the Lord's Prayer, which was always said incorrectly, the Apostles' Creed was invariably added as a prayer.

It may almost seem superfluous to say, that the meaning and intention of the Church festivals, of Christmas Day, Good Friday, Easter Day, &c. none except the school children could tell. They had all been baptized in infancy; some by the Clergy of the Established Church, some by Romish Priests, others by dissenting teachers, and others again by laymen—just as it might happen. Whoever "came along," Churchman, Romanist, or dissenter, was applied to for the administration of the holy rite of Baptism. These poor people knew no distinction of sect, and cared for none. I do not mean to say that this is exactly the case now, or has been for some years; but it was so when those who have grown into manhood were young. About seventy of these poor people had been confirmed by the Bishop of Nova Scotia, during his Lordship's visitations to Newfoundland; but I do not know one of the seventy who could give any just reason why he or she was confirmed, or state the meaning of this Apostolic rite. They were confirmed "because others were," was the only reason they could give. I need hardly say that the Lord's Table was sadly neglected. Only *eight persons* in the settlement of Portugal Cove, and eighteen in the other three settlements, were to be found who had received, or considered it necessary to receive, this Holy Sacrament.

Thus, my dear Sir, have I endeavoured to convey to you some idea

of the real state of this Mission eighteen months ago. Let me add, however, that I am induced to give you these facts only at your *request*. Perhaps I may seem to reflect on the Clergy who have had charge of these settlements before me, in saying as much as I have said. But were I to speak otherwise, I should not speak truly. Now let me earnestly say, that nothing is further from my thoughts and intentions than to cast the slightest imputation upon the conduct of those hardworking and devoted Missionaries who have preceded me in this Mission. They laboured under far greater disadvantages, and had more difficulties to contend with, than I have. They lived at St. John's, a distance of nearly ten miles from any part of my Mission, and had also *three other settlements in opposite directions* (now formed into a separate Mission) to superintend as well. They could not then give more than a very limited time to each place; nor were the facilities for travelling so great formerly as at present. A Missionary might in those days leave St. John's, and on arriving at any part of his Mission find two-thirds of the inhabitants fishing in their small boats and skiffs, two or three miles from home. Or should he appoint a day to meet them, nine times out of ten they would disappoint him. We must not expect that persons in such a state of ignorance as I have described will come spontaneously to receive instruction from us; they must be "hunted up" first, and their ignorance and error shown up to them. But you know as well as, perhaps better than I do, the many and great disadvantages under which a Clergyman labours when separated from his flock.

I will not, then, say more on this point, but willingly turn to a brighter side of the picture; and, with sincerest acknowledgments to the Almighty Giver of all blessings, show you some pleasing proofs of His goodness in vouchsafing to bless the humble labours of your Missionary.

In January last, when I left my Mission, I left therein one hundred and thirty-seven communicants. One hundred and forty Church children were receiving instruction from the schools. Two of these schools have been established by the local government, for Church and dissenting children indiscriminately. The other school is supported by the Newfoundland School Society. Over these and other kindred institutions the Clergy have a very limited control, which I humbly conceive to be the chief reason that they are not productive of greater benefit to the Colony. Still they may do some good; and we urge the people to send their children to them, hoping that a little education is better than none, even if it be not imparted in the way we could wish.

The Churches in my Mission are served in turn by myself and the Lay-Readers appointed by the Bishop to read the service in my absence. And I feel a pleasure in saying, as I doubt not you will in hearing, that there has sprung up of late an earnest desire in the hearts of the people to attend the Church services, not only when a Clergyman is present, but even when the service is conducted by a Lay-Reader. For the last year I have scarcely known any dif-

ference in this respect : Our little churches are always filled, not with "itching ears," but, I have good reason to believe, with humble hearts—with hearts and minds willing to be taught, and impressed with the "things which concern their peace." The attention and devout behaviour exhibited by the worshippers, and the earnestness and zeal with which many of them enter into the Church's holy services, her prayers, and her praises—and the readiness they have shown to pay of their "carnal things" towards the support, not of me as their individual Clergyman, but of their Bishop and Clergy generally—more than repay the trouble I take with them. Perhaps you may be led to suppose from this statement that they pay some large sum for this purpose. The sum in itself is but a little one. Last year it amounted to 36*l.* This year it amounts to something more. But it must be remembered, that last year was a very disastrous year; and this is far from being sufficiently prosperous to raise us from that crippled state in which fire, and famine, and storm had left us. It must be remembered, too, that every man in the Mission is a poor fisherman; that there are in all but *one hundred* men between the ages of twenty and sixty years, and that they have contributed at least as much in labour for other Church purposes as they have paid in money for the support of the Church's ministers—I mean for such purposes as sawing board for the churches and parsonage-house, fencing grave-yards, and painting and coating the exterior of the churches. A short time before I left, the frame of a parsonage-house was cut and erected entirely by the people; and about four thousand feet of board sawn for the walls and roof. The frame, and board, and erection, would have cost at least 30*l.* had it not been provided by these workmen.

In Portugal Cove the church is built upon a solid rock, with no ground or available grave-yard round or near it. To supply this defect, we have, at immense labour, built a substantial wall by the road-side, and are filling in the enclosure with earth brought from a distance in tubs, or small boxes, by the hand. We have no horses, and are too poor to hire them. To complete this work will be a labour of months, if not of years; but that it will be eventually done, I have not the least doubt. And it will be done as much to adorn the entrance and site of the church of God, as to afford a fitting resting place for the mortal remains of the Church's children. I merely mention these circumstances to show you that there is an interest felt in all things pertaining to the Church.

At Belle-Isle the church is in a very unfinished state. The people have, however, done what they could do towards it. In this work and labour of love they have been assisted by our excellent Bishop, who kindly sent a carpenter to work up the materials they provided. So that the church is now clap-boarded, and ceiled, and fitted up with temporary seats, prayer desk, &c.; and the chancel walled off with walnut rails. The walnut was also given by the Bishop. The frame of a tower and spire has also been erected during the past summer and autumn, for which the inhabitants (only thirty working-men),

when I left, were about to saw board. But this, as other of our works have been, will be begun in faith. We have not the means at present of purchasing shingles, nails, paint, or of paying a carpenter to put them on. Yet we believe some kind friend may ere long be found disposed to send us a few pounds for this purpose. If not, we will patiently wait till God is pleased to bless us with more prosperous times.

At Broad Cove the church has been rendered fit for Divine service through the generous bounty of the Bishop and the Rev. C. Palairret, (the people assisting with board and labour,) and was consecrated by his Lordship in July last. It is finished externally and painted, and has an appropriate tower, which serves for a porch and vestry. The interior is fitted up with open seats, prayer desk, and pulpit, and a portion of the east end of the building railed off with walnut for the Holy Table. The interior is not painted, nor the roof ceiled. This little church is also well and devoutly attended on Sundays, and on other days when prayer is said there; and the people look upon it altogether with somewhat of that pride and pleasure which reminds one of better days. A grave-yard surrounds the church, about an acre in extent, which the Bishop also consecrated in July, the people having first enclosed it with a substantial wood fence.

Although these are but little things in themselves, still they are good beginnings, and such as may, with God's grace, end in a faith and zeal deserving of reward. I have given these simple facts with the hope of encouraging any desponding Missionary, who may meet with the difficulties I met with, to visit—visit—visit, as the Apostle says, "in season and out of season."

Besides my parochial visits, I have had evening classes of adults at my lodgings thrice a-week. With these classes I began the first rudiments of Christianity, following pretty closely Bishop Wilson's Instructions for the Indians; and I dismissed them to take others in their place, when they were confirmed and ready to receive the Holy Communion. I find, on referring to my journal, that I have also paid nine hundred sick visits within the last eighteen months. These visits also give a Missionary a desirable opportunity to speak a word for the Gospel of Christ, as well to the attendants as to the sick. I have administered the Holy Communion eighteen times publicly in the church, and thirty-five times at the bed-side of sick believers. I have also taught upwards of two hundred persons, including children, private prayers to say morning and evening.

In these occupations my time has been wholly and happily spent; and if I should never see my Mission again, I shall always recur to the days I spent there, as the happiest I have ever known. There are, doubtless, many privations to which all Missionaries are more or less subject, and many comforts which they must forego, and perhaps in no country more so than in Newfoundland; but in a little time we become accustomed to the one, and do not need the other. There is, too, a peculiar "luxury in doing good," which no amount of worldly

comforts can stand in stead of. 'Tis true, the inclemency of the climate, the absence of society, the want of facilities in travelling, the distance from friends and home, are all trying to human nature ; but what of that ? Had the holy Apostles and first teachers of Christianity considered their personal ease and comfort, where and what had *we* been now ?

To say that we want more Missionaries, is to say but little ; we *do* want Missionaries, but they must be Missionaries with willing hearts and ready hands, and I had almost said, of iron frames. The Church population in Newfoundland increases at a ratio of twenty-eight per cent. ; and every Missionary has already under his care as many souls as he can possibly attend to : in many instances he has more than he can attend to. But you will say, How are more Missionaries to be supported ? This is indeed a difficult question at present to answer ; yet I feel satisfied, if our present Clergy unanimously acted upon the suggestions and desires, and followed with zeal and earnestness the self-denying example, of our inestimable Bishop, we could raise a fund in the Colony, sufficient, with the present liberal grant of the Society for the Propagation of the Gospel, to maintain at least half as many more Clergymen as we now have. It may be, and doubtless would be, a work of time and trouble to accomplish this, especially as the salaries of the present Missionaries are to be reduced during the ensuing summer, and the people called upon to supply the reduction ; but that it may possibly, and eventually will be done, I have no doubt whatever.

But I fear I have trespassed too long upon your patience. I will therefore only further say, that I shall be happy at all times to give you any Missionary information in my power.

Believe me, &c. &c.

F. W. T.

THE DONATION PARTY.

Diocese of Toronto, Jan. 15, 1849.

SIR,—On the morning of the 8th of this month, a neat little note was placed in my hand, which, on opening it, I found to contain these words :

“ Reverend Sir,—You are invited to attend a ‘ Donation Party ’ at the Rev. Mr. —’s, to-morrow evening at six o’clock.”

Having armed myself with some presents for the good Priest, his wife, and daughters, I arrived at his house, in the Diocese of New York, soon after the appointed hour. I presented my little donations before any of the company arrived. About seven o’clock the visitors began to arrive, and I was duly introduced to them all. At ten o’clock there were about 150 ladies and gentlemen present, each having brought some “ donation ” to their respected Pastor. The evening was spent in music, conversation, and some old Christmas games ; and very much did the guests appear to enjoy it. In one of the upper

rooms there was a very nice collation, with tea and coffee—everything on the well-filled horse-shoe table having been sent by the guests. The worthy Clergyman had only to name the day, open his house, and receive the visitors, everything else being managed by a Committee of Ladies and Gentlemen, who also arranged the refreshments and received the “donations.” About eleven o’clock they were all gone, and I must say that I was much gratified by the spirit and manner in which the party was conducted. It appeared to me a very simple and primitive way of making free-will offerings to God’s Priest, and one which would be a great help to some of our hard-working Missionaries with their large families, in this province. But I must not forget to give some little idea of the “donations.” There were cordes of firewood piled in the yard. There was butcher’s meat, poultry, flour, sugar, tea, coffee, and cake of all sorts, at discretion. Then there were dresses, handkerchiefs, gloves, flannel, cloth and shoes. There was also a pretty gold ring for one of the ladies; and there were fifty-three dollars in money—the dollar being equal to about four shillings sterling. The value of the gifts altogether to my worthy friend, including the money, was about one hundred and thirty dollars. His stipend is only four hundred dollars a year, so that it can easily be imagined what a pleasant little addition to his small means this annual “Donation Party” affords.

I returned home the next day, very much pleased with what I had seen, and fully alive to the necessity of our profiting by the example, and of every one doing his or her part in the support of the ministers of God’s Church, however insignificant that little may appear. These donations were not any inconvenience to the donors, and yet to the Clergyman they proved, in the aggregate, a very welcome Christmas-box.

Such is a brief account of the first “Donation Party” I ever attended; and if you think that this description of it will at all interest our good friends in England, you can make any use of it you may think proper.

I am, my dear Sir, yours very truly,

B. C. L.

EMIGRATION CLUBS.

SIR,—The subject of Emigration occupies so much of public attention—it is so much looked to as a means of relieving the pressure on the home population—that I trust to be excused for calling your attention to the Emigration Clubs which are occasionally formed, and which do not appear to me to have received sufficient public encouragement. Much has been said about the Greek Colonies, and the principles on which they were constructed. I think, by Emigration Clubs, we might, to a certain extent, imitate the Greeks in sending out a United Society, composed of neighbours and friends supporting one another, and acting together systematically for the common end. The inconveniences attending the present mode of Emigration are, that it is so *atomic*, that each individual has first to resolve, on his own

judgment, to tear asunder the ties that bind him to his home ; then to work unsupported through the forms and requirements of the Emigration Commissioners,—to obtain four or five certificates of baptism, marriage, character, &c. &c.,—to get these sent in to the London office, —find an emigration agent to pass him,—prepare what is required for the voyage, including the sum which he has to *deposit*,—and then to make his way unattended to the ship, and start among strangers for the distant scene of life on which he is to enter. Now, when we recollect the ignorance of the lower classes, their small power of acting on motives of distant accomplishment, and the embarrassment which the most resolute and intelligent must undergo in carrying through their purpose of emigrating,—if emigration is to relieve the English agricultural labourers,—a simpler and more effective mode must be found by which to carry it out. I have said nothing of the disappointment which often ensues to parties who have complied with all the forms, and made concurrently other preparations, but then find they cannot be accepted as emigrants by the Commissioners. It may be said, the Commissioners under the present system are overwhelmed with candidates for Emigration, and that no change is required in that system. But surely it is worth while to make any change, if it is possible, in the case of each portion of that living stream which now pours abroad from our shores ; to substitute, in his purpose and in his actions, strength for weakness, united action for individual struggle, the society of friends for loneliness and faint-heartedness, and the information and intelligence of an association for one doubting and ignorant mind. What I would propose, then, is, that more encouragement should be given to *Emigration Clubs*, constituted on a similar principle to that of Benefit Clubs. I would propose that their rules should receive the sanction of the Emigration Commissioners ; and being so sanctioned, that the Commissioners should take all parties who may be admitted as members under the rules of the Club, whether they come exactly within their present technical regulations or not. Then the parties admitted would know that they would be taken eventually. During the time they were making up by weekly or monthly payments the sum required to enable them to emigrate, their purpose would be strengthened by communicating with the other members of the club—information would be circulated—friendships formed. When a club had got a body of members and a considerable fund together, the Emigration Commissioners should name the day when they would have a ship at their disposal, and the whole club, or a detachment from it, should start off together. And all those arrangements for disposing of their goods, packing up and preparing for the voyage, and getting to the ship, would be made with the help and support of many hands and heads working for the common object : which arrangements are too difficult for the unaided energies of a common labourer and his family.

With regard to the rules of such clubs, (many of these clubs have existed,) it would not be difficult to frame them. It would be a matter of easy calculation for the Commissioners to say at what sum

they could take out a society of 100 members, with their wives and children, assuming them to be of the ordinary stamp of the members of village benefit clubs. This being known, the club could raise that sum on their own scale of contributions, according to their rules. They would, perhaps, as labourers generally do, prefer to pay alike. No doubt they would not hamper themselves with the technical distinctions adopted by the Commissioners. A man above the limited age would be admitted on equal terms to the club, because he was more knowing than the rest; a family that was ineligible otherwise, because they were the moving spirits who set the example; a child or two above the number in one family, because there were no children in another family. Could a Colony complain, that received such an associated body for its money? Would it not, on the whole, get as valuable an importation as it does at present? I think it would; and that you would get rid of many of the difficulties now attending Emigration, and introduce a valuable principle into the conduct of it for the future.

Let the Emigration Commissioners, then, announce at what sum per head, or in the aggregate, they would take out such a party as I have described, making it a condition only that the rules of the club should be first submitted to them. Let the emigrants themselves manage the admissions under those rules, as is the practice with benefit clubs. Promise them that whenever their numbers and fund are made up, a Clergyman and ship shall be at their disposal. Get the gentlemen of the neighbourhood of each club to promote it, and circulate information on the Colony to which it is intended to go; and I believe by this means you would revive the good old feeling of parochial association, and strengthen the hands and lighten the hearts, in their time of trial and difficulty, of the many thousands who now have to pine in wretchedness and want at home, or go out they know not whither, alone and unfriended, to seek employment and subsistence in a Colony.

L.

A LETTER ON THE RED SEA.

SIR,—The following observations on the passage of the Red Sea, taken from the mouth of an experienced officer of the Indian navy employed in the survey, may possibly interest your readers, and counteract some modern rationalistic descriptions. Should you be of this opinion, its insertion will oblige,

AN OLD CIVIL AND MILITARY CHAPLAIN.

The passage of the Israelites according to Arab tradition was at Zarafarra, through a defile in the mountains near the monasteries of St. Anthony and St. Paul. The sea is here from fourteen to fifteen miles wide. The coral grows under water down the steep sides of the bank to the depth of five or six fathoms, in great trees with spreading branches like fir trees; but this kind does not extend itself

further. At a greater depth, a different species of small coral is to be met with. The bottom or channel of the Red Sea at this place is thirty or forty fathoms deep, and composed of hard sand.

The host of Israel would probably thread their way among these trees of coral at first, as through a jungle or thickly wooded forest, which would of course impede their pursuers. *There is no ford in any part of the Red Sea.* At the top, where the passage is generally laid down in maps, it would be useless to go into the sea at all, as a *détour* of about four miles round the swamp is all that would be necessary to go on dry land, leaving the sea altogether on the right hand. No number of men, as an army, could pass along the edge of the water at the foot of the mountains towards Suez; the shore is too precipitous and rocky. In crossing, the Israelites seem to have gone purposely towards Mount Sinai without any geographical necessity.

The long mountain-pass between the Dead Sea and the Red Sea, as my informant thought, was doubtless the ancient track of the Jordan. Water is to be found all along just below the surface.

Notices of Books.

Catechesis; or, Christian Instruction preparatory to Confirmation and first Communion. By the REV. CHARLES WORDSWORTH, M.A. Warden of Trinity College, Glenalmond. London: Rivingtons, 1849.

THE number of valuable manuals which have been of late years drawn up for the religious education and instruction of the young, is one among the cheering signs of the times. Especially at our public schools may we trace with thankfulness this growing attention to the "one thing needful." Arnold, Moberly, the two Wordsworths, Vaughan, and Abraham, may be cited with honour as having contributed to stamp a religious and *Church* character on the education of the upper and middle classes. The volume named above is another important contribution to the apparatus necessary for a systematic Church Education. It contains, condensed within a very convenient compass, a whole body of Christian instruction, both doctrinal and practical.

Mr. Wordsworth carefully analyses the baptismal vows—and so brings out their full meaning and force—proving every point by reference to Scripture texts. He goes through the Creed and the Ten Commandments with equal minuteness, and ends each division with a selection of collects appropriate to the subject which has been considered. "Catechesis" may safely be recommended as a very full and thorough manual for Confirmation. It is literally a treasure-house of Scripture texts

and examples, and besides fulfilling its purpose of assisting the young Christian to prepare for Confirmation and Holy Communion, it will prove a most valuable assistant to Clergymen, who are in the habit of publicly catechising the junior members of their congregations. We heartily commend Mr. Wordsworth's volume to the attention of the Clergy, both at home and in the Colonies.

Urgent Reasons for reviving the Synodal Functions of the Church.
By the REV. T. P. WRIGHT, M.A. London: Rivingtons.

THIS treatise contains a very fair exhibition of the argument in favour of the measure it recommends. Mr. Wright urges it on the ground of its being demanded by the *constitution* of the Church—the *exigencies* of the Church—and the *position* of the Church with regard to the State. The manner in which the subject is treated is temperate and thoughtful, though perhaps a little diffuse. The pamphlet is valuable, however, as containing a summary of the principal arguments, and particularly the opinions of some of the most trustworthy of our living authorities, on this important topic. We apprehend that events, more powerfully than arguments, are forcing the measure, or some equivalent, forward.

A Colonial and Missionary Church Map of the World. Society for Promoting Christian Knowledge, 77, Great Queen Street, London.

WE could not refer our readers to any publication on the statistics of the Colonies and the Colonial Church, at once so accurate and so cheap as this little map and its subjoined tables. Here the inquirer will find a neatly engraved map of the world on Mercator's projection, distinguishing by different colours the Christian, Heathen, and Mahometan populations. In a tabular form are shown the area and population of every Colony and Dependency of the Crown, with the date of its acquisition, and the number of its Clergy. Another table gives the titles and dates of foundation of every Colonial Diocese, with the name of the present Bishop. Two or three striking facts we will cite:—

The total Population of our Colonies and Dependencies is . . .	143,162,214
The total number of Clergy in Anglican Orders in the Colonies is . . .	1,062
The number of Colonial Bishops is	23

England (without Wales) is exactly one-thousandth part of the land area of the globe. The figures have been corrected up to the present year.

Report for the year 1848, of Dr. Bray's Associates, &c.

THE accounts of the Society's African Schools at Halifax, and at Preston in Nova Scotia, continue to be favourable. The Society has granted two Libraries for the use of the Students at Sawyerpooram, Madras, under the direction of the Rev. G. U. Pope; also for the use of the Clergy of the Deaneries of Chatham, and Woodstock, in New Brunswick: and two Libraries have been established in England.

Referring our readers to the notice in Vol. I. p. 449, for a more complete account of this useful Society, we will state here that the two objects to which its funds have been devoted for the last hundred years are (1) the establishment of Theological Libraries for the use of the Clergy in poor and remote parishes; and (2) the instruction of Negro Children in our Colonies. We regret to observe that the Annual Subscriptions and Donations do not amount to much above one hundred pounds. Many persons whose libraries contain duplicates of useful works, may be glad to know that "donations either of money or of *suitable books*, towards the foundation of Lending Libraries, especially in the Colonies, will be gratefully acknowledged by the Association. Due care will be taken of any volumes that may be forwarded to the Secretary, the Rev. Dr. Wesley, 79, Pall Mall."

Church in the Colonies, No. 20.—New Zealand, Part V. Pp. 130.
—Price 1s. Society for Promoting Christian Knowledge,
Great Queen Street; and Rivingtons.

THIS is the most interesting number yet published, in the series to which it belongs. It contains a Journal of the Bishop of New Zealand's Visitation through his Diocese, including a visit to the Chatham Islands, in the year 1848. The Journal is characterised throughout by what we may fairly call a cheerful, healthy, and manly tone. The Bishop went out to New Zealand, without a moment's hesitation, at the call of the Church, and he has ever since given himself to the highest interests of his Diocese with a heartiness and devotion that cannot be too highly appreciated. New Zealand is his adopted home, and every page of the Journal shows how truly he loves the country and the people.

The Journal opens with a very graphic description of the College and the several establishments in connexion with it—as the hospital, Native school, and printing-house. We have next

an account of the system of education pursued, and the Bishop's plan of training for the ministry the fittest and most promising lads, to whatever class they may belong. The Bishop pays a most affectionate tribute to the memory of the Rev. William Bolland, (who was so early called away from his work,) as also to that of Captain Arthur Wakefield, and of Mr. Thompson.

It will be remembered how, some time ago, the Missionaries were denounced in Parliament as agitators, and the Bishop himself described as "a turbulent priest." In the Colony, on the other hand, the fault imputed to them was an undue desire of peace; and the Journal records the well-remembered words, "Here comes that Bishop, to prevent us from fighting the natives." "That I have counselled peace," says the Bishop, "is no more than saying that I am a minister of the Gospel; and this I freely confess to have done at a time when a general gathering of the tribes would have destroyed the Colony, and *when it needed no more than that we should be silent*, to agitate the native people from one end of New Zealand to the other."

We have no room for further extracts, nor can there be much occasion for them, as we are satisfied that the Journal will be read by all who take an interest in the welfare either of the Colony or of the Church in New Zealand.

Passion Week: a Collection of Poetical Pieces suited to the Season.
Pickering.

A WELCOME and well-timed publication. It is not merely a "Collection," as the title-page modestly bears, but a very careful *selection* of poems from the best writers of the 17th century, including Wither, Herbert, Drummond, Crashaw, Giles Fletcher, and Patrick Carey; and we are glad to see, that while paying such deserved homage to the older poets, the compiler has not omitted some very beautiful pieces by Robert Grant, Milman, and Keble. The compilation has obviously been made with much care and research; and we confidently expect that our friends in America and the Colonies will rejoice with us in this recovery from comparative oblivion of some of the common fathers of our sacred poetry.

The Queen's Isle. Chapters on the Isle of Wight, &c. Edwards & Hughes.

THE authoress of this little work conducts her readers through many a pleasing ramble along the coast, and across

the interior of the island, calling their attention ever and anon from the abundant beauties of the landscape under contemplation to scenes of spiritual want and darkness far away. Religiously disposed persons, especially those who take any part in the Missionary operations of the Church, will be interested in the way in which these two subjects are continually interwoven. The writer's ready sensibility to every appearance of natural beauty, and her zeal for the diffusion of the Gospel, may well compensate for an occasional redundancy of sentimental expressions, of which we should be glad to see her language pruned. On the whole we can cordially recommend the work, especially to our young friends, for soundness of principle and general simplicity of feeling. The authoress has appeared before the public on a previous occasion as the writer of a popular tract, "Edith Aubrey."

Remarks on Fasting, and of the Discipline of the Body. By a
PHYSICIAN. Second Edition. Rivingtons.

IT is not often that a pamphlet reaches a second edition. The present one owes its success entirely to its merits; for here we have an important subject treated in a very sensible and judicious way. In substance, the Physician recommends a diminution in the quantity of food at meals, rather than a total abstinence. He gives also some useful directions on the regulation of Diet.

Colonial, Foreign, and Home News.

NEWFOUNDLAND.—*Holy Trinity Church, Bermuda.*—The Bishop takes great interest in the progress of this building. His Lordship came to Hamilton on February 12th, to attend a meeting of the Committee, and brought with him at his own cost, from the Cathedral of St. John's, the architect, W. Hay, Esq. and four experienced workmen, for the service of this church. The Treasurer's report of Subscriptions, promised or in hand, amounted to 1,559*l.* The architect's estimate for the completion of the edifice is between 1,800*l.* and 2000*l.*

NOVA SCOTIA.—*Diocesan Church Society.*—The eleventh annual meeting of this Society took place at the Masonic Hall, Halifax, on 28th February. The Lieut. Governor Sir. J. Harvey was in the chair, supported by the Bishop. Notwithstanding the impediment to travelling arising from the inclemency of the season, the attendance was very numerous. A satisfactory Report of the past year's proceedings was read. An unusual degree of interest was attached to this meeting in consequence of a motion then before the

Colonial Legislature, to repeal that portion of the Act of 1789, which granted 48*l.* per annum to King's College in perpetuity. This formed the leading topic of an earnest appeal from Chief Justice Halliburton, and of an excellent speech of Mr. A. M. Uniacke.¹ The Rev. Mr. Forsythe, one of the Society's travelling Missionaries, gave a long but interesting detail of his operations in Barrington, Caledonia, and Westport. Amongst other resolutions, one was carried for the appointment of six additional Visiting Missionaries by the Society, the appointment last year of Messrs. Breading and Forsythe being now considered a successful experiment. The meeting concluded with the Apostolic Benediction.

JAMAICA.—By a letter with which a kind correspondent has favoured us, we learn that since the visitation of the Bahamas, (see page 195,) the Bishop has held three special Ordinations for Deacons, and a general Ordination at which three Deacons were admitted to the Priesthood, and five gentlemen to the Diaconate.

His Lordship also effected, in November last, a visitation of the eastern parishes of Jamaica; in the course of which two Confirmations were held, several churches and schools inspected, and a very appropriate and well-arranged burying ground was consecrated for St. Andrew's church, in the parish of St. Thomas in the East.

NEW JERSEY.—It gives us sincere pleasure to read in the *Missionary* for March, that "the Bishop of this Diocese is, by GOD's benignant answer to the prayers of His faithful people, nearly recovered from a second and far more serious illness, for which he humbly asks that they will join their thanks with his." The Bishop hopes to begin his spring Visitation in April.

CALIFORNIA.—The Churches in New York have collected about 2,000 dollars in aid of a special effort for planting the Church in California. The Bishop also has advertised to receive the names of Clergymen willing to enter upon this new Missionary field.

CAPE TOWN.—Extract of a letter dated January, 1849:—"The Archdeacon left us on Saturday last, the feast of the Epiphany. We all on that day partook of the Holy Communion together at the Cathedral; and I saw him afterwards safe on board of his ship. I trust, ere this he has arrived at Algoa Bay. He will I am sure do much, if spared, to extend the kingdom of God in this land; for his whole soul is in the work. During all the time he was with us, we were of course much employed in discussing future plans. More Clergy are sadly wanted here. While the Archdeacon was with us, we had another Synod of the Clergy. We were fifteen in number: one was absent from ill health, but so many never met before in Southern Africa. Some very important points came under discussion."

MAURITIUS.—We have been favoured with the following extract of a letter from Lady Gomm, dated Sept. 1848:—"I am sure you will be glad to hear that our congregation (St. John's church, Moka) keeps up in numbers, and that I have every reason to be pleased with the success hitherto of our efforts. The new pulpit and reading-desk are placed in the church, and we have been promised a font from home by the kindness of friends. I continue to play the organ myself, and the congregation begin to join in the psalmody."

¹ We may here mention that the Bill was happily rejected by the Legislative Council on March 12th.

BOMBAY.—*St. John's Church, Colabah.*—This church, now in course of erection, was designed as a monument to commemorate our many countrymen who fell in the disastrous retreat from Kabul in November, A.D. 1812. The small island of Colabah adjoins Bombay, and is a military station in which every European regiment arriving in western India is quartered at some period before its return to Europe. This circumstance at once pointed it out as an appropriate place on which to raise the monument that is to perpetuate the memory of military fortitude and suffering unequalled in the eventful history of our country's connexion with India; whilst for all future generations it will be "a house of prayer" in which the soldier and the citizen may alike receive a blessing from above to fit them for every hour of need, and in which the Indian may learn to love and fear the Christian's God. The funds have been contributed partly by the East India Company, and partly by Christians in India; but upwards of 2,000*l.* are still required before the building can be completed, and it is believed that many who mourn for relatives that fell in that fatal retreat will be glad to help to raise this enduring monument to their memory, by paying their donations to Messrs. Forbes & Co., London. The following description will not, it is believed, be unacceptable to those who are interested in the adaptation of Gothic architecture to India. The design is by William Conybear, Esq., and, when completed, will be the most perfect example of a church fabric in India.

The site fixed upon for the building possesses the advantage of being open to the sea on each side, and, owing to a bend in the road, an uninterrupted view of the church under its most favourable aspect will be obtained for a considerable distance along the line of usual approach.

The style of architecture selected is "early English," which is better suited than any other to limited funds and inexperienced workmen; and the simple lancet-shaped windows are moreover much better adapted to venetians (essential in India) than the mullioned and traceried openings of the succeeding styles.

The plan consists of a chancel, a nave with side aisles, and a tower and spire, the latter being situated at the western extremity of the southern aisle. The extreme height of the nave is 65 feet 8 inches; its length is 133 feet. The total interior length of the church will be 170 feet 6 inches; the height of its spire will be 210 feet.

Each side aisle is separated from the nave by a row of seven pillars and two responds or half pillars. These pillars consequently divide the nave and its side aisles into eight bays or compartments, and from them spring the eight arches supporting the clerestory.

The roof, which will be of open wood-work, will be divided into a similar number of compartments by arched trusses, each one placed exactly over a pillar. The angle of the nave roof is sixty degrees.

The chancel consists of three compartments, each 10 feet 9 inches in width. The roof is similar to, and concentric with, that of the nave. The head of the great east window, and the chancel arch, are also struck from the same centres as the roof truss arches.

In order to keep the sensible temperature of the interior as low as possible, it is essential that the sea breeze should be freely admitted. Hence the windows are necessarily more frequent and of greater relative size than is commonly the case in this style—each compartment of the external walls of chancel, clerestory, and side aisle, is pierced by three lancet lights; those of the clerestory will be filled with fixed venetians, thereby allowing the heated air to rise and escape, and also occasioning a thorough draught through the church. To give full effect to these windows, the church will be built across the prevailing direction of the breeze. In order to provide for the ventilation of the space within the communion rails, (the usual

neglect of which occasions in a tropical climate great discomfort to the officiating clergyman,) as well as to admit the wind from that direction into the body of the church, the east wall of the chancel will be supported on three arches, behind which the air will be admitted through a screen of open wood-work, from a large vestry full of venetian windows. The space between these arches and the roof will be filled up by a seven-light window of early geometrical tracery; this window will be 15 feet in width, and upwards of 30 feet in height; it will be glazed with painted glass (now in preparation by Messrs. Wales & Co.), and as seen from the western entrances, through the long vista (170 feet in length) of pillars, wall shafts, and arched roof trusses, will form the most effective feature of the interior.

The tower occupies the western compartment of the southern aisle, and will contain provision for a clock and peal of bells; it consists of four stages, on stories surmounted by a spire, which attains a height of 210 feet above the ground.

The church will be faced externally with coursed trap rouble, as nearly of a neutral tint as possible; the quoins, weatherings, and dressing will be of Poorbunder stone, a material closely resembling Caen stone in texture and appearance. The spire and the campanile story of the towers will be altogether of Poorbunder stone, as will also the pillars, architraves, jamb shafts, &c. &c. of the interior; no plaster will be used except for the plane surface of the walls of the interior.

SYDNEY.—The *Government Gazette* of Oct. 24 contains a statement of the distribution of the sum voted by the Legislative Council for the support of schools in the Sydney district during the year 1848. The following is the recapitulation:—Church of England schools, 4,120*l.*; Presbyterian, 1,900*l.*; Wesleyan Methodist, 570*l.*; Roman Catholic, 1,860*l.* Total, 8,450*l.*

SYRIA.—*Moabite Christians*.—The *Toronto Church* of February 1 contains a letter from one of the party of Americans lately returned from exploring the neighbourhood of the Dead Sea. We copy from it the following interesting account of the condition of a small Christian community, in the ancient territory of Moab.

“On the evening of the 9th day, on the southern sea, we were prostrated by the hot blasts of a simoom sweeping from the deserts of Arabia, which was followed by five days of intense and stifling heat. On the afternoon of the 14th day, on the coast of Moab, to our surprise we were greeted by a deputation of Christians from Kerak, the Kirjath-Moab of the Bible.

“The joy of this people at meeting us was unbounded. They caressed us, brought us water and leban, (sour milk,)—all they had,—and some of them spent nearly a whole night hunting a wild boar, wherewith to regale us. When told that our forms of worship in America were different from theirs, they replied, ‘What matters it? Christ died for all. Do you not believe in him?’ When told that we did, they said, ‘Then what are forms before God? He looks to the heart. We are brothers!’ And brothers they continued to call us to the last.

“We could not trace their origin, but concluded that they are either the descendants of one of the last tribes converted to Christianity, who in the fastnesses of the mountains escaped the Mahomedan alternative of ‘the Koran or the sword,’ or of the crusaders under the ‘Christian Lord of Kerak.’ They number about 150 families, and live in the town—the only one now left in the once populous country of Moab. Within the walls are also the huts of 100 Moslem families, and outside are the black tents of the fierce tribe Kera Keyeh, numbering 750 fighting men.

“These poor Christians are much tyrannized over by their Moslem

neighbours. Their only place of retreat, when threatened with violence, is their little cell of a church, which can scarcely hold twenty families. Their account, which in its narration bore the impress of truth, seems confirmed by the circumstance that in the centre of their little church there is a well, which supplies them with water until their provisions are exhausted, or the restless nature of their persecutors takes them elsewhere. The object of all their hopes is to build a church sufficiently large to hold all their wives and children; for, with all their intolerance, the Moslems respect the house of Him whom they call, 'Issa, the Prophet of the Christians.'

"The foundation, and part of the walls of a church, have been built, but the work has been discontinued from the want of means—the sirocco and the locusts having swept their harvests for several years. They gave me an appeal to their Christian brethren in America, which I prefer sending forth in its own simple and touching brevity. I will only add that little should be given, and that *discreetly*, at different times, so as not to excite the cupidity of the Moslems. The Board of Foreign Missions at New York will doubtless receive what may be given, and forward it either to their brethren in Beirut, or to the Anglican Bishop at Jerusalem, for distribution.

" 'By God's favour; may it, God willing, reach America, and be presented to our Christian brothers, whose happiness may the Almighty God preserve: Amen. 8642.

" 'We are in Kerak a few very poor Christians, and are building a church. We beg your excellency to help us in this undertaking, for we are very weak. The land has been unproductive, and visited by the locusts for the last seven years. The church is delayed in not being accomplished for want of funds; for we are few Christians surrounded by Moslems. This being all that is necessary to write to you, Christian brothers in America, we need say no more.

" 'ABD'ALLAHEN NAHAS. (Sheikh).

" 'YACOB EN NAHAS."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The 150th anniversary of the Society was celebrated on March 8, in St. Paul's Cathedral. The Archbishop of Canterbury preached from Jer. xxxi. 34. The sum of 312*l.* was collected in the Cathedral. The attendance was so much greater than had been anticipated, that considerable numbers, unable to find entrance into the choir, remained during service in the aisles and nave. Several of the Bishops were to preach in behalf of the Society on the same day in their own dioceses.

NEW COLONIAL BISHOPRIC.—The Queen has been pleased to order Letters Patent to be issued for the erection of a Bishopric in the Red River Settlement—Prince Rupert's Land. An article in the present number contains some particulars respecting the country, and the rise and progress of the Church Mission there. The Reverend David Anderson, M.A. of Exeter College, Oxford—formerly Theological Tutor at St. Bees College, Cumberland, and now perpetual Curate of All Saints', Derby, has been nominated first Bishop of the new See. Mr. Anderson took his B.A. degree in Michaelmas Term, 1836. The endowment is provided partly by a bequest of the late James Leith, Esq, who passed many years of his life in Prince Rupert's Land, and partly by a salary (with house) allowed by the Hudson's Bay Company to the Bishop as chaplain to one of the Churches in the Settlement. The Consecration of the Bishops of Victoria and Rupert's Land will probably take place at Canterbury.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

MAY, 1849.

BOMBAY, HEATHEN AND CHRISTIAN.

No. II.¹

WILL the religions of Bombay become one, and by what means? Had a similar question been asked a century ago with respect to the governments of India, no political "seer" would have ventured an affirmative prediction; at any rate, none would have foretold that the throne of the Great Mogul would at this time have been held by the East India Company. Clive had not then shown the way to empire, and there was no antecedent history from which the induction could be gathered that a privileged company of merchants would attain that pre-eminent position in the world. A far different future would have been seen by the lights of their past history. At first, the expeditions of the merchants were, we are told, "nothing more than the enterprises of humble and fair traders," whose ambition was to rule in the *markets* rather than the *nations* of India. They were men of probity, whose dealings were characterized by more honesty, more regularity, and greater firmness than the traders of other countries, and by these qualities they won for themselves the love and confidence of the natives, who readily lent to them, A. D. 1688, the large sum of 295,312*l*. This accomplished, their integrity broke down under the pressure of cupidity, that accursed thirst for gold, which at a subsequent period caused oppressions to multiply, corrupted the seat of justice, and destroyed all right principle in very many European residents in India. A conspiracy to defraud the native creditors was formed in Bombay, of which Josias Child,

¹ See p. 361.

brother of John Child, the governor, was chief. The conspirators seized and pillaged, in a time of peace, all the vessels of the emperor, Aurungzebe, but shame soon followed their sin. He landed a large force at Mahim, on the northern extremity of the island, and in a very short time reduced these dishonest men to the most abject submission. "Their chief persons," writes the historian, "went out with their hands tied, and downcast faces, to sue like criminals for their lives." Who, we may ask, could a hundred years ago, from such premises, have inferred any other than a disgraceful history?—when, it would have been argued, has success followed upon dishonour? From the past no voice came telling of a bright and glorious future. *We* now look back upon results contrary to all antecedent probability; we see territory acquired, and sovereignty gained, in spite of avowed intentions, and contrary, in many instances, to the express instructions conveyed from the Honourable Court to their agents in Bombay; *we* now see the successors of the men, whose brows mantled with shame, pulling down and setting up thrones and dynasties over a wider empire than Aurungzebe ever ruled. This is not the effect of prudence, like the fruit of a skilfully devised mercantile venture, nor the accomplished object of a deep-laid policy perseveringly pursued for the last hundred years and more; still less ought it to be attributed, as some argue, to chance,—it is the doing of "the LORD of all," and "it is marvellous in our eyes." He hath exalted the "humble traders," and "set them among princes;" He hath done this not to reward their prudence, still less to promote their aggrandizement; neither is it to enrich our nation, nor to swell its pride, although these consequences have undoubtedly followed it, but to "make known His Great Name in all the earth."

From the past warfare of the Church in Western India what hope of future triumph can we gather, and what modes of action does her experience suggest? What have been, what still are, the chief distinctive difficulties against which the Church contends? These are found in the condition of the people, and the characters of their different religions, and, above all, in the form in which the Gospel has been presented to them.

The tribes which inhabit Western India are numerous, and differ widely from each other in their grades of civilization. The Bheels of Gujerat, the Coolies of Candesh, the Ramoosees of the Deccan, and the Jhakoors of the Konkan, are all wanderers of the jungle, and averse from the arts of agriculture or peace. The first two are peculiar races, more remarkable for their adroitness in robbery and their cunning in eluding detection than the rest, and may possibly be the same people, although

speaking a different language, and inhabiting countries remote from each other. The Ramoosees are far less numerous, and have shown some disposition to mingle with the settled inhabitants; they are a race of plunderers. The Jhakoors inhabit the jungles which skirt the western side of the Ghats, and are still sunk in the lowest barbarism, obtaining a precarious subsistence by hunting and burning charcoal, which they bring to certain appointed places from which men more civilized carry it to the towns and villages, and leave in exchange such articles as may have been agreed upon. They are shunned and dreaded as sorcerers, and they themselves avoid intercourse with other people. All these tribes are utterly separate and apart from the other inhabitants of India; they neither cultivate nor dwell in fixed habitations, nor manufacture anything except the charcoal just mentioned, but are willing, with the exception of the Jhakoors, to be employed as guards or watchmen to travellers. They are not Hindoos, and are regarded by Brahmins as utterly unclean and outcasts. Their habits and vices are well described in a Fragment of Pseudo-Clemens, published in the "Grabii Spicilegium," vol. i. p. 289:—*Τῶν ἄλλων Ἰνδῶν φονευόντων, καὶ ἔταιρευόντων, καὶ μεθυσκομένων, καὶ σεβομένων ξοάνα, καὶ πάντα σχεδὸν καθ' εἰμαρμένην φερομένων ἔστι δὲ ἐν τῷ αὐτῷ κλίματι τῆς Ἰνδίας φυλὴ τις Ἰνδῶν, οἵτινες τοὺς ἐμπίπτοντας ξένους ἀγρεύοντες, καὶ τούτους θύοντες, ἐσθίουσι.*

With respect, indeed, to the last clause, we may hope that if cannibalism exist now amongst them, it is confined within very narrow limits. It has indeed been said that the remnants of a cannibal race are still found in the forests that surround Mount Aboo, but their numbers must be very small. Dispersed over a great extent of country, dwelling in wilds remote from the habitations, and opposed to the occupations of more civilized men, they present difficulties to the work of the evangelist of a very different kind from all the other inhabitants of India; these are physical rather than moral, and in many respects such only as the Church has ever met with and overcome in barbarous regions. They have neither the semi-civilization of the Hindoo, nor his attachment to caste, nor positive dogmas, nor any records of pretended revelation, but they have a brutalized nature which shuns intercourse with men, or only approaches to injure them: and the treatment they have often received at the hands of the Hindoo and Mahometan has tended to rivet them still closer in their wild seclusion. Amongst them the Church has had no experience; scarcely noticing their existence, the Missionary has directed his attention to the more numerous and settled tribes whom he found dwelling around his own habitation. The physical difficulty—not to mention danger—of preaching the

Gospel to scattered tribes of predatory habits, dwelling amid the fastnesses in which "the wild beasts of the forest do roam," it must be confessed, is enough to appal even a stout heart. None of the bodily comforts of a highly civilized state can accompany the Christian soldier in this warfare; here he must "endure hardness," if he would conquer; "the faith which subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," will be found sufficient, but hitherto no regular attempt has been made. About five years ago a company of Germans, one preacher and four mechanics, proceeded to the Jungles of Candeish to teach the tribes inhabiting them. Their design was to cultivate the soil, and form a village into which they hoped to gather settled converts. A very short time—and they were all laid in the grave by cholera—and no other attempt has been made.

There are other tribes not numbered amongst the Hindoos or Mahomedans, who yet are settled, whose religion presents a steady opposition to the Gospel. They inhabit the Deccan chiefly along the skirts of the Syhadree mountains, and are known as Doongars, or shepherds. They are worshippers of deified men; Vater or Hercules is one of their chief objects of adoration. No Brahmin ministers in their temples, nor are they recognised otherwise than as a distinct people by the Hindoos—not one of the castes, but an unholy tribe of outcasts, who inhabit their own villages apart from the people of the land. Their history, their usages, and their religion, have hitherto been without distinct notice: but it is obvious that their separation constitutes an additional difficulty to the spread of the Gospel.

From this enumeration the Parsee community cannot be omitted; for, although their number be small, the influence of this enterprising race is considerable. Their principal residence is at Surat and the neighbourhood, and in the island of Bombay, and their universal pursuit is trade in some one or other of its departments. They are men of great boldness, energy, and shrewdness; and, from small beginnings, some are now reckoned among the most influential merchants of Bombay; one, at least, has obtained something more than provincial celebrity, having been enrolled among the knights of the realm on account of his many acts of munificent benevolence, of which the foundation of a large hospital for patients of all nations and creeds, and of an alms-house for the destitute poor, must be mentioned, both of which he has directed to be called by his own name—"Sir Jamsetjee Jejeebhoy." These men are the professed followers of Zoroaster, whose teaching, however, they do not scrupulously follow. They observe some customs in common with the Hindoos, and others peculiar to themselves, but their opposition to

Christianity is based upon other principles. Less attached to caste, and less temperate than the Hindoo, of a proud port and bold spirit, the Parsee partakes largely in the vices of the immoral European, and hates the Gospel because of its purity. This community maintained for some time a controversy with Dr. John Wilson, the learned missionary of the "Free Church of Scotland," and keep up in their own journals a constant attack upon the Christian religion. They show considerable skill in seizing upon and making use of the crimes and vices which disgrace this Christian land, and translate the writings both of the older Deists, and of the more modern infidel pamphleteers; and some who have visited this country have even ventured to attack the Gospel in an English publication, thus returning the assaults of the Christian missionary upon the Church. They have pursued with the most unrelenting bitterness every individual who from amongst them has been added to the Church; and perhaps this circumstance warrants the opinion, that this race will in the end be as energetic promoters of the Gospel as they are now opponents.

The great body of the inhabitants of the Western Presidency, however, consists of Mahomedans and Hindoos; these are found in every province, and almost in every village, each occupying their own quarter, and each having their own institutions. The Mahomedans are divided into religions, and separated into castes, which no doubt they derive from their Hindoo forefathers; for these separations are ceremonial and external, and affect social intercourse as truly as caste amongst the Hindoos: thus, no Indian Mahomedan will eat with a Christian, neither will he enter the house of a low caste Hindoo; and as this proceeds from the dread of religious pollution, so he shuns intercourse with Mussulman converts from the impure castes. This practical adoption of Hindoo usages forms a stronger opposition against the claims of the Gospel than even his adherence to the doctrines of the Koran. "The faith" no longer in Western India produces that energy of action which filled the world with the fame of "the prophet." The convert to Christianity would now be regarded rather as an outcast than a *lost* soul, and to prevent so great a disgrace, every friend and member of the convert's family would, with ceaseless activity, employ every available means. But this would be *Hindoo*, not *Mahomedan* opposition. Yet there still lurks amongst them the embers of an expiring zeal, which manifests itself in the procession of proselytes through certain streets in Bombay, at the annual celebration of the "god." Amongst these (and their numbers are now very small) an apostate Christian may sometimes be seen paraded in triumph. But this sad sight is very often the mere outward

rejection of that truth which for years had been held in ungodliness, and no surrender of himself to Mahomet as to a teacher sent from God. Notwithstanding this slight show of zeal, there is neither vigour of purpose nor union amongst the Mahomedans; for the most part they are sunk in apathy; without the ambition of the Parsee, and without even the sordid object of the Hindoo—wealth—as the aim of their lives, they give themselves up to sensual pleasure. They seldom or never attain the eminence at which other classes arrive; their nobles are bankrupt, their palaces in ruins, and everywhere the Mussulman population exhibits the unmistakeable symptoms of a fallen race—prodigality and meanness. Yet the sites of their ancient power are studded with remains of edifices, the very sight of which compels respect and even reverence for the great of other times; but to look from these to the people—who can restrain his pity? The vestiges of a sunken empire and a worn-out faith meet the traveller, at the same time, in the gardens of retired villages, amid broken fountains and dilapidated aqueducts, and in the neighbourhood of great cities; and he is convinced that they are more a proof of a people dwindling away, than of the violence of their conquerors. No one who has felt his mind elevated and his thoughts ennobled as he gazed upon the grand conceptions and chaste execution which characterize the ruins of Bejapore, and who has marked the presence of the few wretched inhabitants that claim kindred with “the mighty dead,” could fail to realise this conviction. Mahomedanism is dried up—not destroyed; the spirit has departed, and left but a dead and corrupting carcase. They cannot meet the offers of the Gospel with argument; learning, and almost the elements of it, have gone from amongst them. The princes who patronised it have had no successors, and authors now find few readers; for Persian is no longer cultivated—even the law courts do not use it, and Hindostanee was always esteemed a language unfit for the learned.

THE APOSTOLIC METHOD OF MISSIONS.

No. II.¹

¹ ALTHOUGH St. Paul, and therefore (by virtue of his special vocation as the Apostle of the *Circumcision*) St. Peter, addressed themselves, as we have seen, first to the Jews and Proselytes, and inquirers (*σεβόμενοι*), they did, both of them, come into direct contact with the Heathen.

¹ See p. 201.

Indeed the *σεβόμενοι* must be classed among these last, for Cornelius is spoken of as one of them.

How then did the Apostles proceed in dealing directly with the Heathen?

Now, here, although St. Paul was the Apostle of the *Uncircumcision*, we must begin with St. Peter, because he admitted into the Church the first-fruits of the Gentiles, Cornelius and his household.

This instance, however, furnishes little (if anything) additional to what was premised in our former article, touching the preaching of the Gospel in general. For St. Peter had much the same ground to go upon in dealing with Cornelius as in dealing with the Jews, since he was one of the class so constantly designated as *σεβόμενοι τὸν θεὸν*, and St. Peter's address, delivered in his house, shows that both he and his household were well acquainted with the Jewish Scriptures, historical and prophetic, and with the events of our Lord's life; needing, indeed, only proof that "this Jesus" was "the Christ."

The *personal character* of Cornelius is also worthy of remark, as confirming what has been advanced touching the *kind of persons* to whom St. Paul, the Apostle of the *Uncircumcision*, appears, of fixed choice and by rule, to have always addressed himself, at least in the first instance. We see that the habit of *prayer* (at fixed hours, and those, apparently, the *Jewish* hours), of *almsgiving*, and of *fasting*, are included under the idea of the *σεβόμενοι τὸν θεὸν*, as they come before us in their blessed representative, Cornelius the Centurion, the first-fruits of the Heathen.

The case of Cornelius, then, does not take us far in our question. He stands almost between Jew and Gentile; somewhat in the position of John the Baptist, between the Law and the Gospel: a prophet, and yet not a prophet; the messenger of the Covenant, yet not He that should come.

But we have St. Paul opening out the message of salvation, to hearers less prepared than was Cornelius—to Gentiles more Heathen than he. We have him, at Lystra, addressing a mixed and excited multitude, idolatrous priests and people.

The record of the Apostle's discourse is very brief, and reads as but a summary; but it, perhaps therefore the more clearly, shows what the method of argument was.

He teaches: 1stly.—The absurdity of Idolatry: "these vanities."

2dly.—The doctrine of the living God, *i.e.* of one God: "We preach unto you, that ye should turn from these vanities unto the living God."

3dly.—The doctrine of the *creation*: “Which made heaven and earth, and the sea, and all things that are therein.”

4thly.—Man’s state of alienation from the living God his maker, *i.e.* his fall and corruption: “Who, in times past, suffered all nations to walk in their own ways.”

Wherein the expression “in times past,” involving a *present* call to another course, makes a 5th point, *viz.* *repentance*.

6thly.—God’s constant witness of Himself to man, though fallen: “Nevertheless, *He left himself not without witness*, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness.”

In which words, it is to be observed, is taught, in the 7th place, God’s *providence*. For it may safely be said, that the “rain from heaven,” and the “seasons,” as they are certain proofs of God’s providence, so they are the most obvious that can be urged upon the Heathen. One would think the poorest fishermen and most ignorant peasants must be capable of *receiving* this argument, though perhaps not, generally, of *framing* it to themselves.

How the great Apostle proceeded hereupon to graft the doctrines of *Redemption* and *Grace*, there is nothing in the text to show us. The summary of *this* discourse appears but as an outline of natural theology.

The next which the inspired narrative presents, *viz.*: That before the Areopagus at Athens,—proceeds on the same plan as that at Lystra, but carries us on further.

At Athens, the Apostle begins with the doctrine of one God. “WHOM therefore ye ignorantly worship, HIM I declare unto you.”

2dly.—The creation. “God, that made the world and all things therein, seeing that He is Lord of heaven and earth.”

3dly.—Man’s fall from God, shown in the perversion of His worship. “Dwelleth not in temples made with hands, neither is worshipped with man’s hands, as though he needed anything.”

4thly.—His *providence* sustaining and ordering all things. “He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.”

5thly.—His thus not being without witness among even fallen man. “So that they should seek after God, if haply they might feel after Him and find Him,” &c.

6thly.—The *absurdity* of idol worship. “Forasmuch, then, as we are the offspring of God, we ought not to think that the

Godhead is like unto gold or silver, or stone, graven by art and man's device."

7thly.—The doctrine of repentance. "And the times of this ignorance God winked at; but now commandeth all men everywhere to *repent*."

8thly.—The reason for repentance (over and above, *i.e.* the folly of the antecedent course), viz.—"*the judgment to come*." "Because He hath appointed a day in which he will judge the world in righteousness."

9thly.—That this judgment is to be held by "the *Man* whom He hath ordained."

10thly.—That, in order to the holding this judgment, there shall be a *resurrection of the dead*, which

11thly,—Is proved possible by the *fact* of Christ's resurrection.¹

Before proceeding further, it may be well to set the topics of the two discourses in parallel columns thus:—

LYSTRA.

1. The absurdity of idol worship.
2. One God.
3. The creation of all by Him.
4. Man's alienation from God.
5. The call to repentance.
6. The witness to Him which mankind have in
7. His Providence (seen in the order of the natural world).

ATHENS.

1. One God.
2. The creation of all by Him.
3. Man's alienation from God.
4. His Providence (seen in the course of the political world).
5. The witness hence to Him among all mankind.
6. The absurdity of idol worship.
7. The call to repentance.
8. The judgment to come.
9. The man whom God hath ordained to be the Judge.
10. The resurrection of the dead.
11. Christ's resurrection.

If these rough analyses are in the main correct, we are carried on, in the discourse at Athens, through five topics more than in that at Lystra: but the correspondence between the seven at Lystra and the first seven at Athens is so close as to suggest the idea of one and the same *definite system* and plan.

At the same time, we seem instructed that the same topics are not always to be urged in the same way, by the circumstance that, whilst at Lystra the apostle argued God's *providence* from the course of the *natural* world, at Athens he asserted it from that of the *political* world: "And hath made of one blood all nations of men for to dwell on the face of the

Οτι δὲ ἀληθὴς ἡ κρίσις, δῆλον ἐκ τῆς ἀναστάσεως. Συγκρατοσκενάζεται γάρ. Καὶ ὅτι πάντα ἀληθεῖα εἶπε, δῆλον ἔξ ἂν ἀνέστη.—*D. Chrys.* tom. iv. p. 823, in loc.

earth, and hath determined the times before appointed, and the bounds of their habitation."¹

Is it a hypercriticism to think that the arguing from the course of the political² world, must then and there have been peculiarly applicable, and have been, therefore, purposely selected by the apostle, seeing how largely Athens had been mixed up with the history of the then known world, and had been, by her extraordinary commerce with all parts of it, a resort for "all nations of men?"

Another remark which occurs is this. The court of the Areopagus was the most ancient and influential within the whole range of every thing calling itself Greek. The most solemn and difficult causes were reserved for its decision. May we then consider the inspiration which so ordered St. Paul's preaching as to carry him, during his very brief stay at Athens, before this highest and most learned court, to be confirmatory of the plan of addressing leading men first?³ That his resorting in the first instance to the *Agora* is not inconsistent herewith, results from what was said on that point in our former Article.

The book of Acts presents us with but one more instance of St. Paul's arguing directly with heathen, and that is his discourse before (or rather to) Felix, a heathen, who having formed an adulterous marriage with a Jewess of high rank, probably *knew* what *Cornelius* knew, but certainly did not practise what he practised.

In his first defence, then, before this heathen, we find the apostle arguing from the Scriptures received by his accusers, and from their own belief, that there is to be a "*a-resurrection of the dead, both of the just and unjust,*" and thereon engrafting, by *implication*, the doctrine of "*righteousness*" and of "*judgment to come,*" as the motive thereto, viz.: "and *herein* do I exercise myself, to have a conscience *void of offence* toward God and toward men."

His second discourse before the same unhappy man, is briefly recorded to have been a prosecution of these topics.

¹ So again, the urging the testimony (v. 28) of their own writers: "Ὅρα καὶ ἀπὸ τῶν ὑπ' αὐτῶν γινομένων, καὶ ἀπὸ τῶν εἰρημένων τὰς ἀποδείξεις παρέχοντα.—*D. Chrys.* in loc.

² Michaelis (*Anmerk. zu Apostelgesch. in loc.*), notes this character in the argument, without adverting to its peculiar appropriateness.

³ It is not intended to assert that St. Paul was taken for *trial* before this Court. There is not sufficient in the context to prove that it was a formally judicial proceeding. Michaelis adds: "they led him away from the market (*Agora*) to Areopagus, to hear him there alone. The market (*Agora*) was not so convenient for this purpose as the Hill of Mars, on which he would be seen and heard by all present, and uninterrupted by noises."—*Anmerk. zu Apostelgesch.*

St. Chrysostom, however, seems to have thought that the apostle was put upon his trial before the court:—²Ἦγον αὐτὸν ἐπὶ τὸν Ἄρειον πάγον, οὐχ ὥστε μαθεῖν, ἀλλ' ὥστε κολάσαι, ἐνθα αἱ φονικαὶ δίκαι.—*D. Chrys.* in loc. tom. iv. p. 820. j

1. Of "*righteousness.*"
2. Of "*temperance.*"
3. Of "*judgment to come.*"

The apostle's defence before Festus should not be overlooked; but it hardly supplies an additional instance of addressing the *heathen*. The account of his first hearing before that magistrate, both as recorded in St. Paul's own words, and as rehearsed by Festus to Agrippa, would appear to have been very much a matter-of-fact judicial inquiry. Festus's account of it shows to what point the *teaching* for which it gave opportunity proceeded, viz. the same with which the apostle ended at Athens.

On his second hearing before Festus, he manifestly addresses himself chiefly to *Agrippa*, whom he "knew to be expert in all customs and questions which are among the Jews," (Acts xxvi. 3,) and to "believe the prophets." (v. 27.) And there is nothing in this his speech that bears, at any rate prominently, on his method of dealing with the heathen. A minute examination of it would probably show that it is a combination, before a mixed audience, of his method with the Jews and his method with gentiles, such we observed Felix to be: viz. men with Cornelius's knowledge, without Cornelius's heart of faith.

For instance, the *natural theology* which we have seen him propounding at Lystra and at Athens does not appear on this occasion, except in the one point (and an abstruse one it is) of the *natural credibility* of the resurrection, (v. 8.)

On the other hand, as before Felix he reasoned expressly of *righteousness*, so on this occasion we find the (incidental but) express amplification of the doctrine of repentance into that of good works, (v. 20,) "Repent, and turn to God, and *do works* meet for repentance."

The inspired narrative concludes with St. Paul's residence at Rome. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him," (which by the way, reads very like "them that met with him," of chap. xvii.)

But of his so preaching to the Gentiles at Rome we have no detailed record. The first chapter of the Epistle to the Romans seems, however, clearly to show that, as in the cases which have already been under consideration, he began by 1. The unity of God, and 2. The proofs of the Divine attributes deducible from the natural world, (*i.e.* God's witness to himself among men, however far gone from original righteousness.) 3. The corruption of the way of all flesh before Him, or man's alienation from Him; and 4. (which does not come in, at least not so explicitly, elsewhere,) The testimony of *conscience*, viz.: "Who *knowing* the judgment of God, that they which commit such things are *worthy of death*, not only do the same, but have

pleasure in them that do them." (Rom. i. 32.) In which passage is also involved, 5thly, the doctrine of a *future state*; and, 6thly, that of a *judgment to come*, as both being part and parcel of natural religion. For "the judgment of God" and "death" spoken of must, in the connexion in which they stand, mean more than punishment, judgment, and death in this world. For *these* are separately specified in verse 27: "receiving in themselves that recompense of their error which was meet;" and, verse 28: "God gave them over to a *reprobate* mind."

The analysis thus far attempted is quite rudimentary. A thorough elaboration of it would be far beyond our limits. If attempted in our pages, it can only be by resuming the subject piecemeal; and the first thing to be done is a further investigation of the topics of argument. It will probably be found that there are many more¹ than those we have noticed in this hurried sketch, and their order may prove to be somewhat different; for the order of expression is not by any means always the order of thought. And there is, perhaps, less discrepancy than at first sight could seem possible, between the absurdity of idol worship standing as No. 1 at Lystra, and No. 6 at Athens.

The application of the whole to our own times and attempts would hence seem premature, but it is hardly possible not to be struck with the following features of the whole.

I. How little way we are carried even in the speech at Athens, which yet takes us furthest in the method of dealing with the *Heathen*. It leaves off where many, if not most, modern systems of *evidences* begin.

II. Jesus Christ, our only Lord God and Saviour, is spoken of at this furthest point, only as *the man* by whom God hath appointed to judge² the world in righteousness, whereof he hath given assurance unto all men, in that he hath raised Him from the dead. What is to be thought of scattering as is done, at random and by myriads, among the Indians, in their markets,

¹ E. g. v. 26. "And hath made of *one blood* all nations of men." In the rough sketch above attempted, this has been passed over, and intentionally. But what is the bearing of *this* topic, where it stands? *Creation* and *Providence* are distinct from it: for *one blood* is the emphatic word. All made by One. All descended from One. To be saved by One. (A "*common salvation*" (St. Jude, 3), "*the common faith*." (Tit. i. 4.) That one of the same blood. The man Christ Jesus. The second Adam. Are these the ideas involved? If so, *which* of them, and how many, belong to the place where it stands?

² I find Michaelis urges this, on ch. x. 42. "This is the first general or leading idea (*Zauptbegriff*) of Christ with which St. Peter here, and St. Paul xvii. 31, begin, when they announce the Gospel to those who are not Jews by birth." (*Anmerk. zu Apostelgesch.* x. 42.) The doctrine of Christ's resurrection of course *implies* his passion:—"Ὁρα πᾶς πάλιν τὸ πάθος ἐδήλωσεν, ἀναστάσεως μνημονεύσας.—*D. Chrjss.* in loc. tom. iv. p. 823.

at their fairs, and in the height of their idolatrous and foul orgies, tracts on such subjects as the "*Holy Incarnation*" and "*the Atonement?*"

St. Chrysostom's observations at the commencement of his unique Commentary on the Acts are remarkable, and may startle most readers in our day. For instance, when he says: "Although they discoursed so largely concerning Christ, yet they said but little of His Godhead; but discoursed mostly concerning His manhood, passion, resurrection and ascension. At Athens, indeed, St. Paul even calls Him simply a man, and adds no more. With reason they thus lead them (their converts) on gently and little by little; and employ in large measure the economy of condescension. For this book is mainly this,—a declaration of the resurrection. For this being believed, the rest proceeds in order; so that the subject and whole aim of the book is, as one may shortly say, essentially this!"—Tom. iv. pp. 608, 609.

THE EPISCOPATE IN THE COLONIES.

IN the fifth number of this Journal, for November, 1847, we inserted an address to Miss Burdett Coutts, from the proprietors and merchants of London, connected with the Colony of South Australia, expressing their sense of gratitude to that munificent lady, for the blessing which she had been the means of extending to the Colony; by the endowment therein of an Episcopal See.¹

Such a feeling as this was sure to be excited in England. But it might perhaps have been doubted by some, whether the residents of the Colonies would have been equally alive to the boon bestowed upon them. We could not but watch with interest and expectation, the spirit with which the prelates selected for these arduous posts would be welcomed by those committed to their spiritual care. And it is with great satisfaction, that we are enabled to lay before our readers the following tokens of grateful acknowledgment, which have been transmitted from the Colonies of the Cape of Good Hope and South Australia, to the Christian lady above mentioned, for the beneficence by which the Episcopate has been extended to them, and the head-stone, as it were, added to the structure of the Christian Church.

The following Address was adopted at Cape Town, in July, 1848, a few months after the Bishop arrived in his Diocese:—

¹ See Vol. I. page 187.

“MADAM,—The important boon, for which we are solely indebted to your generosity and benevolence, has emboldened us, the undersigned members of the Church of England, in the City of Cape Town and its vicinity, thus to tender to you the expression of our warmest and most sincere gratitude, for having provided for that Church, a Bishop to superintend, watch over, and guide its members, —and especially one, who, from what we already know of him, we feel convinced, is so eminently qualified for the performance of the sacred duties of his office; and by his zeal, talents, urbanity, and charity, is so well calculated to acquire a beneficial influence over the hearts of those committed to his pastoral charge, as our present Lord Bishop.

“Feeling, Madam, as we have done for years past, the inadequacy of the English Church (from its hitherto imperfect constitution) to meet the spiritual wants of the hundreds of our countrymen, who from duty or other inducements have been led to settle in this Colony, —and knowing also how difficult, if not impossible, it has been, and is, for the members of that branch of the Church of Christ, from their peculiar circumstances, to provide out of their own resources, for themselves or their brethren, those privileges so essential to the maintenance, and even of the semblance of Christian communion, much less to participate in those many means of grace and religious comfort, of which a separation from the home of their childhood and purer days, has deprived them, we would, Madam, indeed, be guilty of the greatest ingratitude, did we not take the earliest opportunity that a cessation of our late difficulties, by the presence and energy of His Excellency Sir Harry Smith, has given us, of publicly expressing our warmest thanks to you, for the aid and encouragement which your example and liberality have afforded us, in providing for that spiritual destitution in which we were involved, as well as of rendering our hearty thanks to Almighty God, that He has guided you to so honourable and laudable an use of the means which Providence has placed at your disposal.

“We may appear, indeed, to one unconscious of the good she is doing, and to whom perhaps the comfort of a religious rite has never been denied, to speak with a warmth disproportionate to the benefit we have received; but we speak the language of those who have seen and grieved over a lifeless Church,—of those whose dwellings are among the Heathen, and who daily witness hundreds that were once received into the fold of Christ’s Church, rapidly hastening into a state more withered even than Heathenism—a state of hardened infidelity,—the language of those too, who are convinced, from a knowledge of their own Colony, and a comparison of it with others, that without a strict adherence to the example of Apostolic times, no Church can maintain either its integrity or its usefulness; and since our circumstances were such, that without external aid, our own resources could never have procured us the benefit so palpably essential to our spiritual well-being, the warmth of our language must find its apology in that sense of deep gratitude which we owe, Madam, to you.

“Nay, when we look around us and see the thousands to whom the name of Christ is practically unknown, and witness, too, how much the influence of His Gospel is impeded by the wicked and irreligious example of men calling themselves Christians—an example arising, in many respects, from their spiritual condition being neglected by that Church to whom they had a right to look for warning and advice,—cold indeed must that heart be, which does not echo our feeble thanks, and desire to imitate you in your hitherto unparalleled work of love.

“May, then, God bless you for the aid and example you have afforded, and may He so overrule human actions, that this pious endeavour of yours to make known the riches of His Grace, shall be but the first-fruits of a glorious harvest to His Glory.

(Signed,)

- JOHN WYLLE Chief Justice of the Colony.
- W. MENZIES Senior Puisne Judge.
- WM. MUSGRAVE Second Puisne Judge.
- JOHN MONTAGUE Secretary to Government.
- HARRY RIVERS Treasurer-General.
- W. FIELD Collector of Customs.
- J. B. EEDEN Member of Legislative Council.
- T. H. BOWLES Registrar of Supreme Court.
- R. CROZIER Postmaster-General.
- CHARLES PALMER Commissary-General.
- J. DE SMIDT Assistant Commissary-General.”

And above 330 others.

In officially transmitting the above address to its destination, the Governor, Sir Harry Smith, added this graceful testimony to the value of the benefit extended to the Colony :—

“I have only to add, in my official capacity, that you have conferred a boon, whose effects I trust may be as permanent as the cause is imperishable ; and, in my private capacity, to assure you that I cordially join in all the grateful sentiments of my friends. But from the dictates of your own feelings, and the consciousness of having done so much for the Cape of Good Hope, as well as for other Colonies, your own noble mind and heart will derive their greatest gratification.”

Nor have the hopes thus raised been disappointed. Subsequent accounts have evidenced the new life and energy, which the presence of the Prelate, called to administer that diocese, has infused into the operations of the Church.

In a private letter to the same lady, necessarily among the most interested in the results of her own munificence, the distinguished officer, to whose government the Colony of the Cape is committed, gives this characteristic notice of the Bishop, which must be peculiarly gratifying to his friends, and to all interested in the growth of the Church in the Colonies.

“The good Bishop was on the Frontier,” he writes, “when I was there: he rode seventy miles one day to attend one of my Kafir Meetings, with which he was highly amused; and I was glad to see the Chiefs, all of whom were present, regarded him with a reverential respect when I explained who he was. It will be as gratifying to you to know as he is useful to us, that your choice of a man to carry out your liberal and pious views could not have been better made. He is acquiring, by his energy, toleration of others, and his persevering activity, the high opinion and esteem of all classes and persuasions. I am very much attached to him indeed.”

* * * * *

Other portions of the Diocese have followed the example of Cape Town, in a similar expression of their feelings on the visit of the Bishop. At Colesberg, on the Frontier, in the Bechuan district, the following address to Miss Burdett Coutts was agreed to, and might have received three times the number of signatures that were attached, had not the departure of the post, occurring only at stated intervals, hastened its dismissal. It is interesting to observe among the first signatures those of the Wesleyan Minister, the Minister of the Dutch Reformed Church, and the Pastor of the Congregational Church. It was to this effect:—

“MADAM,—We, the undersigned, members of the Church of England, and well-wishers to it, residing in this town, beg leave to express to you our grateful sense of the benefits which we ourselves, and the community in general, are deriving from your exertions for the promotion of the Spiritual interests of this Colony, and the Diocese connected with it.

“We have had, this day, the happiness of meeting the Lord Bishop of Cape Town, and under his auspices of taking the first steps towards the erection of a place of Worship for the members of the Church of England.

“What has been done here is, we know, only what is being done simultaneously in many other parts of the Colony; and all this amount of good has, we have ground to believe, under God, either originated with you, or become practicable through the liberality with which He has been pleased to inspire you.

“We fully believe that the praise or acknowledgments of man are with you less than nothing, in comparison with the innate feeling of satisfaction attendant on being made His instrument in promoting the preaching of the Gospel of His Son our Lord Jesus Christ. Nevertheless, we feel that it is not less becoming in us than due to you, to express our grateful acknowledgments and thanks; and to assure you, that your name is dear to us, and will be associated in our minds with feelings of respect and affection.

“We no less congratulate you on having attained so just a sense of the due use and value of wealth, and on being endowed with the wisdom to convert that, which is to most a snare and a

stumbling-block, into the true riches, available not only in this brief and transitory world, but through the abiding circle of eternity.

“One of our most eminent Divines has remarked, that there is no greater indication of love to God, and to mankind, than the erection of places of Worship where they are needed ; and we thus humbly trust, that He to whom it was acceptable that the Centurion had ‘built us a Synagogue,’ will graciously accept and reward you for the similar offerings in which you have been so abundant.

“We have the honour to be, Madam,

“Your obliged humble Servants,

P. J. MAILES	Wesleyan Minister.
JAMES WALKER	J. P. and Clerk to Civ. Commissioners.
W. T. R. DIXON	Sheriff to the Division of Colesberg.
THOMAS REID	Minister of the Dutch Reformed Church.
SARVAAS NIOLAAS DE KOCK	Pastor of the Congregational Church.
F. RAWSTORNE	Civ. Commiss. and Res. Mag.
JOHN CAMPBELL	Clerk of the Peace for Division of Colesberg.”

And above thirty others.

At Port Elizabeth, also, an address, transmitted by the Colonial Chaplain on behalf of the Vestry, thus expressed their sense of obligation for the spiritual benefit provided for them:—

“MADAM,—The Minister, Churchwardens, and Vestrymen of Port Elizabeth, seize the earliest opportunity that has offered of their being assembled in vestry, since the arrival of their respected Diocesan in the Eastern Province of his Diocese, to convey to you their warmest thanks for the important benefits you have conferred upon themselves, their families, and the Church of God, by your liberality in endowing the Episcopate of this Colony.”

“At a time when latitudinarian views respecting religion prevail to an alarming extent, and when it appears expedient to make a distinction between error and truth, it is consolatory to reflect that amongst the many raised up by Providence to assist in propagating the sacred doctrines of vital Christianity, one, in your person, should have appeared, entitled, from her vast wealth and high connexions, to rank with the very first of England’s aristocracy, and come forward to advance the best interests of mankind.

“The Church of their fathers has long been a bye-word and a proverb in this their adopted country for its inefficiency ; and as the praise of a Roman Centurion has been recorded in Scripture, on account of his having built a synagogue for the Jews, so the Vestry of Saint Mary’s beg to assure you, Madam, that so far as they are concerned, the name of Miss Burdett Coutts will be ever mentioned by them with that profound deference and respect to which she can lay such eminent claims, in consequence of her zeal in the cause of piety and true religion.

“With every wish that health and happiness may be your handmaids, so long as your pilgrimage on earth continues, they remain, Madam, your faithful and obedient servants in Christ, for self and fellows,

“F. M. CLELAND, A.B.

Colonial Chaplain and Chairman

One more gratifying recognition of the great social, as well as religious benefit conferred by the munificence which endowed two Bishoprics, was made in a more public manner than those already mentioned, at Adelaide, South Australia.

In the Address delivered at the opening of the Legislative Council, on June 20, 1848, Lieutenant-Governor Robe, with much Christian feeling, made the following reference to the recent arrival of the newly-appointed Bishop of Adelaide:—

“The most acceptable part of my task still remains to be accomplished,—that of congratulating you and the Colonists generally, on the successful progress of the Colony in prosperity during the past year. The statistical tables which will be laid before you, with the other financial documents, on Tuesday next, furnish abundant justification for the offering I now make. It is impossible not to trace in this abundant measure of prosperity, the protective influence of Divine Providence over this infant settlement; and in no event of the past year more strongly than in the advent among us, unaided by the Colonists themselves, of a Prelate to superintend that portion of Christ’s Church, to which a large majority of the Colonists belong, who, from his learning, piety, and example, is eminently qualified to exercise an important and beneficial influence over the entire community, and especially over the rising generation.

“Our noble-minded and munificent fellow countrywoman, Miss Burdett Coutts, although the humble instrument of Divine grace, in conferring this boon upon the Colony of South Australia, has earned a lasting title to the gratitude and blessings of this and succeeding generations of its inhabitants.

“To me, personally, this benefit will be of short duration; but I avail myself of this, the most suitable occasion for exercising the privilege of my station, by publicly recording my own grateful acknowledgments to that lady, in the firm belief that I am likewise giving expression to the sentiments of those over whom it has pleased our gracious Sovereign to place me.”

Upon this it was resolved by the Council:—

“That this Council, concurring in the sentiments expressed by the Lieutenant-Governor, in his address to the Council on the 20th instant, desires to record its grateful sense of the Christian munificence of Miss Burdett Coutts, whereby her Majesty has been enabled to erect this province into a separate Episcopal See.”

It is only right to add that, to render this tribute as public and as acceptable as might be, both the extract and the resolution were transmitted by the Governor to the Colonial Office, and forwarded to Miss Burdett Coutts by Earl Grey, who took the opportunity of thus expressing his concurrence in the expression of feeling which he conveyed.

“I beg to add, that it gives me great gratification to be the medium of such a communication from that distant Society, on which you have conferred so essential a benefit.”

We feel that in making public these documents, some apology is due—not to our readers, nor to those who took any part in the transactions they record, for to them it can only be a subject of gratification, that honour and respect should be paid where honour and respect are due, but—to the lady to whom they were addressed. We are conscious that, had her own feelings alone been consulted, these repeated testimonies to the great benefit she has been enabled to confer would have been laid up in silence and secrecy. But permission that they should be thus recorded is given in deference to the wish of others, who felt, and justly so, that it was due to the individuals offering the tribute of their thanks—due also to the Church at large—that the facts should be known. One who has been endowed, as she has, with the heart to bestow her wealth on such objects, needs no human applause to convey satisfaction to her mind. But it is a source of satisfaction and of thankfulness to *us* to know that the extension of the Episcopate has been welcomed with befitting gratitude in the Colonies, and that, while the hearts of individual members are gladdened, the Churches are being thereby confirmed, comforted, and edified.

Correspondence, Documents, &c.

CONSECRATION OF BISHOPS IN CANTERBURY CATHEDRAL.

MY DEAR SIR,—The announcement of the Primate's intention to consecrate the Bishops Designate of Victoria and Prince Rupert's Land in Canterbury Cathedral, may render the following account of the custom of the Archbishop of Canterbury, and the rights of the Cathedral, in this respect, interesting to your readers. My principal authority will be Hasted, in his *History of Kent*, vol. iv. pp. 562, 563. My quotations from this writer are distinguished by single inverted commas.

After mentioning several privileges enjoyed by the Prior and convent of Christ Church, Canterbury, Hasted continues: ‘One noted privilege ought not to be omitted, as it survived the dissolution of the monastery itself, for this church has an undoubted right to it at this day. This privilege was, that no Suffragan of the province of Canterbury might be consecrated anywhere, but in the metropolitical church at Canterbury, (to which he was bound to profess obedience and subjection,) unless the Chapter gave him, under their common seal, a dispensation and license to be consecrated in some other church.’

The authorities to which Hasted refers for this statement are as follows : (I give them at length, and in chronological order :)—

(1.) Brown's *Fasciculus Rerum expetendarum, &c.* App. p. 313. (Ed. Lond. 1690.) This, I find, is a petition addressed by Robert Grosseteste, Bishop Elect of Lincoln, to Edmund, Archbishop of Canterbury. Its date is 1235. The clause bearing on the present subject is the following :—"Cum igitur, ut veraciter credo, monachi Cantuarienses nullâ ratione poterunt adduci ut benevolè concedant munus consecrationis mihi impendi alibi quam in Ecclesiâ Cantuariensi, et si alibi contra voluntatem eorum consecrationis munus mihi impendatur, ipsi ad hoc factum, per se indifferens, quasi ad obicem nostrum appellantes, lites graves et sumptuosas suscitabunt ; &c."

The editor of this collection of documents, in a marginal note, attributes the opposition made by the Chapter of Christ Church, to the strong part which Grosseteste had always taken in correcting the abuses of the monastic orders ; but there seems no need to have recourse to this explanation.

(2.) The second in chronological order is from Wilkins, *Concil. iv. 113* :—"Appellatio prioris et capituli Ecclesiæ Christi Cant. contra consecrationem episcopi electi Sarum. [This was Walter Scamel. The appeal is addressed to Archbishop Peckham, and its date would be 1284.]

"* * * Ad hæc cum electorum Ecclesiarum Cathedralium provincie Cantuar. consecrationes, secundum jura, consuetudines, et libertates Ecclesiæ Cant. ut præmittitur, in Ecclesiâ Cant. et non alibi, nisi de voluntate capituli Ecclesiæ Cantuar. fieri debeant, &c."

(3.) The next is also from Wilkins, *Concil. ii. 287* :—

"A. D. 1306. Edw. I. 35. Prioris et capituli commissio de consecratione electi Bangor. extra ecclesiam Cantuar.—Ex Reg. Henr. Prior. fol. 107 b.

"Henricus, permissione etc. et ejusdem loci capitulum, dilectis in Christo fratribus H. Mot, et R. de Clyve, salutem in Domino sempiternam. Licet beatus Thomas, martyr inclytus, qui pro libertate ecclesiæ nostræ prædictæ glorioso martyrio meruit coronari ; et nihilominus B. Edmundus, successor ejusdem, favore benevolo indulserint, provideque statuerint consecrationes suffraganeorum quorumlibet ecclesiæ memoratæ in dictâ ecclesiâ nostrâ præsentialiter celebrari debere, nisi de communi consensu totius capituli Cantuar. gratiose fuerit obtentum, quod aliquis alibi quam in ecclesiâ nostrâ prædictâ valeat consecrari ; sitque idipsum nobis, et ecclesiæ nostræ per sedem apostolicam privilegialiter indultum, necnon de antiquâ et approbatâ consuetudine hactenus obtentum, quibus in nullo volumus derogari ; ut tamen domino Griffino, Bangor. ecclesiæ electo, confirmato, ecclesiæ prædictæ metropolitice suffraganeæ a vobis, seu altero vestrum nomine nostro reverenter et instanter petenti et requirenti, quod de gratiâ et licentiâ speciali, et concessu nostro expresso extra ecclesiam prædictam valeat consecrari, vice et auctoritate nostrâ hujusmodi gratiam et licentiam dare et concedere valeatis ; vobis et utrique vestrum conjunctim et divisim damus et concedimus tenore præsentium,

hac vice, liberam potestatem et speciale mandatum ; receptâ primitus ab electo sufficienti cautione, quod hujusmodi gratia, seu licentia nostra specialis in hac parte liberaliter sibi facta seu faciend. nobis vel ecclesiæ nostræ ecclesiæ in nullo cedat in præjudicium in futurum ; ratum habituri et gratum quicquid per vos, vel alterum vestrum actum, concessum, seu expeditum fuerit in præmissis. In cuius rei, etc. Dat. in capitulo nostro, 5 idus Martii, anno Domini M.CCC.VI.”

‘In ancient times, the Archbishops resided chiefly in their palace at Canterbury, or in some of their manors near it, and the Suffragan bishops elect came directly to this church for consecration. From common practice this grew up into a general custom, and thence into a privilege claimed by this church ; for Archbishop Becket, perceiving how much it tended to the honour and advantage of it, established this custom as a rule or privilege, by his charter granted to this church, decreeing by it that the suffragan bishops should be consecrated, as ever had been the custom, in it, and nowhere else ; which charter was confirmed by Pope Gregory the Ninth ; and the privilege was established still firmer by the example of Archbishop Edmund, who, when he was going to consecrate Robert Grosthead, elect Bishop of Lincoln, in the church of Reading, was opposed in it by the monks of this convent. When yielding to them, he forbore to consecrate the Bishop, until he had, by entreaties, obtained their consent ;¹ and adding a solemn protestation and acknowledgment, that the consecration of a Suffragan Bishop could of right be celebrated nowhere but in the metropolitanical church of Canterbury, unless by the dispensation and common consent of the whole convent ; which acknowledgment he gave under his own seal, and the seals of the Bishops who were then present at the consecration ; after which this privilege remained unviolated, so long as the priory continued. In the registers of this church, many of these dispensations, or licenses, for the consecration of Suffragan Bishops in other churches or chapels, are recorded, for which every Bishop had a separate one. At first these licenses were not easily obtained ; the King, Archbishop, or Bishop elect, or some other great persons, sent their petitions or requests, without which they were never granted.

‘The following is a letter sent by King Henry VIth for this purpose, which is now remaining in the archives of this church, the request of which was granted :—

‘ “ By the Kyng.

“ Right trusty and well beloved in God, we greet you well. And forasmuch as for certain considerations movyng us, We wull our right trusty and well beloved clerk, Maister Thomas Beckynton, Keeper of our Privy Seal, be consecrated nigh about our Personne : Now be hit, that we ben informed ye owe of right to have him consecrated in your church of Canterbury, which is the notable metro-

¹ That Grosseteste was consecrated at Reading, appears from *Hist. et Antiq. Univ. Oxon.* (p. 106, ed. Oxon. 1674.) “S. Edmundo, qui ipsum Dominum Lincolnensem consecravit in Episcopum Lincolnensem apud Rading, circum festum S. Albani.”

political church of this our Reaum. We write unto you desiryng and hartily praying you, that out of Reverence, ye wull conforme you to our Special Desyre at that tyme, trusting therein to do us right singular plesier: yeven under our Signet at our mannour of Henley on the Heth, the second Day of September.

“To our trusty and well beloved in God, the Prior and Convent of Christ Church in Canterbury.”

‘In the form of these licenses granted by the convent, it is said that this privilege was granted by St. Thomas, the glorious martyr, and St. Edmund the Confessor, according to custom of ancient date. In the time of Archbishop Cranmer, before the dissolution of the priory, the form of these licenses was altered to what is still continued to be made use of. At this time a license is applied for to the Dean and Chapter of Canterbury by each Bishop elect, and immediately granted and returned by their Chapter-clerk, as a matter of course.¹ So that there has not been a suffragan Bishop consecrated in the church of Canterbury for a great number of years past.’ Thus far Hasted.

I have carefully examined all the accounts of consecrations given by Strype as occurring during the time over which his histories extend. As might have been anticipated, in consequence of the unsettled state of ecclesiastical affairs, there appears to have been no fixed place for consecrations during the Archiepiscopate of Cranmer. They seem, however, to have been most frequently celebrated in the chapel at Croydon. But in the case of the consecration of Boner, Bishop elect of London, in 1540, “the Prior and chapter of Canterbury insisted, it seems, upon an ancient privilege of this church, which I do not find in this register (that of Cranmer) they had at other consecrations done; namely, that the consecration should be celebrated at the church of Canterbury, and at no other church or oratory, without their allowance. And so, in a formal instrument, they gave their license and consent, directed to the Archbishop, to proceed with the consecration elsewhere. The letter is from Thomas the Prior, and the Chapter of Canterbury; and it ran thus:—

“Licet antiquitus fuerit salubriter ordinatum, hactenusque in et per totam vestram Provinciam Cantuar’ inconcusse observatum, quod quilibet Suffraganeus Ecclesie vestre Metropolitanice Christi Cantuar’ memorate in Ecclesia vestra Metropolitan’ Cantuar’ et non alibi, pntialiter² consecrari et benedici debeat,’ &c. ‘Yet they gave their consent that he might be consecrated in any other oratory: but yet so that neither they nor the church received any prejudice, and reserving to themselves a decent cope, as every suffragan of the church of Canterbury, according as his profession was, ought to give to the same church by right and ancient custom:’³ and the rights, liberties, privi-

¹ ‘I am informed that the fee for this license is 10*l.*’—*Hasted.*

² *i.e.* *præsentialiter*. In the new *Ecl. Hist. Soc.* edition of *Strype’s Cranmer*, it is printed *partialiter*, without any authority.

³ This cope was called the *professional cope*, as being given at the same time that profession of obedience to the metropolitanical church was made by the suffragan

leges, and other customs of the said church, always, and in all things, being safe.'”—*Strype, Memorials of Abp. Cranmer*, fol. p. 86.

Archbishop Parker appears to have held his consecrations of Suffragans in Lambeth Chapel, with one single exception, which, as it bears directly on the subject in question, I will give at length from Strype.

“And now (1570), our Archbishop goes into Kent. And on Ascension-day he preached himself before the Clergy and people in his metropolitanical church. For he preached often as well in his cathedral, as in other parish churches of his diocese. And on the Whitsunday ensuing, and the two days following, he made noble feasting in the hall of his palace to the citizens of Canterbury and their wives, in the same manner as he had done before. And on Trinity Sunday following, at the same church, he consecrated Richard Courtis, that had been his chaplain, Bishop of Chichester; and that freely and generously, without taking accustomed fees or benefits; either to show his respect to him, or because of his present indigence, or both. And thus he affected to renew an ancient right and custom; which was, for bishops of the province to be consecrated there, at the metropolitanical church.”—*Life of Parker*, fol. p. 302.

Of Archbishop Parker's successors, it appears from Strype, that Grindal held his consecrations either at Lambeth or Croydon; Whitgift at Lambeth, without exception. I much regret that circumstances have prevented my consulting the registers in the Treasury of the cathedral; but we may, I think, on the whole fairly conclude, from the words which close my last extract from Hasted (by whom it is evident these documents were carefully examined), that no consecration has been celebrated in Canterbury Cathedral since the Reformation, with the single exception above mentioned; and that, therefore, the proposed Consecration of Bishops in Canterbury Cathedral, on an approaching festival of the Church, will be the revival of an ancient custom which has now lain dormant for well nigh three hundred years.

I remain, my dear Sir,

Very faithfully yours,—A. P. M.

*St. Augustine's College,
April 20, 1849.*

PROTESTANTS IN SPAIN.

SIR,—The present suspension of amicable relations between the Courts of St. James and Madrid, and the rumour of a speedy reconciliation, makes it very desirable that something should be known, generally, about the British and other Protestants in Spain—that, if possible, a little more liberty may be guaranteed to them. In writing upon this subject a letter cannot be dated from a better place than Malaga, since more has been done here for the Protestants than elsewhere, and the public mind is, accordingly, prepared to see further

bishop who offered himself for consecration. Hasted gives a full account of this custom, iv. 563, 564, and notes.

concessions made to them. In connexion with this subject, the late Mr. William Mark's name has been mentioned in several publications in the highest terms, and certainly deservedly so; for, notwithstanding his long residence in a part of the world where so many of his countrymen glide into a sort of lukewarm religion, which they call Catholic, he never seems to have lost his sense of religious obligation, or his attachment to that particular Church in which he was baptized. Mr. Mark resided for some years, as a private individual, in Malaga, and after having seen the body of his predecessor buried in a private garden in a neighbouring village, to secure it from desecration, he entered upon the consulate with the determination of procuring for his countrymen, dying in the kingdom of Granada, proper Christian burial, which, indeed, was only claiming a right, that it is said was granted to British Protestants in Spain by the treaty of Utrecht in 1713, and confirmed also by a more particular treaty signed at Versailles, in the year 1783. Mr. Mark persevered in his efforts through the administrations at the Foreign Office of Mr. Canning, Lord Aberdeen, and Lord Palmerston; and as a pleasing trait in a great man's career, be it recorded, that from the most distinguished of these he received the greatest encouragement to persevere. At last, after many years' postponement, Mr. Mark's efforts were crowned with success; twenty square yards were given gratis by the Government, walled round (by Mr. Mark), and a cross and inscription set up over the gateway. The importance of this acquisition will be appreciated, when it is known, that to this day at Madrid, the portion of ground that was once set apart as a British cemetery, from some difficulties with the authorities, still remains a sort of "no-man's land." But Mr. Mark's views extended beyond the accomplishment of this one point; yet it should be stated, notwithstanding his zeal in the cause of what in England is called "Religious liberty," he was loyal to the respective rulers of the two countries with which he was connected, and even received the cross of Isabel the Catholic, for his aid in suppressing an insurrection at Malaga. Mr. Mark's known character led him into correspondence with all of those, whether Englishmen or Spaniards, who were zealous in the same cause as himself; amongst the most prominent of whom was a Mr. Rule, a Wesleyan minister, who was stationed at Gibraltar, and whose avowed object in entering Spain was to make proselytes. A few other Wesleyan ministers had preceded him, but he was the first, I believe, to extend his operations beyond the walls of Gibraltar; he came out about the time of the liberal movement in Spain, and so far as a certain sort of success deserves commendation, he should have it, for he managed to plant considerable schools at Cadiz and San Roque; but when he began to preach, his excessive indiscretion drew upon him the wrath of the authorities in both these places. Our government declined to interfere in his behalf; the consuls warned him that he acted on his own responsibility, and to save his life he was compelled to abandon his schools, and confine his exertions to "The Rock." I will not occupy your space by quotations from his Memoir, many of which would suffi-

ciently explain his character without a word of comment ; it will be sufficient to say, after dwelling on the impossibility of the Roman Catholic Bishop teaching Christianity, he adds, in other words, " Nor can anything better be expected of the Protestant Bishop and his set ;" yet I will be fair to Mr. Rule, and say, he published many very popular little Spanish tracts, which have been accepted with avidity by the Spanish children, and others in the neighbourhood of Malaga. The Wesleyans have now no stations in Spain excepting those of Gibraltar. Besides Mr. Rule and Mr. Borrow, who has so well told his own story, a Dr. Thompson afterwards made his appearance in the same field, whose proceedings seem to have been of a quieter nature than those of either of the above gentlemen. I cannot trace him in any other capacity than that of distributor of a few tracts, and as the correspondent of the "Evangelical Alliance" party in England.

All these gentlemen have given accounts of the disaffection of some of the priests, the Protestant tendencies of many Spaniards they have met with, and the prevailing infidelity of the majority. Mr. Rule mentions a curious conversation he had with some priests, who proposed a union between the Churches of Spain and England, which did not, of course, consort with his theological system ; but in confirmation of it I may add, that I have resided for some time in the same house with a Jesuit, who complained bitterly of what he called the "nationalism" of the Spanish Church ; I have also met many Spaniards who entertain very tolerant views respecting the Protestant religion, but these all, nearly, have either been in England, or are at least able to speak the English tongue. The late Mr. Mark, of course, met with many such. On one occasion, at a dinner at the Captain-General's of Granada, "Religious toleration" was pledged as a toast ; on another occasion a Roman Catholic Bishop said to him, he hoped to see a universal toleration of all religions in Spain, before he should depart this life. I have now lying before me a correspondence of a Professor of one of the Universities of Spain, in which he speaks in terms of greater severity than an Englishman could venture to do, of the ignorance and immorality of the upper classes, and the superstition of the lower, and proposes to introduce the Bible as a text-book amongst the English and French scholars ; he even goes farther, and suggests a scheme for what he calls "ameliorating the religion of Spain," which consists in having a Spanish periodical published in Gibraltar, dwelling on the corruptions of the Church of Rome, and the free introduction of the Holy Scriptures into the south of Spain from Gibraltar, by means of the contrabandistas ; and into the north of Spain from Bayonne, by means of the smugglers of the Basque provinces, Navarre, Aragon, and Old Castile ; in short, he would treat Spain much in the same way as his own countrymen set about converting some of the great empires of the East. Notwithstanding all this liberality, there is not a British Chaplain in the Spanish dominions, although, if we include sailors, there must be some thousands of British subjects residing in them.

I have given you this short sketch of Protestants and their doings in Spain, that I might ask with greater force, why, if we are not in reality offending national feelings, have we not long ago claimed, as of right, the privileges with respect to religion that all other countries in the world have long ago conceded? I am not the advocate of proselytizing; the Church of England has done nothing in this way, and now she only demands to be permitted to minister to her own children, with external decency, and without being molested by the local authorities. The Church of England has unhappily fallen behind her duty; she has passively witnessed many of her proper members becoming nominally the adherents of a creed which, in reality, they despise: for only in this way could their marriages be sanctioned; and I cannot help thinking that this is owing to the very questionable policy of British statesmen. Had not Mr. Canning died in 1827, by this time it seems probable there would have been more than one English chapel in the peninsula; and certainly the numerous English residents in the Havannah, after having subscribed largely for the erection of an English chapel, would not have sought in vain for permission to build. It is said the priests are in the way; but it may be urged, if regular Chaplains were permitted, this would prove, in reality, a protection to the native Clergy against the proselytizing efforts of Protestant dissenters. It would even rather assist the commerce of Spain. Not a few Englishmen have thrown up lucrative positions in this country, because they were not happy in the forgetfulness of their religion. Indeed, it may be asked, When will rulers believe what they have daily proof of—"That man does not live by bread alone, but by every word that proceedeth out of the mouth of God?" The most valuable members of society are much more anxious upon these questions than they are about the party which predominates in the State. There is not a traveller or English resident in Spain who does not question the policy of sending an English ambassador to the depraved and venal Court of Madrid, who is not careful about these things. Moral rectitude has unbounded influence in a country where it is unhappily so rare. May our next ambassador to that Court be accompanied by his Chaplain!

Yours very truly,
T. D.

Malaga, Feb. 1849.

PARISH EMIGRATION.

SIR,—I send for insertion in the next month's *Chronicle*, if you should think worth while to print it, an account of a migratory movement in this parish which has issued in the embarkation of above forty of my neighbours for the Cape of Good Hope. As this is probably as large a party as any that has yet swarmed off from any one country parish at one time, it may interest your readers to know the origin and conduct of it: and it may be useful also in suggesting with

how much ease and comparatively little cost, a great relief may be afforded to other overburdened parishes, and many well deserving families released from the bitter and heart-breaking struggle which the labourer's life has now become in many parts of England.

The party from this parish consisted chiefly of two large families, and their near relations; not more than two or three out of the whole were unrelated to the rest. This helped to keep the spirit up, and made the change of home and country less difficult and painful. This is a very poor and overburdened parish, and local circumstances had combined with the general hard times, to dispose so many of them to accept the offer that was made of free or assisted passage to the Cape. Twenty-seven adults and fifteen children are now gone, and many more will gladly follow, when the first tidings are received of their well doing.

Now, as there are many other parishes in the same condition with my own, to which the present relief would be considerable of exporting such a party, and the future gain of opening such a safety-valve would be much greater still, it may be worth while to detail the process by which it is to be accomplished.

The first step is an application to the Poor Law Commissioners, for their sanction of the appropriation of a sum of money from the parish funds (poor rates), to Emigration purposes. They supply the proper forms to be complied with in calling a vestry and passing a resolution to raise and devote the sum required, which in our case was 100*l.*, borrowed at 5 per cent. interest on the security of the rates, to be paid off in five years. When these forms have been complied with, and returned to the Poor Law Commissioners, they acquaint the Board of Guardians with their approval, and send down the form of indenture under which the money is secured. The fund so raised is placed in the hands of the Treasurer of the Board of Guardians, through whom all payments from it must be made.

The Emigration Commissioners, 9, Park-street, Westminster, supply the forms to be filled up by each applicant for a passage to the Colonies, with full and clear instructions as to all things needful to be known and done; and where the number of such applicants is large enough to warrant it, as in our case, he sends down a gentleman to inspect them all at once, and save the trouble of the intermediate correspondence that would otherwise be necessary. We assembled our whole party in the National School-room, with as many of their friends as chose to come, and the Clergyman, doctor, and a few farmers being also present, with the Parish Registrars, to save the trouble of transcribing,—all the required certificates were obtained at once, and the whole examined and “passed,” in the course of a few hours. After this, “Deposit Circulars,” are received from the Emigration Office, directing the payments to be made for each *accepted* applicant; and when this has been done the Embarkation Orders are sent down. Nothing then remains but to investigate the clothing, and bring up the stock of every one to the “regulation” quantity. To avoid the appearance of injustice to the village tradesmen, to whom some of our emigrants are heavily in debt, as well as to remind them of their duty

to pay these debts if ever they should have the power of doing so, a note of hand was taken from every debtor, witnessed by several of his fellow-emigrants, on which it is presumed the sums might be recovered in the Colony; and to obviate the risk of loss from a change of mind in any of the parties after the passage and deposit moneys had been paid for them, the same course was taken.

The several sums were lent, and an acknowledgment of them taken as a loan to be repaid if the parties should remain in England three months after date. But there was no defaulting. On the evening of the 20th they assembled in the house of prayer, where, for the most part, they had been among the steadiest worshippers, and some of them communicants, and joined with such a congregation of their friends and neighbours as those sacred walls have hardly ever seen before, in commending themselves and their enterprise to the blessing and protection of Almighty God. And at an early hour on the following morning, having first once more, as many as were able, met together in the church, they sat down to an ample breakfast that had been prepared for them in the School-room. When this was ended, they all set off to meet the train that carried them to London; and, marching through the streets with the parson and squire at their head, from Waterloo to London Bridge, they took their places once more in the Greenwich train for Deptford, and were soon comfortably housed in the admirably-managed Emigrants' Depôt, established there. Passing the night there with 150 more who had been brought together from different quarters, they all went on board the "Scindian," the next morning; and there I had the satisfaction of visiting and spending several hours with them on that and the following day.

Nothing could be better than the whole provision made for their comfort on the voyage, and for the good conduct of the crowded ship. I had full opportunity of judging as to this; and it gratifies me to express the thankfulness I feel at the considerate kindness and attention shown to the poor people's comfort by all who were concerned with them. One of the Emigration Commissioners himself inspected every part of the arrangements of the ship on the day of embarkation, and cheered up the poor souls at parting, with an excellent address, which showed a real interest in their well-being.

It only remains for me to add, that a well-recommended gentleman, an Oxford graduate, is gone out with them to act as school-master and catechist upon the voyage, and serve the Church in some capacity on his arrival in the Colony. The Emigration Commissioners put on board the educational material required; and a liberal grant from the Emigrants' Fund of the "Christian Knowledge Society" furnished a good supply of sound devotional and other books, for their comfort and instruction in their new homes; and every adult Churchman of my party carried with him a Letter of Commendation to the Bishop and Clergy of the Cape, to bring him into communion with them on his arrival, and claim their pastoral good offices.

I remain, Sir, yours faithfully,

ANTHONY C. LEFROY.

Church Crookham, March 28th, 1849.

MELBOURNE AND PORT PHILLIP.

THE following extracts from the letters of one of the Bishop of Melbourne's party will, we think, be found an agreeable supplement to that of the Bishop himself, published in our last number.

Saturday, Jan. 23, 1848. — At day-break, a Midshipman stationed himself at the mast-head, and about five o'clock the cry of "Land a-head!" was heard. This was Cape Otway, and of course we were all excitement to see it. I rushed upon deck as soon as dressed, and was well pleased with the first view of the new country. The morning was rather heavy and misty, but it kept rolling off and about, and so ever and anon disclosed the style of country, and at length fairly cleared away. The coast about Cape Otway is for a considerable distance bold, rocky, and thickly wooded, and at the distance from which we saw it, the poverty of the Australian wood was not discernible. Hills were to be seen intersecting one another in all directions, and the valleys, or rather gullies, between them were in most cases filled with brush, which often spread up to the very tops of the hills, reminding me a good deal of the Trosack country in Scotland; indeed the whole country bore very much the character of the wild barren parts of Scotland, the low scrub passing well for heath. I do not think the hills were nearly so high as in the wildest parts of Scotland, and rather suspect that they looked much higher and bolder to our sea-accustomed eyes than they were in reality. You cannot imagine the peculiar sensation which the sight of land gave us, even the sight of that desolate, wild-looking, almost uninhabited foreign land. I strained my eyes till I imagined I saw a wretched-looking native here and there, but of course it was all a delusion, though we were within seven miles of the shore, so that with a glass it would not have been impossible to see human beings, &c. &c.; but the fact is, a human being is quite a rarity, for the country here is one mass of impenetrable scrub. We were very busy all this day packing up, and every now and then running up on deck, leaving our packing at sixes and sevens, to see some change in the view. * * * Towards evening our state of excitement became intense as we approached the Heads. The land, which we had hugged all the morning, receded considerably, and little was to be seen but the low uninteresting looking Heads in front of us. They are two miles and a half apart, and of this narrow passage one mile and a half is occupied by a sunken reef, with here and there a small point of rock showing itself above water. On this reef, and indeed apparently along the whole two miles and a half of entrance, the surf breaks continually, and it is a wonder how the first ship that entered had the boldness to attempt it, for it appears as if you must pass on a line of breakers. * * * The breeze was very fresh, the sea, as it always is just outside the Heads, very rough, and the sun was setting wildly but gorgeously behind Cape Otway, tinging with its apricot glow every cloud in the sky.

We passengers were all assembled on deck, watching every movement, as you may suppose, till we found ourselves in smooth water within the Heads."

The entrance having been effected, the ship was anchored for the night, and the next day proceeded up the estuary of Port Phillip, to William's-town. The following morning a steamer from Melbourne brought a deputation of the principal inhabitants to welcome their new Bishop, and the latter with his party returned with them to take a view of the *Cathedral City*.

"As we moved away from the ship," the writer continues, "they manned the yards and gave us three cheers. It was a beautiful sight, and gratified us greatly. The captain had gone on shore very early in the morning, so that this little display of feeling was entirely the device of the officers. * * * The distance from the anchorage in Hobson's Bay to Melbourne is eight miles. The river is about twice the width of the Cam behind the cottages. The banks are perfectly flat and covered for the most part with reeds and rushes and tea-tree scrub, which a little resembles our box-tree, and is decidedly uninteresting. We were however refreshed by the sight of some cows grazing (upon air, one would think, for there was no grass) amongst the bushes—the first we had seen since leaving England. When we got nearer to Melbourne, the scrub disappeared, and we saw extensive undulating plains as far as the eye could reach."

From the landing place, where they received a very cordial welcome from a large concourse of people, the Bishop and his party went direct to Mr. Thompson's parsonage. The writer proceeds—

"The cathedral, which is built of an ugly dark stone, and in the very worst style of English architecture, (Queen Anne's style,) is close to the parsonage, and our first business was to go and see it. They are very busy pewing and finishing it off inside, but it will not be done for three weeks or more. The inside is very much better than the out, and indeed is not much to be complained of, only the pews are very high. The wood work is all the cedar of the country, which though not at all like our aromatic cedar, is both pretty and sweet. On returning from the church, Mr. La Trobe informed us, that his wife was waiting at home, hoping to see us at lunch. Mr. Thompson also had prepared lunch. So in order that neither party might be disappointed, the gentlemen remained and partook of Mr. T.'s hospitality, while Mr. La Trobe drove the ladies to his house, which is at the farther extremity of the place, near to a new patch of houses, called New Town, but quite sufficiently removed from them for all country comforts. The Bishop and his suite proceeded after lunch to look at St. Peter's, the very pretty new church, sweetly situated on the brow of the hill overlooking Melbourne, the sea, the dry plains, and on two sides an immense extent of hilly well-wooded country, with blue ranges of hills on the horizon,—Mount Macedon,

&c. &c. The latter is not a single abrupt mount, but a pretty range. * * * From St. Peter's the Bishop came to Mr. La Trobe's, and we returned, in time for a 6 o'clock dinner, to the Stag. Mr. La Trobe's house stands in a very pretty garden, and is surrounded by trees on every side. When you come out of his gates, you would imagine yourself in a gentleman's park; but you exclaim, What wretched yellow stuff is this on the ground?—what queer outlandish trees are these, throwing their naked arms about in all directions? Substitute English grass and English foliage, and you have, as far as the eye can reach, (and I believe much farther,) a more noble and exquisite park than ever adorned this lower world; sometimes spreading out in extensive plains, sometimes swelling into gentle hills, and sometimes rising into a really lovely range of mountain scenery. The River Yarra, which winds to an inconceivable extent through great part of this country, is much narrower than at Melbourne, and forms no feature in the landscape, being lost among the trees. The only kinds of trees which we have yet seen, are three in number: the she-oak, the gum tree, and the wattle, which is what we call the mimosa. The second of these has often a very picturesque shaped trunk, and branches not unlike the superannuated oaks in Sherwood Forest; for the most part, the leaves only grow in large tufts at the ends of the branches, so that all hope of shade is at an end. Great numbers of these gum trees seem to have died a natural death, and are either standing upright "in a state of nature," or laid prostrate on the ground, or half fallen in numberless picturesque and grotesque attitudes; you would be exceedingly amused with some of them. My theory is, that this class of tree is worn out and dying, (a happy thing too, I wish the she-oak would follow the example,) and that if people would plant English trees to a great extent, the aspect of the country would soon be changed."

"Mr. La Trobe's house is built entirely of wood, and is quite a little *bijou* cottage, so small that they can only just accommodate themselves in it, otherwise their kindness and hospitality are such, that they would most willingly have entertained us all, till we could be provided with a residence of our own."

Great difficulty was experienced by the Bishop in finding accommodation for his household. A visit of inspection made the second day after their arrival to a house on the Garra, previously selected for them, is thus described:—

"*Tuesday, Jan. 25.*—We again took the steamer to Melbourne. Mr. La Trobe kindly met us at the landing, and took us to see Mayfield, the house which Mr. Brown had taken. Mr. B. also accompanied us on horseback. When we got near the place, Mr. B. rode forward, as he said, to warn the people to put on their best bib and tucker, which I thought very unnecessary: however, when we arrived at the gate, we saw immediately what he meant, for there were some dozen horrid looking Fejee Islanders, just and only just not naked, some stretched on the ground, and others doing some little matter of

work. These people were imported by Mr. Boyd of Sydney, as a means of provoking government into sending out more emigrants ; however, this abominable scheme has not answered, for these savages will not work and are very troublesome. Measures are to be taken for returning them to their own country as soon as possible, but it does not seem a very easy thing to do. They are confirmed cannibals in their own country, but I believe they condescend to eat mutton and beef here. The inhabitants of the house are agents of Mr. Boyd, which accounts for these Fejee people being here. They say that our Aborigines are so much afraid of them, that they have deserted this part of the country, and indeed we have seen but two since we came, and they were just like black skeletons, with a piece of coarse cloth thrown over their shoulders and reaching nearly to the knee. After satisfying ourselves that this four-roomed savage-haunted house would not do, Mr. La Trobe took us to two or three other places on the Yarra, most beautifully situated, but all so very small. Of course one would put up with small rooms if one could get nothing better, but then you very rarely find more than four in any house, and sometimes only three. * * * Two or three people have kindly offered us their houses, while they go to the sea side—to Brighton, for instance—or go into the Bush ; but they are all either too distant from Melbourne, or so small that we could not possibly get into them. * * * All have verandahs, some of them exceedingly pretty, and well covered with creepers.”

Of Melbourne itself, the Bishop writes :—

“The town presents of course an unfinished appearance, but it is larger, and, I think I may say, more regular than I expected, although the variety in houses and other buildings is certainly very great, both as to materials, which are stone, brick, or wood, and as to form, which is sometimes that of a London public building, or dwelling house, sometimes of a cottage *ornée*, sometimes of an Irish hovel. The great evil of the town, as a town, is that, through the limitations placed upon the sale of land by the Government, the poor, especially the Irish, are almost as much crowded together as in our own native land.”

Some of the minor inconveniences incident to a newly planted town are amusingly touched upon in another letter :—

“There are but six yards of pavement in all Melbourne, and these are divided between two shops in Collier (the principal) Street. The middles of the streets are diversified with numerous hillocks and declivities, which make a drive through them intensely amusing, unless you happen to have a bad headache. Even D——, when her head is quite well, does not object to the extraordinary jolts we get in going over huge stones and stumps of trees, with which the roads into the country (I wish to lose the colonial word “bush”) abound ; indeed, as often as not, you drive across the open country without any regard to roads : each carriage or bullock dray takes its own course. This is rather a pity, as it cuts up entirely what would in the less dry season be beautiful grass. * * * These bullock drays are

quite a feature in the place. You see numbers of them standing about in Melbourne, sometimes with as many as six pairs of bullocks to one dray, looking so patient and pensive (and occasionally stupid) that I cannot help admiring them, and there is something rather picturesque in seeing them slowly wending their way home amongst the trees. * * * Do you remember our laughing at the story of children being drowned in the ruts of Melbourne? I assure you, it is by no means impossible. In streets which are at present merely marked out and named, and perhaps two, or it may be three, cottages standing in them, are large cracks, the dimensions of which are such as to entitle them to the name of gullies; they are now perfectly dry (as is everything else, but the sea and the Yarra), but in winter they form deep pools, and numbers of children play about from morning to night, when they can scarcely avoid being drowned. If a few of the dogs, which are to be found here by thousands, might be drowned instead, it would be a very happy thing for Melbourne. * * * In the street, you can scarcely walk for dogs; and, in fact, dogs haunt you from morning to night. Goats are almost as numerous, but as they are more harmless, and of some use for their milk, which is much used here amongst the lower orders, one does not find so much fault with them. * * * You would be amused with the fire-places here; they are just such as you see in the very old English mansions, nothing but open hearths with dogs to lay the wood upon. Nothing is burnt but wood. There is coal, but the labour and expense of digging to it would be an effectual barrier till we have burnt up every tree in the country, and then we *must* look out the coal. One or two families get it from Sydney, but they say it is not good. The wood fire looks very cheerful, but it is not so tidy and comfortable-looking as coal. * * * Dr. Macartney and family are settled for six months at Heidelberg, just to see whether it is a desirable spot to plant a Clergyman in. It is eight miles from Melbourne, and very prettily situated. We were greatly pleased with the drive, and what greatly enchanted me was a toll-bar which has just been erected, the first in the colony. It looked so civilized, and as if we really should at last have a good road. There were heaps of labour stones, too, piled up on the side, all ready for making the road; but notwithstanding all these delightful symptoms, the road is yet in most places most romantically jolty. We cannot conceive why they have called the place Heidelberg; it bears no resemblance to its namesake. There is no village, exactly, but a smithy, a baker's, and a general store; and people are scattered about pretty thickly for twelve miles round. A Mr. Hawden has a very good house there, and most of the people are more or less connected with his property. He and two or three other gentlemen are very anxious to get a church built, but the Bishop insists on a Clergyman's stipend before a church. * * * The Macartneys' house consists of two or three great barns stuck together, with a verandah *tied* round them with a rope! The walls wood, not plastered; sky seen through chinks, &c., but situation lovely. * * * The trees, as at Melbourne, are just the same, '*toujours* Gum,' as some new comer once remarked, and very thin and poor."

The next extracts refer to a visit to a family in the neighbourhood of Geelong.

Tuesday, March 28.—Started at eleven for the L——’s; thought the country prettier—I think, because the day was more favourable for showing light and shade. Dr. L——’s is a comfortable red-brick farm house, snugly situated in a valley at the foot of a hill, containing four excellent rooms, and is considered quite a palace in the bush. * * * There is a nice garden, but entirely destroyed for this year with grasshoppers and hot winds, and a vineyard, which is an appendage to almost every house not actually in the town, in this colony. Dr. L—— is very particular about his vines, and hopes in time to grow them in sufficient abundance to make light wine. There are some Swiss in the neighbourhood who already grow them to a very great extent. Dr. L—— hopes that in time light wine will become a manufacture here, and, being very cheap, will supersede the use of strong liquor, which prevails to an awful extent amongst all classes. * * *

Wednesday, March 29.—The Bishop was obliged to ride into town again, to meet some one on business. This riding is exactly what I wanted for him. We live quite a pastoral life; Mrs. L—— manages her own dairy, besides many other parts of her household, and at five o’clock every evening we all go to drive the cows in! Only think how rural! To my great horror, they let the most terrific bulls, and several of them, too, go about just like so many cows, and say, ‘Oh! they never do any harm.’

Thursday, March 30.—I had a ride to-day on Mrs. L——’s pony, with Dr. L—— and the Bishop. It is a glorious country for riding; such valleys and plains of grass as you never saw. We crossed the hills into three different valleys without seeing anything in the shape of a road, but had the pleasure of seeing two bush fires, and immense volumes of smoke, just like that from a thousand steam-packet chimneys, rising up from another at many miles’ distance, behind the Amatrie Hills. I could not believe for some time that it was not all cloud, and a terrific storm coming on. The fires we saw close at hand had been made purposely to burn down the long coarse grass. It was a very fine and rather awful sight to see a long line of fire pursuing its relentless way. The way to escape if overtaken by one is to turn round, face your enemy, and jump clean over, for it burns up what it has to burn immediately, and goes out, so that there is nothing more than one continued narrow line, as it were, of fire. I enjoyed the ride exceedingly. * * * We forded two rivers, one of which, however, was dry. The Moorabool runs at the foot of Dr. L——’s meadow, or marsh, as they call the meadows here. At this time of the year it is a mere succession of pools, colloquially called water holes; but in winter it overflows its banks to a great extent.”

Want of space compels us to reserve the remaining extracts till the next Number.

DIOCESE OF NEWCASTLE.

Extract from a Letter of the Bishop of Newcastle, dated, Goonorgoonoo, Liverpool Plains, New South Wales, 13th October, 1848.

On the 2d of this month I left home for the long absence of two months ; myself on horseback, and my servant Anthony on another powerful horse with all my luggage,—robes, clothes, linen, books, writing things, &c. for two months ; packed in a valise and pair of saddle-bags. We set off at twelve, and at Black Creek (twenty-two miles from Morpeth) we stopped to rest the horses, and I inspected the room we are building for School and Church. I received a hint about the School, and after a searching inquiry, found that the wife of the schoolmaster, who teaches, herself, the greater number, is a Roman Catholic, which accounts for three-fourths of the children being of that creed. This School is now under the care of my Chaplain, Mr. Irwin ; and this discovery was very vexatious to him as well as to myself. We reached the Parsonage at Singleton just as the sun set, to the delight of Anthony ; for the last time we went this same day's journey, we had three long hours in the dark, walking our horses in a drenching rain. On Tuesday morning Mr. Irwin rode eighteen miles with me as guide to the house of the next clergyman, Mr. Cooper. There I visited the School ; and a gentleman who has the largest estate in the neighbourhood rode eleven miles to meet me—took me to his house to dinner, where I met another gentleman, who took me nine miles further to his house to sleep. Wednesday, Thursday, and Friday, were days full of employment and fatigue. On Friday evening I arrived at Collarry, the estate of Mr. Hamilton, the brother of the Canon of Salisbury. He had sent me a kind invitation, and came some miles to meet me. This visit was a real treat to me. On Sunday I confirmed at Cabilis, and had another great treat in visiting Mr. Denison, the brother of the Bishop of Salisbury. You may imagine the delight of talking over with enlarged, and cultivated, and really religious minds, what is best to be done, and can be done, and shall be done, for the spiritual good of those around them. This is the busiest time of year at these large estates—the preparing for shearing ; so I would not allow either Mr. Denison or Mr. Hamilton to ride on with me, as they kindly proposed to do ; but Mr. Hamilton sent his overseer to guide me to his head station, Liverpool. This station was my first night really in the Bush. Imagine the very roughest cow-shed you ever dreamt of in England—the upright slabs with a chink an inch wide between them, covered at the top with large pieces of bark stripped from the trees ; the floor earth, and in one corner the shepherd's bedstead—a piece of bark supported on four sticks. On such a bedstead and in such a room I slept on Tuesday night ; having first, at half-past eight, while a lovely moon was shining, had the hut full of shepherds and hut-keepers, when I read a large portion of the Evening Service, baptized a child, and then explained to them, amid the deepest attention, the

32d Psalm. It was a wonderful scene ; no Clergyman had ever been there, and one of the men said he had " heard nothing of that kind " for the last eleven years. On Wednesday morning the overseer of the Liverpool station guided me eight miles, and then I dismissed him, while he most earnestly hoped and prayed that I should not lose my way. I had then twenty miles to ride over the vast Liverpool Plains, where there is no surface water—the few stations are supplied with water by wells ; and if you do not find the station to which you are going, you may (and some do every year) perish from thirst. I feel that it is a duty, and only a wise precaution, in this country to learn to depend upon myself : as I shall have so much travelling, I must expect sometimes to be left to my own resources. So when the overseer had left me, I summoned Anthony, told him what directions I had received about the way, and the consequence of missing it, and cautioned him to look out. We arrived in safety at Werrak, the cattle station of the Australian Agricultural Company, and found that they were just finished shearing the flocks of sheep they had there. I had, therefore, a full company at Service in the evening, slept in somewhat greater comfort than the night before, and came on to this place, thirty-eight miles across the Bush, yesterday evening. Remember, that with all the anxiety and fatigue which I have gone through this year, you must never think of me as otherwise than happy—supremely happy, indeed, beyond all that I have ever enjoyed amid my duties among you at home. The body is still well and strong, though thinner—the mind often indeed on the stretch—often engaged in conflict with other minds as strong as itself—delighted to follow the wild fancies and extreme views of others, and gently guide them back from those extremes to the wiser and safer mean : and above all, that real improvement of heart and spirit which must ever arise from feeling that your labour though on earth is not for earth ; that your work is the Lord's work, not your own ; and that for its accomplishment you require and must continually seek strength and guidance from above.

Notices of Books.

The Church Review. No. IV. New Haven, Connecticut ; and London, G. P. Putnam.

This able organ of the American Church (the previous Numbers of which we noticed at page 312) continues to be distinguished for the sober judgment and sound learning of its articles. In the present Number we may particularize the article founded on the recent American edition of Bishop Horne's Works,¹ in which we have a

¹ We are glad to see that the Society for Promoting Christian Knowledge have done tardy justice to his invaluable Commentary on the Psalms, by adding it last year to their list. Why does not some London publisher undertake a reprint of his entire works, at a price at least approximating to that of the American edition

dispassionate review of the religious aspect of the eighteenth century, and a judicious appreciation of the singular merits of that apostolic prelate. The writer of the article on the "Syriac Ignatius" has the advantage, which some of his English contemporaries have not possessed, of understanding the language of the work which he reviews. As to the genuineness of the Syriac edition, he comes to a conclusion more in accordance with the opinion of Mr. Cureton and the Chevalier Bunsen, than with the judgment of the recent editors of the "Patres Apostolici" in Germany and in England—Dr. Hefele and Dr. Jacobson.

Hints for the Times, &c. By the REV. G. SMITH, M.A. London : Hatchards.

BEFORE we shall again address our readers, the author of this little work will, it is hoped, become one of that band of apostolic men to whose zeal and wisdom the government of our Colonial Churches is committed. Anything which comes from such a quarter is sure to attract the attention of those who are contributing by their prayers, or their exertions, or their substance, to promote the Missions of the Church. Mr. Smith begins by examining three different kinds of defective religion, which he defines respectively as those of sentiment, of form, and of feeling. He then proceeds to describe the characteristic marks of vital godliness, viz. humility, trust, consistency, activity, and spiritual growth. We cannot help thinking that Mr. Smith's language is generally too diffuse and declamatory for the thoughts which it conveys. His view of defective religion appears to us imperfect, and in some of its details incorrect. There are, however, many useful truths, particularly in the latter half of the volume, which cannot fail to edify all who reflect upon them.

Colonial, Foreign, and Home News.

SUMMARY.

THE last month's papers have brought no very important news from the five dioceses of British North America. Of the four churches now in process of erection in Bermuda, the first was consecrated by the Bishop of NEWFOUNDLAND on the 13th of February. No other consecration has taken place in Bermuda since Bishop Inglis, in 1826, consecrated all the churches in the Colony. A more detailed account of the ceremony will be found subjoined. The Bishop of NOVA SCOTIA introduced to the Legislative Council on March 16th, a bill to incorporate the Diocesan Church Society, with the view of enabling it, like the sister Societies in Toronto and Montreal, to hold and manage real property. The bill, however, appears to be regarded with suspicion by some of the members; and as the session is drawing

to a close, it was eventually postponed for a twelvemonth, the Bishop consenting. In the diocese of QUEBEC the Bishop was occupied from January 18 to February 21 in a Visitation of the districts of the Three Rivers and St. Francis. In the course of the tour the Bishop consecrated two new churches with burying-grounds, within the mission of the Rev. J. Kemp, Bury, Sherbrooke. Confirmations took place at eleven different places; and during the last week, which was spent at Lenoxville, an ordination was held in St. George's church for the purpose of admitting two members of the College, Messrs. Dalziel and Machin, to the office of Deacon. It is also our pleasing duty to record three considerable offerings which have been lately made to the Church in Canada. In Quebec, the church of St. Thomas, with a dwelling-house, has been offered as a free gift to the present Incumbent by Mr. Molson; and the Methodist chapel in St. Anne street has been purchased for 1300*l.* by three gentlemen, Messrs. Noad, Hale, and Wurtele, with the view of endowing it, and securing it to the Church of England; and in TORONTO diocese, at Sandwich, in the Western district, W. R. Wood, Esq. has presented to the church of St. John an acre of land in the town, adjoining another acre previously granted by the Government.

From the United States, the *New York Churchman* brings us a heap of testimonials, furnished by various periodicals, to the merits of its able Editor, Dr. Seabury, who has recently resigned his post to the Rev. W. Walton. In PENNSYLVANIA diocese a Ladies' Association at Philadelphia has succeeded, after three years' exertions, in collecting funds sufficient for erecting a free church in a poor district of the town, to be known as a memorial of the late venerable Bishop White. Bishop Potter has called for contributions throughout his diocese, in order to purchase a spot of ground for the building. An interesting report has been published of the first operations of the floating church at Pennsylvania, which we noticed at page 357. A proposal has been issued by the American Committee of Domestic Missions for establishing a mission-school, embracing several departments, among the Chickasaw Indians. It may be profitable to ourselves to contrast such a scheme with our own almost universal practice of sending out an isolated clergyman to labour by himself in a remote spot.

Our readers will regret to learn that an accident which might have been serious, occurred to the Bishop of CALCUTTA. In the course of a metropolitan visitation to Ceylon, his Lordship fell through the hatchway of a ship, but happily the consequence was only a little temporary inconvenience. We have seen the Annual Report of the Calcutta Diocesan Committee of the Society for the Propagation of the Gospel. It records, as the most important occurrences of the past year, the completion of St. Saviour's church, belonging to the Hindustani mission, and the consecration of the same on last Michaelmas day, and the recall by the Bishop of the Rev. J. G. Driberg, and Catechist H. J. Harrison from the Nurbudda district, and the consequent termination of the mission to the Gonds. In connexion with India,

we may mention that the Rev. W. W. Malet has issued from Ardeley, Hertfordshire, a letter to Sir C. Napier, entreating him to use his influence for the establishment of the Gospel between the Indus and the Sutlej.

From Australia we have intelligence of Confirmations held on September 21 and 22 by the Bishop of SYDNEY, in the episcopal town, at which 450 persons were admitted to the sacred rite. The Bishop also laid the first stone of the church of St. Mark, Alexandria, on September 4th. In the diocese of MELBOURNE the first meeting of the Church Society took place on September 12. It was numerously attended, and the Bishop's speech seems to have given much satisfaction. In ADELAIDE also there was an anniversary meeting of the South Australian Church Society on October 3d, under the presidency of the Lieutenant-Governor, Sir H. E. F. Young. The Report, which was read by the Rev. W. J. Woodcock, stated the year's receipts at 221. 11s.: the falling off in this department was attributed to the very general undertaking of the Society's objects by the inhabitants of different localities. The educational institutions of the Church were stated to be in a particularly prosperous condition. Mention was made of two munificent donations to the Collegiate School from Captains Ellis and Allen. The Report also suggested that steps should be taken for the establishment of parochial libraries, and for endowing in some degree the new churches. We regret that we have not room to insert the eloquent and interesting address with which the Bishop moved the first resolution, which was ably seconded by Judge Cooper. In TASMANIA there was a meeting at Hobart Town on August 29, of a similar Society, at which the Bishop entered into an animated statement of the kind encouragement which he received during his late visit to England, and of the sums which have been sent to Tasmania during the last five years for missionary purposes. He then exhorted his hearers to fresh exertions for the Christian education of the community, dwelling particularly on the subject of Sunday Schools.

NEWFOUNDLAND.—*Consecration of St. Mark's Church, Smith's Parish, Bermuda.*—On February 13 the Bishop consecrated this new edifice. The old church of St. Mark was built probably before the year 1620, but was blown down by a violent storm in 1846. A grant for a new church was procured from the Legislature, liberal contributions were made by the parishioners, and a more commodious site was presented by F. Peniston, Esq. The new edifice presents internally a far more ecclesiastical aspect than has been usual, until within the last few years, in country churches in the Colonies. No one can fail to be gratified by the appearance of the building on entering by the western door. The open seats, alike for all, whether rich or poor, with their simple yet appropriate heads, the triple east window, and the space round the Holy Table, bespeak the care which has been exercised, even with very limited means, to erect and furnish not a house, but a church.

CANADA EAST.—*Bishop's College, Lenoxville.*—A letter from the Rev. J. H. Nicolls recently appeared in the *Guardian*, giving a pleasing account of the general discipline of the College, and stating that in consequence

of the distress under which its funds still labour, the Rev. J. Hellmuth, professor of Hebrew, is about to proceed to England, to renew the appeal made in 1847 by the Principal.

CAPETOWN.—Recent letters have been received from the Bishop of Capetown.—In the course of a single year he had added fourteen Clergymen and ten Catechists to the number of labourers in that portion of the Lord's vineyard. Several more have since been engaged in England, and will shortly sail for the Cape. The Bishop seems ready to give both himself and all that he has for the spiritual benefit of the Diocese over which he has been appointed an overseer. Such generous devotion in such a cause deserves, surely, all the support that can be afforded him. He had at the last dates just embarked on board a steamer, most liberally placed at his disposal by the Governor, for a visitation of the Island of St. Helena.

ADELAIDE.—The Bishop is now engaged in a Visitation of Western Australia, and we hope to be enabled to furnish some account of the Churches and Schools in that part of the world in a future number.

CHINA.—Dr. Smith, the Bishop-designate of Victoria, has issued a prospectus of Missionary plans for the benefit of the Chinese. He proposes to avail himself of the aid of Native Evangelists, and to employ the press for Christian purposes. His present object is chiefly to collect 5,000*l.*, in order to complete a College which is already begun at Hong Kong, and to set it in operation. Subscriptions for (1) the College Fund, or (2) for a Translation Fund, or (3) for the maintenance of Native Christian agents, will be thankfully received by the Hon. Secretary of the Colonial Bishopric Committee, 79, Pall Mall, or by Messrs. Williams, Deacon & Co. Birchin Lane. Books for a College Library are also desired; and Dr. Smith would be glad to take out with him at least two clerical fellow-labourers in the College. He also requests the prayers of all who may aid him with their pecuniary contributions.

NEW COMMISSION FOR THE SUBDIVISION OF POPULOUS PARISHES, *April 4th.*—The Queen has been pleased to appoint the Most Rev. the Archbishop of York, the Right Hon. the Earl of Harrowby, the Right Rev. the Lord Bishop of London, the Right Rev. the Lord Bishop of Lichfield, Anthony Ashley Cooper, Esq. (commonly called Lord Ashley), the Right Hon. Sidney Herbert, Sir Edward North Buxton, Bart., the Rev. Henry Raikes, M.A. Chancellor of the Diocese of Chester, the Ven. Archdeacon Sinclair, the Rev. Walter Farquhar Hook, D. D., the Rev. Thomas Dale, M.A., William Cotton, Esq., the Rev. William Weldon Champneys, M.A., Charles Knight Murray, Esq. Barrister at-law, William Woodrooffe, Esq., the Rev. Joseph Haslegrave, M.A., and Robert Benton Seecley, Esq., to be her Majesty's Commissioners to inquire into the practicability and mode of subdividing into distinct and independent parishes for all ecclesiastical purposes all the densely peopled parishes in England and Wales.

EXHIBITION FOR SONS OF MISSIONARIES, MARLBOROUGH COLLEGE.—It is not generally known that there exists at Marlborough College an exhibition for the benefit of the sons of Clergymen who have served five years in India. Candidates must be under thirteen years of age.

CONSECRATION OF COLONIAL BISHOPS AT CANTERBURY.—We have reason to believe that the Consecration which had been fixed for Ascension-day, has been postponed—probably till the Tuesday in Whitsun-week, May 29th.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JUNE, 1849.

BORNEO.

THE Mission established at Borneo about a year back will continue to engage the watchful regard of all interested in every fresh planting out of the Church among the heathen.

We need not dwell on the peculiar circumstances which distinguished this Missionary effort. The simultaneous introduction of Christianity with the first Colonists,—the absence of that prejudice and disgust, which has been too often excited in the native mind by previous contact and acquaintance with Europeans,—the enlightened views and high character of the founder of the Colony,—all combined to favour the success of the undertaking.

By recent information received from the Mission, we learn, that hitherto its way has been prosperous, advance is made in gaining the goodwill and confidence of the natives, and the Church and Mission House are in the way of completion.

“Our present abode,” Mr. McDougall writes, “the so-called court-house, is a very confined abode for two families, in appearance like a bird-cage, built at the river’s edge. It is just thirty feet square; the upper or habitable part is divided by matting, into four rooms and a passage. There is a long room below, thirty feet by fifteen, which is the court-room or hall of justice on week-days, and for the present our church on Sundays. I saw at once that the hill contiguous to the ground, which Mr. Ruppell had bought for the Mission, was not large enough to build both house and church upon, so I determined upon reserving this for the church and schools, and to clear a neighbouring hill for the house. In the hollow between is the present English burying-ground, where there are already ten or twelve buried, which thus comes in nicely into the churchyard. The ground which

Mr. Ruppell bought and cleared, is from four to five acres in the hollow on the other side of the hills, between them and the jungle. It is all cleared; two-thirds of it are swamp, and are planted with paddy, and on the rising ground there are a few young cocoa-nut and fruit-trees, among which we purpose growing our vegetables; and as soon as I can get the lower part drained, I shall plant it with cocoa-nuts. It is a well-chosen piece of ground for a plantation, as it is near the town, and behind it is good land cleared some way by German squatters, and more likely to prove a profitable estate to the Mission than any other spot about the town. I have named the hills, College and Church Hills; the clearing of the former is now nearly complete, and I have got over 200 nice young nutmeg-trees to plant round the house. I have had to level the top of the hill, which is of loose sand, to the depth of six or seven feet, where we have found good firm clay, on which we can safely plant our foundations. I procured shovels and made wheelbarrows for the work, when I found that the Chinese, whom Mr. Ruppell recommended, would be at least three months about it; but when they refused to use anything but their own wretched little baskets and hoes, I called in a gang of Malays, who have proved most excellent 'navvies,' and done the work in a month. It was and is quite amusing to witness the interest the wheelbarrows and shovels occasioned, which, as well as the idea of levelling for a foundation, are to these people quite new. We have now a good firm foundation, and I think the Mission may count upon having a desirable and substantial house, that will—owing to its balcan or iron-wood posts, beams, &c.—last ten times the period houses in these parts usually do. The Malays say a balcan house, well built, will last for hundreds of years; so I hope that our Church, when raised, will endure and flourish until it is looked up to as the mother of many, many Christian Churches, yet to spring up among the numerous tribes of this vast island."

Looking at the Mission in regard to its future results, perhaps the most serious obstacle to the spread of Christianity among the inhabitants of Borneo will be found in the residence among them of a large number of Malays, professing the Mahomedan creed, and much superior to the natives in intelligence, education, and moral habits. It is well known how difficult it is to subvert this faith in the minds of those who have once received it, and how successful it has ever proved in making converts. It is with astonishment and shame we learn, that emigrants from our own shores, Englishmen and, in name, members of the English Church, have on their residence at the Cape of Good Hope, forsaken the creed of their own land for the profession of Mahomedanism, and this not in one or two, but hundreds of instances. If this has indeed been so, we cannot wonder that its influence should be great over the unlettered Dyaks of Borneo, and that the English Missionaries should find,

as they lament they do find, that whatever influence they seem to gain over the natives, while in actual communication with them, is immediately upon their absence thwarted and counteracted by the Malays. The numbers of these latter are also continually increasing, and this fact should be well considered, as rendering most urgent the necessity, that whatever we do to gain to the Church this fair and promising region, should be done quickly. There is a noble opportunity *now*, which a few years may lose to us for ever. This point is so forcibly urged by Mr. McDougall, and the best mode of operation so well pointed out, that we gladly subjoin his own words:—

“Among the Kyans, Dyaks, and other native tribes, there is, already opened to us, a much larger sphere of action than I imagined was the case on my first arrival here. On this river alone we have thirty-three tribes (each tribe varying in number from thirty to two hundred families) of tributary Dyaks, the nearest tribes being a good day’s journey distant; who, now they are obliged to live at peace with each other, are rapidly increasing in numbers and improving in condition: besides these, the people of the Samarahan, the Sadong, and the Serekei rivers, are now under the control and protection of this Government, (Sadong and Serekei are much larger rivers than this,) but I have not been able to ascertain the numbers of their tribes; they are, however, numerous and quite accessible to Missionary efforts. Next spring, when it is expected that the Sarebus and Sakarran rivers, inhabited by swarms of piratical Dyaks, will be thrown open and brought perfectly under our control by means of a powerful expedition, which the Rajah and Captain Keppel have planned against them, these two rivers, together with the Serekei, will form a high road into the very interior of Borneo, and traverse the regions inhabited by the Kyans; who, from the little I have seen and heard of them, seem to be more civilized than our hill Dyaks, and are a brave and intelligent people, far more numerous than the Dyaks, and are to be estimated by tens and hundreds of thousands. They are, I am told, very anxious to have communication with us, and desirous of acquiring knowledge from the Orang Putih (*white* people).

“For these reasons, and on account of the Dyak language of which the various tribes speak different dialects, which it will be necessary for any who would teach them to learn, (their knowledge of Malay being very limited,) it will appear how necessary it is that our strength should be increased for the effectual working of the Mission. We want at first several devoted young *single* men, Clergymen, or Catechists, to place at different stations among the larger tribes, whom they can associate with them and learn their dialect, and then instruct them in some of the useful arts, at the same time that they impart religious knowledge; for the Dyak, in common with other savages, will always value his teacher’s instruction the more, and have more faith in him, when he finds that it adds to his present comfort, while it opens to his view a glorious and happy future. It would only be

necessary for these men to remain at the stations for about eight months in the year, for at the rice-growing seasons the Dyaks leave their towns and villages for their paddy grounds, which are scattered all over their respective territories; during these seasons it would be advantageous for them to return to the Mission House at Kuching, and assist their brethren here in the schools and ministrations of the Church, leading a kind of collegiate life with leisure and opportunity for study, which they would never have while residing among the inquisitive natives. There would not be the smallest difficulty in placing such labourers at once; all the Orang Kayas, head or *rich* men of the tribes I have spoken to, would gladly receive them; the Orang Kaya of Lundu, our most civilized and influential tribe, was most earnest in his request to me that a teacher should be sent to his people, and promised to build him a house and do all he could to assist him, and this *should* certainly be the first station occupied, as the tribe is fast Malayizing in dress, manners, and even, in some instances, religion. It would also be highly desirable that, in addition to these Dyak teachers, the Mission should be strengthened with another *efficient* Clergyman, in full orders, who would either assist the head of the Mission in visiting several stations, or take his place at Kuching when he should be absent on such journeys. This or some similar plan could be carried out at a very moderate expense, if *single* men were employed, as they live better with 80*l.* or 100*l.* a-year than married men could do on 300*l.*, owing to the great expense an establishment of servants, &c., necessary for a family, involves; but unless some such measure be adopted, and that speedily, the objects of the Mission, as regards the native tribes, cannot be accomplished, and it will become more and more difficult to do so every year, as Mahomedanism gains ground among them."

The course of proceeding hitherto pursued has been as follows:—The first care was to set on foot a regular service of the Church on the appointed festivals. This was needful to keep vigorous the spiritual strength of the small party, to feed that lamp the light of which was to shine in a dark place. But it was needful too, as a witness to the Mahomedan population. Though in many respects untamed, the Malays are yet strict Islamists. The stated appointments of the Koran are observed; and they would not be slow in denouncing and despising a faith which paid no visible and stated homage to the One God.

The next step was to establish a Dispensary. The wisdom of this step in the East—where our medical skill is so appreciated—is obvious; and the effect of it, beyond merely gaining the confidence and regard of the natives, is thus mentioned by the writer referred to:—

"The Dispensary has succeeded admirably, and has already fully occupied me every day with patients, from twelve to two or three o'clock. I hope Mr. Brooke will found an hospital: it would be of great use. Indeed, if I had not had the excuse of my medical capacity,

I certainly should never have been able to have got into the people's houses, and gained their confidence, as I have done. Had they considered me merely as a *padré*, or clergyman, their jealousy might have been aroused, and it would perhaps have taken years to have placed us in our present position ; but now that, with God's help, I have been instrumental in saving the lives of some, and the limbs of others, they listen with attention to what I have to say to them as *padré* ; and when I speak the language better I shall be able to communicate with them more freely than I now do upon religious matters. As it is, both in school and out, I endeavour, as far as I am able, to develop and encourage those principles of religion, truth, and equity, which the Malays, as Mahomedans, hold in common with ourselves. Beyond this we cannot, as yet, dare to go, and we must be cautious."

Another result of this Dispensary has been, that some of the patients would afterwards drop into the schools, and observe what was going on ; some even of the *Hadjis* have done this, and appeared pleased with what they saw, and expressed no jealousy or disapprobation. The attendance of the scholars has been very irregular, varying from two or three to thirty ; but some of the most regular have made good progress, and can read portions of the Prayer-book in Malay. The most important and interesting step, however, is one which has always appeared to us the most promising and hopeful (as in past ages it has been proved the most successful) that a Missionary could take. The Missionaries have offered to receive into their house and rear some children—the offspring, for the most part, of Europeans and natives—whose mothers are willing to entrust them to their keeping. Hence has sprung up a kind of orphan asylum, "the foundation of a native Church." Five of such children have been adopted and baptized, and are now being trained as Christians. And when we recollect how it was by the purchase of young children from the state of slavery, and by rearing them beneath the shelter of the religious house, that Evangelists were provided for the savage tribes, the forefathers of civilized Europe, we cannot but look upon these young children as the body from which, in God's mercy, may be destined to issue forth the future illuminators of their native island.

It is matter of much satisfaction to find this infant settlement proceeding with such caution as well as zeal, meeting the Mahomedans on common ground, and winning the idolatrous *Dyaks* by offices of mercy and kindness. We are fully persuaded that it is not, in the first instance, by a system of *Col-porteurs* and indiscriminate, aimless "casting of pearls," that the hearts of the heathen will, ordinarily, be won. It is as much a part of Christian ministration to prepare the soil as to sow the seed, if at least the Gospel is to be preached not "for a witness" only, but for conversion.

THE NASHOTAH MISSION OF THE AMERICAN CHURCH.

THE well-being and extension of the American Church cannot fail to interest deeply all English Churchmen. There are ties between us which draw us closely together, though many a lonely league of the "Oceanus dissociabilis" be stretched between us: we are sprung of the same stock, we offer the same prayers and in the same English tongue, and if the honour of Seabury's Consecration was, to our shame, yielded to the sister Church of Scotland, yet his colleagues, White, Provoost, and Madison, received their Commission at Lambeth. It is not that we love other Churches less; but there is no Donatism in loving these more. Therefore, we may especially be glad and thankful to see the unequivocal signs of vigour which the Nashotah Mission exhibits; a sample, we trust, of the manner in which the Missionary work is done by the American Church elsewhere.

In the triangle formed by the vast lakes Superior and Michigan, and the Upper Mississippi, is included the territory of Wisconsin. Eight years ago, the only inhabitants, besides the Aborigines, were a few backwoodsmen who had come westward to escape the poverty of over-crowded cities; but in this short time the whole face of the country has been changed by the perpetual influx of new settlers, and the territory has become one of the States of the Union. Happily the work of the Church began while the field was thinly peopled, and has been continued with remarkable success. "In 1847," says the Report of the Diocese of Wisconsin to the General Convention, "we organize, as a Diocese, with 22 settled and working Clergymen; with 25 organized parishes; and 2,744 individuals enrolled on parish registers; with 969 communicants; with 407 children under catechetical instruction. You will further perceive that 1,123 persons, including infants and adults, have been baptized; that 393 have been confirmed; that \$1,614 have been contributed for charitable purposes, and that \$28,400 have been expended in the erection of places for public worship. Constituted now a Diocese, and entering upon a glorious career, with a Bishop elect, the choice of all, the happiest results are anticipated." When we recollect that in 1841 there were but seven Clergymen and two or three churches, we can but wish that the needs of our increasing population were as well met in England.

But it is rather to the way in which this work has been done, and is doing, that we would call our readers' attention. The main instrument, under God, by which the good seed has been sown, and carefully tended, is the Mission-school, or Brotherhood (so it is called) of Nashotah. It was founded by its pre-

sent head, the Rev. James Lloyd Breck, who came with two companions in 1841 into Wisconsin, then, as we have said, little better than a wilderness. No doubt they bore in mind, "If one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken."¹ They remembered how the Seventy went out two and two, and returned with great joy, and they trusted that the more closely they could imitate those first Missionaries, the more they might look for the blessing of their common Master. Accordingly, their plan has been to have a home to which they might return from their circuits, which should serve also as a School for the education of candidates for Holy Orders, and consequently as a standard and encouragement for the rest of the Diocese. At home their operations are of this kind: the Brotherhood wait upon themselves, and being accustomed, most of them, to agriculture, make a small farm attached to the Mission very productive; it is good that they who have chosen the rough path of Missionary life should learn to take harder living as their ordinary lot. Daily Service is observed, not without the beauty of music, and discipline is strictly kept: no one at any time of the year is allowed to be absent over two weeks at a time, and those who are not candidates or teachers, over one week. In September of last year they had twenty-eight students upon the ground, and more were expected to join in the winter. The young Brethren aid in teaching some of their own body, and conduct (four of them for three hours a-day each) a parish school, numbering sixty pupils; and they do this work so well that youths are sent from the towns on Lake Michigan, a considerable distance, and are boarded in families living on the Mission grounds, in order that they may have the advantage of this education under Mr. Breck's supervision. There were sixteen of these boarders last September, and Mr. Breck, with the ready tact of a man who turns all his materials to the best account, is training them as a nucleus for an Academical department, which will occupy buildings situated apart from those allotted to the Theological students, but under constant superintendence day and night. In the summer, the strictly Missionary labours of the Nashotah Clergy commence; study is for a while suspended, and it appears that part of the Brotherhood attend more exclusively to the work of their farm, while the Clergy set forth on their journeys. Like another band of Israelites, their way lies through the wilderness; like them, they go out "harnessed;" but with the peaceful armour of righteousness, as warriors of the Cross; and like them they carry their Tent-chapel, wherein

¹ Eccles. iv. 12.

they may offer the morning and evening sacrifice of prayer and praise; and though the pillar of cloud and of fire goes not before them, nor rests visibly on their Tabernacle, yet in very truth the unseen armies of God are about them, and HE HIMSELF as certainly present as when His glory shone most brightly on the Mercy-seat. Thus they take their journey from one lonely settlement to another;—

“ And where, at dawn, the prairie fox did bark,
Are heard, at night, sweet canticle and chaunt:
Where sung before no choirist, but the lark,
Ring out the Church’s anthems jubilant.”¹

Welcome they are to all; for when sound words, and prayers, and rites are rare, they are prized; their coming is longed for by converts, and by hardy backwoodsmen, by parents of unbaptized children, by new comers, and by more familiar faces; and many a hearty “God speed” is bidden them when, after the next morning has heard the “sweet canticle and chaunt” again offered, the tent is struck, and the Missionaries move onwards. They have sent from Nashotah lay-readers, licensed by the Bishop, to different stations, three of whom have been ordained to serve the people among whom they had been working. The Report quoted above, speaks thus in testimony of the Missionaries educated in this school of the prophets:—“Their untiring efforts in the cause of our Master; their self-devotion, zeal, and perseverance, under impoverished circumstances, prove them to have been taught that uncomplaining self-denial is one of the first duties of a Christian Minister; while their presenting the Church as she is in the Liturgy is an evidence of the soundness of their faith.” Those who have been accustomed to go barefoot are not afraid to walk on flints.

Their success among the Red Indians of the Oneida tribes, hitherto, it is believed, almost impenetrable by any attempts to Christianize them, has been remarkable; and of Europeans they number among their communicants Swedes, Norwegians, Danes, Swiss, and, which comes nearer home to us, Welshmen; while nearer still, there has been organized a parish composed of English Dissenters, who have by the efforts of a lay-reader become Churchmen. Next month it is our intention to print a most interesting letter by Mr. Breck, which we have received, entering into some particulars of the Mission with a freshness and simplicity which we cannot induce ourselves to spoil by presenting it in a mutilated form.

It is much to be wished that the Missionary Societies formed by members of the Church here in England, would follow

¹ Cox’s Christian Ballads, p. 147.

the good example of kindred societies in America. The first Missionary Society there was originated by the present Bishop of Missouri,¹ in 1812, "for the advancement of Christianity in Pennsylvania;" in 1820, a more extensive Society was composed, to meet, as well as might be, the increasing calls at home and abroad. The government of it was strictly according to that Apostolic rule, "Let nothing be done without the Bishop." Its state, however, was but feeble for several years, when a few active Clergymen and laymen made great efforts, and with very encouraging success. At last, in 1835, at the General Convention, it was ordered by the joint action of the Society and of the two Houses of Convention, that it should be re-organized according to a plan which is now in force, and not likely to be superseded. Every baptized person is a member of the Society; in other words, it is co-extensive with the Church, and thus is asserted that much-forgotten principle, that the Faith is given to men *in trust* for others. The General Convention, at its triennial meetings, appoints a Board of thirty members, who with the Bishops, are called the "Board of Missions," meeting annually, which Board appoints a Committee of four Clergymen, and four laymen for domestic, and a similar one for foreign Missions. Every Bishop has a right to attend the meetings of the Committees. The Board appoints for each Committee a Secretary, and a general Agent; the business of the latter being to collect information, conduct correspondence, and devise plans of operation, subject of course to the Committee's approval. No Clergyman can be appointed to a Mission without his Bishop's recommendation, nor of course sent to officiate in any Diocese, without the Diocesan's sanction. Thus by judicious subdivision of responsibility and labour, the whole of the work is directly done by the Church: and funds are supplied by the Offertory, a practice revived by Bishop Doane, in 1833, and certainly the best means of collecting (to say nothing of its Apostolical origin), at least to secure permanency. That which is happily called "the religious world," must have some kind of excitement to live upon: while it needs the sustaining principle of *steady-mindedness*, (*σωφροσύνη*), to induce a man to keep on, month by month, or week by week, laying by for one object. By this systematic method of contribution and government, the American Church has a unity of operation which cannot fail to produce continued fruit.

And the steady and quiet extension of the Church in

¹ Dr. Jackson Kemper; the sketch of his domestic life which appeared in the first volume of this Journal (p. 221), is a good companion picture to Mr. Breck's letter.

Wisconsin is doubtless to be numbered among the fruits of the establishment of the "Board of Missions." But it would be withholding praise, where praise is due, to forget how much Wisconsin owes to Mr. Breck. He gave himself in heart and intention to the work when quite young, and when the time came he "hated" his father and mother, and left the many comforts and refinements which wealthy American homes can supply. He has been allowed to see—what would be dangerous to a heart less well regulated than his—the seed he has sown grow up into a plentiful harvest. And what is the secret of his success? No doubt, the simple straightforwardness of a mind which knows it is at God's work, and never dreams of doubting that HE will give or withhold visible blessing as seemeth HIM fit; no doubt, the absence of self; no doubt, his faithful unwavering prayers, and whatever can be included in one word, Faith. But there is one principle besides all these, the want of which goes far to mar the good they would work: yet it is much forgotten. He has taught *positively*, not saying, "That is an error; avoid it;" but, "This is the Truth; follow it." Teaching, which depends almost for its very existence on controversy, will not lead to the most excellent gift of charity; it destroys the singleness of mind and purpose, needful to all Christians, but especially to Missionaries; to honest and good hearts it is, at least, unsatisfying; and, if it prove not repulsive, will turn their sweet into bitter. Those who have read, as all should, the Bishop of New Zealand's Charge, will remember how he deprecates controversy; his course is a kindred one to Mr. Breck's, and we doubt not that the success of both is attributable, in a great measure, under God, to the same *positive* teaching.¹ That it has been Mr. Breck's principle our readers shall judge next month from his own letter, not indeed from any distinct avowal that such is his principle, but from the undesigned evidence which the entire absence of any controversial spirit supplies.

THE CHURCH AT THE CAPE.

It affords matter of great surprise to think of the long-suffering and mercy of God in keeping alive the embers of the Anglican Church for so long a period of seemingly smouldering

¹ See pp. 22—27 of the Bishop's Charge. We cannot forbear quoting his words in two places. "Of controversy I would say in general, that it is the bane of the Gospel among a heathen people." "The simple course seems to be, to teach truth rather by what it is than by what it is not. Let us give our converts the true standard, and they will apply it themselves to the discovery and contradiction of error."

decay, as He has, in this land,¹ particularly in the Eastern Province, which was mainly colonized by a body of emigrants sent hither at the Government expense, in the year 1820.

There was no partiality shown by the Government then as to the payment of such religious teachers as the emigrants chose, according to their several "persuasions" or "denominations," to accompany them. A certain number of concurrents was enough to establish a claim for help in the payment of a Minister. What number of all kinds, Church and non-conforming, were sent out, or assisted by the Government for the first few years after the commencement of this early stream of emigration, cannot be exactly stated. But neither did the members of the Church at home, nor their emigrating brethren, show a tenth of the ready zeal in planting our Church efficiently in this part of South Africa, that the various bodies of Dissenters have done in establishing themselves here. A very large sum of money (of late nearly 20,000*l.* annually) has been expended from the voluntary contributions of dissenting bodies in England and elsewhere, in maintaining Missions and teachers of various kinds, in and around this Colony.

Not only has the Church poured forth no such golden stream from her coffers upon this land, but her holy cause was, at the first, so feebly, nay so unworthily, represented, that the fatal effects of this inefficiency remain for a witness still before our eyes. There landed with those early settlers an aged Clergyman and a youthful Wesleyan teacher; each respectively approved or chosen by their co-religionists. The former (the only Clergyman for a long time in this vast province) is now dead; but the Church pined under his ministry, and all but dwindled away. The latter is now the head of the most numerous and influential body, whose chapels teem, and whose Missions are established all around us, and, in fact, who appear to suck up almost all the religious strength of the land.

It is a circumstance that I hail with great comfort, that this veteran Missionary is anything but hostilely affected towards the Church of England. He honours her highly in his heart, and has again and again publicly expressed his wish to see her enter upon the field of Missionary labour in which the Wesleyan Methodists have been so active.

The Church has been upheld for these fifteen years past in the capital of the Eastern Province, by a single Clergyman, who, of course, has had a most up-hill fight to maintain. How he has stood his ground under such heavy discouragement as the oppositions

¹ This article is kindly furnished by a Correspondent from the Eastern Province of the Cape.

of a contentious people, and the overbearing of a government whose Erastian spirit there was no Bishop to keep in check, I am at a loss to conceive. He has, at length, a fellow-labourer sent to his aid. And now the demand for more Clergy is loud and urgent from many quarters. At Cradock, and at Somerset, the people have already pledged themselves to contribute annually, according to their means, towards the support of a Clergyman, when the Bishop can send one to them. These are each capital towns or villages, giving their name to a large district or county, in the whole of which there is not a church or a Clergyman.

But the most crying case of want at present is King William's Town. This is the chief place of that vast district which we have added to our empire under the name of British Kaffraria. It is rising rapidly into importance, not only as the principal military station, but as the probable capital hereafter of the whole Eastern District. We have a church projected and marked out, but meanwhile the first stone of a Wesleyan chapel is *already laid*. Thus the church must come limping after the meeting-house, in this as in other instances; and I will not be over sure that this somewhat humiliating position may not be in the end overruled for good; that is, if we do not keep too far in the rear, so that the hearts of all the Church's present adherents be fatally discouraged.

It will be a great pleasure to communicate future tidings of something substantial going on in the Church's behalf at King William's Town. But we most want a few able men of a missionary spirit, who can bring themselves out here without cost to the Diocese, and trust (which they may well do) to finding a maintenance wherever the Bishop may call upon them to labour. There is nobody yet found, even for King William's Town; and I cannot see how the other rising wants of the Diocese can ever be supplied, if we are forced to lean upon the costly process of bringing highly-educated men out from England.

It appears a subject well worthy of the consideration of our Colonial Bishops, whether in certain destitute districts (rural districts rather than centres like the places above-named), it would not be well to ordain as Deacons some "*Elder*" men of good report and honest conversation, if such be found, who might offer the prayers in the congregation, and baptize and perform such other functions as belong to the Deacon, without calling on them to quit their worldly employ by which they get their bread. Such persons need not be set to preach sermons of their own composition; and though the measure would not be popular, it is doubtful whether an order of unpreaching ministers now

would not tend to call people's minds back to a right regard for Liturgical offices and sacraments.

This method would be in accordance with the way in which the Church was first built up, as we trace it in the Acts of the Apostles. And though the materials now may be different, and the zeal of first converts, and the apostolic "discerning of spirits," may alike be wanting, yet the publication of such a man's *Si quis*, &c. amongst his neighbours would both be a *bonâ fide* return to the old principle of giving the people a voice in the selection, or at least approval, of their Ministers, and would besides generally guard the Bishop from making any serious mistakes in the selection of men, since one who passed unchallenged through this ordeal might safely be considered as *ἄνηρ μαρτυρουμένος*.

Correspondence.

MISSIONARY PROCEEDINGS IN INDIA.

"Ma per trattar del bene ch' io vi trovai,
Dirò dell' altre cose ch' io v' ho scorte."—DANTE.

LETTER IV.

MY DEAR—, Do you think it would add to the solemnity of the Marriage Service, and profitably impress bride and bridegroom, if they were required to *thrice* answer "*I will!*"—so that all might hear them, at least the third time?

This question came into my mind just now as I was thinking over what I have heard of Confirmations in the Missions. Indeed, I have been present when responses were thrice demanded of all the candidates, and I own it made me quite uncomfortable. It did not at all increase my sense of the impressiveness of the rite, whilst the consequent confusion and noise seemed altogether ill assorted with the place and occasion. Now that I recall the scene, it makes me think of the, "As you were!" in my musketeering days, when the driller, not exactly liking the drillee's manipulation of his weapon, required repetition of the same. I was not so light-minded as to think of this then and there, but it comes in now in illustration of the feeling I had that the thrice or oftener saying was very much of a-piece with "bodily exercise." The response was *said* better, as I used to shoulder arms better.

What I did then and there feel, was, a wonder whether the candidates felt or thought themselves the more confirmed for

their thrice or oftener repetition of what they were required to affirm. At the same time I did not doubt but that the *intention* of the ceremony was excellent; and, perhaps, its effect was good too. I merely state my own feelings—I do not judge. The thing, doubtless, arose from a wish to make an impression on the candidates. It was, therefore and also, an acknowledgment of the use of *externals* to *neophytes*. It was a spontaneous, and, perhaps, unconscious attempt to supply a need—the need of a *Ritual for Neophytes*. And such we notoriously have not. Our Prayer-book, with all its excellences, cannot be faulted for not providing for wants never contemplated when it was compiled, for it was compiled not for new converts, but for a Christian nation with an Established Church. The very service for the Baptism of those in Riper Years was an afterthought: and so too, to some extent, the Catechism. It is therefore no disparagement to say a want is felt for something more than the Prayer-book, or rather let us say, something *besides* it for the Mission Churches, or for the Church among the Heathen. We need, *e.g.* services for Catechumens; services for the once lapsed and other penitents. I suppose that to add, for the *Energumeni*, also, would sound madness now-a-days: and yet I have thought of it; and I think the cases of insanity which occur after conversion must make the Missionaries think of it.

But let us confine ourselves to the case of Catechumens. It is past dispute that very great caution is exercised by the Missionaries of our Church in the admission of converts to Holy Baptism. It is a caution which attests admirably the Church doctrine of that Holy Sacrament. For, on the supposition of its being anything less than such a Sacrament, the caution happily observed would admit of no rational explanation or excuse. Very great delay takes place, and very properly too, in the admission to that Holy Sacrament of even the most consistent and promising candidates. But it is our present circumstances, not the nature of the thing, that make it *so* great as it is; and especially the circumstance, that it is not possible to get or keep the Catechumens together, and in classes for continuous instruction, as, somehow or other, appears to have been contrived in early times. This I hold to be due to the remarkable feature of our day, that Christianity makes next to no progress except in the jungles and swamps, and among those who, living from hand to mouth, cannot afford to neglect the work which their hand finds to do, day by day, for their daily bread.

Even when, being at last considered “Competentes,” they are brought together for a few days, if it so happen, at the Mission Station, be it church, house, or tent, they must be fed and lodged at the Mission’s expense—and who would grudge it? But even

then, what is there to satisfy that craving for impression from things without, to which the practice which I set out by noticing so strongly testifies? I question very much whether even the primitive practice of *fasting*, as a preliminary to Baptism, be ever enjoined on the converts. At least I have never heard of it.

But is not John the Baptist's ministry, viewed as introductory to that of our LORD, to be considered as something more than an historical fact? Has it not an ever-abiding significance? Does not the history embody a doctrine?

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the Prophets and the Law prophesied until John."

John the Baptist's ministry, therefore, was not part of the *Law*.

If it be said that "until John" will not (as of itself it may not) prove this, then, I reply, neither has the "until now" yet ceased.

Yours very truly,

P.

COAST OF LABRADOR.

MY DEAR SIR,—I left the hospitable dwelling of Mr. Jones, at Bradore Bay, on Friday the 24th July, 184—. After a slow progress on foot, over hills, rocks, and swamps, I arrived at Blanc Sablon's Brook, where the Diocese of Quebec ends, and where that of Newfoundland commences.

I was accompanied by an Indian youth, who brought a cart for the purpose of carrying my luggage across the stream: Mr. Jones also fearing that I might not be able to procure a boat to fetch me across. The white sands had shifted, or else my guide mistook the place where the river was safely fordable: so that, when I reached close to the opposite side, I found myself up to the hips in water, with which my baggage was completely saturated. I then had no remedy, but to step along one of the shafts, so as to lighten the burden upon the horse, which soon enabled him to make a way for himself through the yielding sand.

I proceeded as quickly as possible to the establishment of Messrs. De Quetteville; and having presented to the Agent a letter of introduction with which I was kindly favoured by Mr. Perchard, of Gaspè, I besought him to order that a fire should be lighted in the parlour, where, after some little patience, I was enabled to dry my clothes, papers, books, &c. &c.

I found everything in the house extremely filthy in its appearance. The bed on which I lay seemed to have a very bad smell; and I did not discover the cause till Sunday morning, when, wishing to contrive something as a substitute for a reading-desk, I removed the outer case of the pillow, and discovered the inner one to be glossy from fish-

oil, as I supposed. I, however, wrapped it up in a piece of crimson cloth which I had with me, and brought it out to the out-house which was assigned to me for Divine Service, and there I elevated it upon a couple of chests, sufficiently high to answer the double purpose of a reading-desk and pulpit. The room granted to me for our service was not only given with apparent reluctance, but was, as I verily believe, one of the worst and most unsuitable they had in their power to offer; for I was informed by a fisherman, that it had been occasionally used as a smith's forge. Nevertheless, there were several ships' chests in it which I turned to a convenient account, by arranging them with a few planks so as to serve for benches to sit upon.

You will perceive, from what I have thus stated, that there was not, on my part, any disposition to murmur; but, on the contrary, every inclination to consult the best interests of the cause in which I was engaged. Neither is there now any desire to exaggerate, but a sincere wish to put you in possession of such particulars, as may enable you to get some friend in Jersey to remonstrate with the De Quettevilles; and, if possible, secure from them the same favour towards our Missionaries, as they at all times experience from the Messrs. Robins and Janverins, on the coast of Gaspè. I ought not here to omit the fact of my being refused a passage by the Agents, who then had two large vessels nearly ready to sail, one for Perce, in the district of Gaspè, and the other for Quebec. Had this little piece of civility been conceded to me, I should have escaped thereby the protracted suffering of a three weeks' passage to Quebec, on board a miserable schooner, crowded to excess with fishermen of the lowest grade.

On Monday morning, the 27th July, I performed the Burial-service at Blanc Sablon's, over a Jersey skipper: they called him Captain Couteuche; and after saying a few words to those who attended the funeral, I took my departure from that station, and was favoured with a passage back to Bradore Bay, by Mr. Saunders of the trading schooner, "Sarah," from Quebec, where I went ashore and waited till Saturday, the 1st of August, when he most kindly took me aboard again, and sailed for Forteau Bay, where I arrived at six o'clock in the evening of the same day. As soon as the vessel was safely moored at anchor, Mr. Saunders had the boat lowered, and I went on shore with him, after narrowly escaping an upset. Here I received every attention from Mr. Creigh, the agent of Mr. Bird, an English proprietor. He gave up his own bed to me, and even sent five miles, without my knowledge, to procure a bottle of goat's milk for my tea.

The Bishop of Newfoundland, as it would seem from his letter, is sanguine with regard to the building of Churches. But were it suitable and proper for me to make a suggestion on that subject, I should say, that it would be advisable to get all the materials for the skeletons prepared at Newfoundland and shipped for the Coast of Labrador, with two carpenters to accompany them: for nothing can be done on that coast in the winter, and every hand is engaged in the fisheries during the summer. It should also be remembered that although

some of the masters may give liberally, yet there is but little to be expected from the poor fishermen, many of whom come from a great distance, and bring home their earnings, not in money, but in some of the necessaries of life, dealt out to them at a high rate by the masters and agents, from stores kept for that purpose.

I have now given you a very brief statement indeed of the dangers and hardships I underwent on that part of the coast which is under the government of Newfoundland. And if a similar and more ample statement concerning my visit to the west side of Blanc Sablon's Brook can be turned to any useful account, I am sure I shall feel much pleasure in furnishing you with it. I have now only to add that beasts of burden are not in common use on the coast. The large dogs which are kept in parks answer that purpose. There were but three horses and two cows on the part of the coast visited by me; and care was necessary to keep them from the dogs. If you have not a mariner's chart of the Gulf, &c. &c., I would recommend you to send down to the neighbourhood of the Tower, where you can purchase one—as it is the most satisfactory map you can have.

I remain, with cordial and becoming respect,

Yours faithfully,

E. C.

PREPARATION OF EMIGRANTS.

SIR, — In your last December number, I remember a letter, earnestly inviting attention to the want of interest hitherto evinced by Churchmen *as such*, in regard to the religious aspects and bearings of the tide of Emigration, which is so freely flowing from our shores. It is a sad fact, I think, which cannot be denied, that the Church of England should be so slow in putting forth that “adaptive sense,” which she most undoubtedly contains within her, as the moral instinct of all true Churches. Dear as she is to us, she has hitherto been a home-keeping mother, — unoriginal in resources, and not spontaneous enough in her outward life. She has, besides, never been over-quick to take the initiative from another, or to follow where others lead. No doubt there is much to be said for all this; and if only we can make the present redeem the past, or at least justify itself, we may have good hope for the future. Why, for instance, should not the Church put out, as it were, by a kind of instinct, all its moral tentacula, and draw to itself or impress with its own form, the widely-growing spirit of colonization, which is springing up in the whole body politic? The Church has in olden days moulded the merely *adventurous* spirit; why should she not now use, for her own good purposes, the *migratory* spirit? Not a week goes by, but some ship leaves our shores, freighted with a cargo not of mere merchandise, but of living souls,—souls that are destined not to re-produce only or to rival, as may be, the commercial organization of fatherland, but to

people "a new earth," and to carry on link by link that chain of the world's progression, which shall find its limit only in the inner and outer kingdoms of eternity. The analogy between the vital action of the bodies politic and ecclesiastical, is closer than is generally thought. If to disburden itself of a redundant population, and to extend itself in new settlements,—in a word, as Schlegel puts it, to *found and possess colonies*, be the standing law, the fundamental rule of health in the progressive development of nations,—no less is it a normal law of the Church's life, to be ever pushing farther off the lines of limitation. In both there is the same law of being, though "the phenomena" may be different. Either *may* clearly outstrip the other; but it is a sad thing, when the growth of the body politic far outruns that of the ecclesiastical. We should take every heed that this be not the case in that country which is so fast becoming "our second self." To compare the relative importance of regenerating an *old* country, or planting a new one, is very like weighing the difference in the kind of pleasure which is felt in restoring an *old* ecclesiastical fabric, or in building a *new* one. But in *some* respects, the settling of a new Church and country has a larger amount of interest attached to it than the renovation of an old; and this will be especially the case, if the old "material" be such as to offer great difficulties in the way, whilst the new were such as to give every hope of a more perfect type and delineation. If we had begun a little earlier with our Australasian offspring, the result would probably have been better; but there is still ample opportunity for us. There are clearly two ways in which *we* can employ the present means and organization for effecting our purpose:—Either by the *selection* of the future colonists, or by bringing all means of influence to bear upon the *undistinguished* mass. The first is, to a certain extent, proposed by the "Canterbury" Association; the other is the plan which best suits our powers.

Our influence is mostly with them before their starting, and especially whilst they are in transition. We must hand them over, when once they have landed, to the civil and religious action of their new society. But before this, they are ours, and deserve our best care. I suppose there is hardly any time so favourable for good impressions, as that which just precedes the final leave-taking of the land of our birth. Last words are ever most heeded. And again on the voyage, what a seed-time is that! An emigrant ship is the most complete school-room that can be imagined, though too often it has been without a teacher. The busy action of life is for the while changed into the quiet time of lesson learning. Old and young are but too willing to learn then. Thus, supposing care were taken that every soul before leaving his country were baptized, (and the required certificates will for the most part prove this,) what more favourable time could there be for preparing them for Confirmation, or again for Holy Communion? and supposing a good number could be persuaded on the voyage to prepare themselves for either or both rites, we cannot doubt but that the Bishop would gladly administer both to them on landing. All this, of course, presupposes the presence of

Clergymen or authorized teachers on board ; and it is satisfactory to know that something is likely to be done in this direction. But all this does not touch the question of preparatory steps before leaving. I know of no attempt having been made at present with this view, beyond the praiseworthy example which has been set by the House of Charity, in Rose-street, Soho. Considering the small means which seem to be at the disposal of the Committee of that Institution, I am only surprised that they have been able to do so much. I should myself rejoice to see all their energies turned in this direction. Such a house for Colonization purposes, would be as great a boon to this country, as it would be to our Bishops abroad. We want some more unofficial and, so to speak, paternal *aditus* to the arcana of Colonization, whither the poor can go for advice and help, and where the poorer and the richer might meet and hold a common ground in the anticipated change of country. Again, it might be made a means, which is much wanted, of making known to the poor here, what are the real thoughts of the same class there ; to tell them in their own homely and genuine way, what changes have been wrought for them, and how their fears or their hopes have all been realised. Again, an "Emigration Provident Society" would not be an unfit development of one portion of such a house ; and it is evident that its industrial resources would be very great in the legitimate employment of charitable means in the "outfitting" department. But all such ways of usefulness it would require no small time and paper to enumerate, though not much ingenuity to exercise. I am more impressed with a conviction of the moral and religious power which such a house would have, if it were at all commensurate with the acknowledged need. What country Clergyman is there, who would not thankfully hear that he could send his emigrating people to such safe keeping, before they encountered the perils which they had chosen, and which are increased tenfold by evil companionship and idle waiting ? Again, to how many of the poor themselves, would not the kindly interest thus shown and the religious influences brought to bear upon them, lighten up with brighter hopes that "choice," which, it must be confessed, from the circumstances under which it is made, too often "wears the aspect of a doom," and send them forth to their new home not inly hating that which they have left ?

One thing is certain, that no field for speculative and experimental good, is so open to the sympathy of generous hearts in England at the present time, as that which the daily increasing throng of Emigrants bids fair to offer. You cannot do them a more substantive good, in a worldly point of view, than that of helping them to go to a land of plenty ; nor, on the other hand, is there any occasion when religious ministrations may be so well offered and so truthfully accepted. There is enough religious sentimentalism in most schemes of *progress*, but the pious care which led the elder Colonists to bear to their new settlement the unquenched fire of their country's altar, should at least teach us how much we have fallen short of heathen piety. It has been well said that, if an impious man learns to pray anywhere,

it is at sea. If his heart may not be unlocked then, what key shall ever open it? If it be unmoved at beholding God's "wonders in the deep," then indeed must it be, as Wordsworth says, "dry as summer's dust." The whole subject is one of surpassing interest,—it is difficult to know where to stop talking or writing about it, when one has once begun. Feeling convinced that what Cicero said of the colonies of his own country, when he called them the "specula populi et propugnacula imperii," is especially true of our own,—one cannot watch their wonderful and rapid growth, without seeing what a mighty destiny, both temporal and spiritual, hangs over them. So great a part must these distant countries play, and that at no very distant time, in the future of the world's history, that we can only pray God that no neglect or indifference on our part, may bring its retributive woe on them.

I am, &c. &c.

PHILOCOLONUS.

JUVENILE EMIGRATION.

SIR,—For some years past, as Chairman of the Kensington Board of Guardians, I have had my attention directed to the evils arising from the rapid increase of population in this country, as well as to the relief which might be derived from a well-organized system of Emigration. I have more especially observed, with deep regret, the case of pauper children, of whom a fearfully large proportion are either trained to idleness and vice by dissolute and vagrant parents, or shut up under vigorous restrictions in workhouses, and there exposed to all the snares and temptations of a crowded city. I was thence induced, about two years ago, to draw up the enclosed scheme of Juvenile Pauper Colonization, which I submitted to several friends connected with the Colonies, or engaged in the administration of the poor law. They nearly all approved of my design; but I should not probably have published it, unless I had seen the plans proposed for the same purpose, by Lord Ashley and by the Marylebone Vestry. Both plans appeared to me defective. Neither of them made any provision, such as I desired, for the education of children on their arrival in the Colony. I wished that while this over-peopled country was relieved from the most dangerous class of its juvenile population, the religious and social well-being of the children should, as far as possible, be secured, and the Colony supplied with well-educated and industrious settlers.

Having printed my scheme, I sent it some months ago to various Colonies, particularly to Australia; and I now wait to know with what degree of favour it is received, being convinced that it can only be carried into effect, in case the Colonists are prepared to take upon themselves the responsibility of establishing and maintaining well arranged schools of industry, upon such terms as the Government at

home and the Guardians of the poor (perhaps assisted in the first instance by charitable contributions) may be enabled to offer.

Believe me to be, Sir,

Your faithful servant,

JOHN SINCLAIR.

Vicarage, Kensington, March 26th, 1849.

The following plan of Pauper Colonization has been circulated by Archdeacon Sinclair, Chairman of the Kensington Board of Guardians:—

The necessity of immediate measures to relieve this country from the evils of a redundant population, and to supply the deficiency of labourers in the Colonies, is becoming daily more urgent. The following plan for securing both objects, economically and effectually, is suggested as the result of some experience in the management of the poor.

Let the following clause be inserted in the next Act of Parliament relating either to pauperism or emigration:—

“Be it further enacted, That in case the Legislature of any of Her Majesty’s Colonies or Dependencies shall see fit at its own cost to establish schools of industry, in which boys and girls, from their eleventh or twelfth to their fourteenth year, shall receive religious and moral training, and be instructed in the arts best adapted to make them useful Colonists, under regulations satisfactory to the Governor of the Colony and the Bishop of the Diocese: it shall be lawful for the Lords Commissioners of Her Majesty’s Treasury, to contribute from the Consolidated Fund the sums required for the removal of pauper children from any of the outports to such Colony. And it shall be further lawful for the Board of Guardians of any parish or union, in any part of the United Kingdom, to defray out of the poor’s rates under their management the expense of removing a child to the outport, and maintaining it in such Colonial school of industry: Provided always, that the expense thereby incurred, shall not exceed the cost of supporting such child during a period of two years in the parish workhouse, or in the pauper union school of the district, within which it may have a settlement: Provided also, that such child be an orphan, or abandoned by its parents; or that its parents or guardians consent to its removal.”

The following are the advantages of the above scheme to the child, to the Colony, and to the mother country:—

1. As regards the child, a Colonial school of industry would be far preferable to the workhouse or pauper union school. For in the Colonial school, the children being nearly of the same age, and admitted at the same time, and for the same period, would be free from many sources of moral contamination, especially that of new inmates, imported fresh from scenes of profligacy.

2. As the school would be surrounded with 300 or 400 acres of land, in pasture, and under tillage, the inmates would easily be provided with a variety of useful and healthy employments, and might be classified in any way most conducive to their moral improvement.

3. During their period of training, they would be often visited by

the Colonists, who would acquire an interest in them, and would prefer their services to those of young persons sent directly from ragged schools or pauper schools at home, and recently contaminated by unrestricted intercourse with each other during the confinement of a long voyage at a critical period of life.

4. On leaving school, instead of suffering the misery of being looked upon as supernumeraries, and an oppressive burden, by the overcrowded society of the mother country, they would find their services in demand, wages high, provisions cheap, rates and taxes almost unknown.

To the Colony the advantage is obvious, of being abundantly supplied with eligible emigrants: not convicts, nor prostitutes, nor decayed gentlemen and ladies; nor clerks, musicians, artists, or shopmen; nor unreclaimed juvenile offenders, veterans in iniquity; but boys and girls who have spent at least two years in the Colony, under a system of training designed to make them active, intelligent, and honest servants, as well as faithful Christians.

The advantages to the mother country would be, perhaps, the greatest of all. It would be relieved, at an expense hardly to be mentioned, from a large portion of its redundant population. The colonial school of industry, once established, would be nearly self-supporting; for the children would be fed and clothed from the produce of their own industry. Each school accommodating 1,200 children (600 boys and 600 girls), and keeping them two years, would require 600 young emigrants every year. Fifty schools in different parts of Australia, New Zealand, South Africa, and North America, would create an annual demand for 30,000; and the emigrants thus expatriated would not be respectable farmers, small capitalists, or even able-bodied workmen, but children of the lowest class in society, the future inmates of our workhouses, our tramp-sheds, and our gaols.

The only practical question in reference to the above scheme is, whether the several parties concerned would take the share assigned to them in carrying it into effect. Would the Government be willing to incur the expense of conveying the children from the outport to the Colony? Would the Colonial Legislature, in consideration of the sum which the Board of Guardians might be justified in advancing with each child, be induced to defray the cost of its maintenance in the school, till it should be old enough to be apprenticed, or to earn in any way its own subsistence? And what sum would a Board of Guardians be justified in advancing with each child, annually or in a single payment, not with the hope merely, but with the certainty, of being relieved from all further expense on its account?

MELBOURNE AND PORT PHILLIP.

(Continued from p. 435.)

WE add some further extracts from the correspondence from this quarter:—

“April 10.—Matters looked still worse as respected our journey, and we were to set off the next day or not at all. Just as it was

given up as hopeless, tidings were received that a Mr. F—— and Mr. B—— were returning this very day, each with a gig, from Melbourne races; and as their houses lay in the way to Port Fairy, and they knew the country well, they would be excellent guides. Accordingly, on their arrival they were applied to. They had but a dog-cart between them, but in this it was decided Mr. F—— should drive me, while the Bishop should ride any horse that could be picked up; and so we packed up the few matters we were allowed to take, and prepared to start the next morning.

“*April 11, Tuesday.*—At eight o'clock we started, Mr. W—— driving me tandem! and Mr. F—— driving the Bishop in the same style. This was only for the first twenty-five miles, and then the Bishop was to ride. We had not gone twelve miles before the rain began to descend in torrents, and before we reached the nice neat little inn called Ormond's we were pretty nearly wet through; for not having intended to make this journey when we left Melbourne, we had made no preparations in the way of Macintoshes, &c. * * * Part of the drive was pretty enough—the ground agreeably broken, the grass much greener than we have yet seen it, and the trees principally gum and mimosa, which are the least ugly style of tree in the Colony; but just when it rained so heavily for a good hour, we were on a dreary, stony, swampy plain, with no shelter, and no regular road to be seen, and we went splash dash through large pools of water and heaps of mud,—for these heavy rains work up the driest road into a fearful state in a very few minutes. At Ormond's, on the river Leigh, we dried ourselves, and had a very comfortable dinner, and at two o'clock started again, the Bishop on a fat little pony, lent him by Mr. W——, I with Mr. F—— in his tandem. We often said how amazed you would be, could you see us fearlessly careering along in our tandem, without the slightest feeling of danger. When you do meet with a bit of good road, (rather a rare commodity,) it is, next to railroads, the most enjoyable mode of travelling. The whole country being unenclosed, there is abundance of room for the leader to play any pranks, so that if he does choose to perform a graceful curve, it signifies nothing. * * * Just as it was beginning to be dark, we came to a solitary-looking inn called 'The Frenchman,' in the midst of the plain, and on the banks of a dry creek, called the Woody Gall-oak, with here and there a few straggling gum-trees at its edge. This inn is weather-boarded; that is, built of wooden planks laid horizontally,—not a bit of plaster inside, and the wind, which was bitterly cold, pouring in at numerous chinks. There was one parlour into which opened four tiny bedrooms. The Bishop and I chose the one which seemed least comfortless, and notwithstanding all its various discomforts, contrived to have an excellent night's sleep. I never suffered more from cold than during this day's journey, but it produced no ill effects. Happily we found only three settlers preparing to pass the night there, and they all gentlemen known to Mr. F——. We had dinner and tea all in one, and I had the pleasure of pouring out colonial tea for colonial settlers. Viands are very good

and very plentiful: beef and mutton the chief commodities; bread excellent, generally; butter always indifferent, generally bad; potatoes excellent, and where eggs are plentiful, a pudding is generally to be had, not by any means to be despised. The landlord had gone to Corio¹ to fetch home his wife, who had been there some weeks for her confinement, so we were waited upon by a very civil hard-featured woman, who with her husband were the only people in the place, and whose appearance altogether convinced me that she was a Van Diemonian ticket of leave, in which opinion Mr. B—— confirmed me. However, she certainly did her duty by her master and by us.”

Reviews and Notices.

An Inquiry into the proper mode of rendering the word "God" in translating the sacred Scriptures into the Chinese Language. By SIR GEORGE THOMAS STAUNTON, Bart. M.P. London: Lionel Booth. 1849.

SOMEWHAT more than two centuries ago the Roman Catholic world was agitated by the well-known contests between the Jesuits and Dominicans in China, which demanded the formal interposition of the Pope, and ended in the ejection of the former from the Chinese empire. One point of difference, on which indeed a charge was founded against the Jesuits, was that of their use of the word *Tien*, (heaven,) and *Shang-tee*, (Supreme Lord,) to represent the idea of God. The contest, on this point at least, was decided by the bull, *Ex illâ die*, issued by Pope Clement XI. in 1715, which decided that the above-mentioned words should be rejected, and the word—a new compound formed for the purpose—*Tien-chu*, (Lord of heaven,) be used to denote the God of Christians.

The same contest has now arisen among Protestant Missionaries. *Their* turn is now come. Two learned pamphlets on the proper rendering of the word "God" in Chinese, written by Dr. Boone, American Missionary Bishop, and Rev. W. H. Medhurst, Missionary, we believe, of the London Missionary Society, have appeared, advocating diametrically opposite opinions, which will be mentioned presently; and in this contest all scholars in the Chinese language, interested in the subject of Missions, have taken, more or less, a part. The point in dispute was referred in 1843, at Hong Kong, to a committee. But this committee could come to no conclusion; and in its turn handed the knotty matter on to the "Committee of Delegates." These, too, have failed to settle it; and it is now referred—not cer-

¹ This is the name given to one of two villages, together known as Geelong.

tainly to a very hopeful tribunal—to the Bible Societies of Great Britain and of America.

The essay or disquisition of Sir G. T. Staunton is presented to the Christian world with a view to facilitate the solution of this very important point; and we at once say, it seems calculated to solve it. It is a singularly temperate, clear, and, to our minds, conclusive argument; and those who know the author, will not need to be told that it is marked by that delicacy and courtesousness which belong to his character, and by that philological acumen which has acquired for him an European reputation.

The writer first examines the force of the two words rejected by the decision of Rome, and which were common terms of the Confucian theology, viz. *Tien* and *Shang-tee*. Comparing these with the substituted term of *Tien-chu*, he seems to acquiesce in the propriety of discarding the former of the two Confucian terms, as being equivalent only to our word “heaven,” and as frequently meaning only the material heavens. The latter word, *Shang-tee*, he vindicates from the suspicion and slur cast upon it, showing that it did and does represent the highest idea—though of course an imperfect idea—which the Chinese have of a spiritual and supreme Ruler of the universe; and that it probably conveys as just an idea of Deity as $\Theta\epsilon\acute{o}\varsigma$ did to the pagan Greek, which yet the Apostles did not hesitate to adopt to express their Christian idea.

“The phrase, *Tien-chu*,” he remarks, “is in itself unobjectionable. It is quite as descriptive of the high attributes of the Deity as *Shang-tee*, the Supreme Ruler. But it is an innovation, while *Shang-tee* is ancient and classical. The Christians are, therefore, popularly considered by the Chinese, as the introducers of a new and strange God, a sort of idol of their own; and this notion has been sedulously inculcated, until very lately, in successive edicts by the government.”—P. 21.

This he illustrates by some curious comments on a portion of the Roman Catholic writings, extracted from an edict published in 1805, and worth attending to.

The Protestants, however, succeeding to this contest, and requiring a settlement of it, seem involved in very great confusion. They have been, apparently, equally desirous of avoiding the Confucian phraseology, and the Roman Catholic substitute. The word *Tien-chu*, (Lord of heaven,) is therefore rejected *uno ore*, as, of course, is the simple *Tien*, (heaven;) and *Shang-tee* does not find much more favour. They have therefore been induced to appropriate a fresh word to their purpose, and some of them counted for the use of the term *Shin*, which means simply “Spirit, or spiritual essence,” to designate

the Deity. Against this others demur; fresh substitutes are proposed; but the controversy turns mainly on this word.

The actual state of Protestant authority seems to be this:— Dr. Morrison generally adopted the word *Shin*, to express “God” in his version of the Bible. Mr. Kidd, the Chinese Professor of University College, London, defends this use. Dr. Boone is a strong advocate in favour of it. Mr. Milne uses the word *Shin* in some of his tracts; but both he and Dr. Morrison occasionally employ *Shang-tee*, in their later publications. Mr. Gutzlaff adopts the term *Shang-tee*. Mr. Medhurst, rejecting *Shin*, and frequently employing *Shang-tee*, yet suggests and recommends a wholly new compound to express Deity, viz.: *Tien-tee* and *Tee*, (Heavenly Ruler,) and (Ruler.)

In the midst of this conflict, Sir G. T. Staunton speaks reverently, dispassionately, acutely, and, as it seems to us, authoritatively. The Roman Catholic substitute he thus disposes of:—

“I do not advocate,” he says, “the retention of the Roman Catholic phrase *Tien-chu*, but I cannot agree with Mr. Kidd, in thinking it ought to be rejected from a ‘fear to identify the doctrines of the Bible with the system of Popery.’ I do not find that any portion of our sacred phraseology was changed at the Reformation on any such ground.”—P. 41.

Again, he remarks with much good feeling:—

“Upon a deliberate consideration of all the bearings of the question, it still may be right to reject the term [*Tien-chu*], but I cannot agree with those who think that this should be done upon the specific ground of it being advantageous or desirable that Protestant and Roman Catholic Christians in China should be distinguished from each other by their employment of different words for the Deity. This distinction may be unavoidable, but it must always be a matter of regret, from its tendency to suggest to the Chinese that Protestants and Roman Catholics do not worship the same God; which is not only untrue in itself, but is a mischievous exaggeration of the difference between the two forms of faith, which can have no other effect in China but that of discrediting our common Christianity.”—Pp. 24, 25.

Upon the adoption of the word *Shin*, he is clear and decisive. He strongly opposes it, on account of its being too low and too wide in its acceptation, and on other grounds, which we cannot particularize, but which are fully and pointedly set forth. In truth, the stress of his argument is on this point. He likewise disapproves of Mr. Medhurst’s substitute, *Tien-tee*, as being wholly new, and because “any appearance of vacillation or uncertainty in the choice of the phrase to denote the Deity, tends to derogate from its sacred authority.”

On a full consideration of all the bearings of the case, he decides, therefore, in favour of the old, classical, and sufficiently expressive term of *Shang-tee*, as the medium of communicating to the Chinese the full idea of Him, whom, in some sort, they ignorantly worship. It remains only that we state the conclusion to which this able writer brings his argument, in his own clear and graceful language:—

“In conclusion, it must be confessed that this question is, after all, nothing else than a choice of difficulties. In the Chinese language, there neither is, nor could there well be expected to be, any word which fully and correctly conveys the idea which we Christians attach to the word God. Words are nothing but the symbols of ideas, and we have not yet implanted the idea itself in the Chinese mind. All, therefore, that we can do, in respect to a choice of words, is to take the best word which the language supplies, and then to make the best use we can of it. I think I have shown that the term, or phrase, SHANG-TEE, has, from time immemorial, been employed in China, in a sense more nearly approaching to that which we attach to the word God, than any other which at present exists in the language of the country. I, therefore, conclude that we ought to employ it for this purpose, not only because it is the most appropriate phrase, but also because its rejection will be attended by the various positive incongruities and inconveniences to which I have alluded.”—Pp. 42, 43.

We cannot part with this treatise without expressing our satisfaction at the reverential tone with which the subject is treated, and recommending it as a valuable, and interesting, and curious specimen of sacred philology.

This question, however, is a practical one, and comes home to our own doors. The opening of our Victoria Mission,—the appointment of our first Bishop,—renders it needful that the Church of England should come to some decision on this point. Hitherto it has been in the hands of the English non-conformists. We cannot of course look to Dr. Smith to decide it personally; his brief residence in the country, passed in visiting several distant parts, necessarily leaves him unfurnished with sufficient knowledge of the language to do so. We fear, too, from an extract of his journal, adduced by Sir G. Staunton, that he is disposed to prejudge the case somewhat superficially. Besides this, it is not his place to assume this responsibility. We presume that he will not think himself justified in adopting at once either the old and literal version of the Bible by Dr. Morrison, or the new and free one of Mr. Medhurst, with the settlement of this question involved in them, and so commit the Church of England upon the point, without some authority other than his own judgment. Although Dr. Boone

has formed his opinion on the subject, yet probably consultation with him, and reference to the American Board of Missions, and a formal appeal to our Episcopal Bench, may be the most satisfactory way of providing means for coming to some authoritative conclusion on this important subject,—one on which, perhaps, the success of the Mission, happily established on the borders of the Chinese empire, which will have to deal with a shrewd, controversial, metaphysical people, may depend.

Visits to Monasteries in the Levant. By the HON. R. CURZON, JUN.
London: Murray.

THIS book will amuse most readers, and disappoint some. An English gentleman, some fifteen years ago, visited the monastic institutions of Egypt, Syria, and Greece, seeking ornaments for his country-house in the shape of curious manuscripts; and he now publishes an account of his adventures, chiefly for his “own diversion when he has nothing better to do,” partly also with the more benevolent purpose of affording some pleasure to the reader.

The volume is written in a clear, lively, and easy style. It abounds with amusing incidents, in narrating which the author “devolves his rounded periods” with the self-composure of a practised story-teller. He has an eye for most things that are new or beautiful in nature and art; and whilst he does not aim at producing such elaborate descriptions as abound, *e. g.* in *Eothen*, his good taste prevents him from falling into any of the hacknied common-places of ordinary tourists. The unfrequented localities which he visits, and the strange personages with whom his object brings him into contact, are portrayed in a manner which will doubtless make the book a general favourite.

Yet, as Churchmen, we are not satisfied with it. There is a want of earnestness in treating of serious things, and a narrowness of mind which is more apt to ridicule than to wonder at whatever is not understood. The author, no doubt, received all the advantages of education which usually accompany aristocratic birth. He sometimes shows that his range of reading has introduced him to books which are not of everybody’s acquaintance; yet he has not learned that the profane employment of the language of Holy Scripture is no sign of genuine wit, but rather of offensive levity. Again, his idea of the ministerial office, (which is frequently developed by his intercourse with the Eastern priests,) seems to be founded on the views which we thought were now exploded, though they were popular some twenty years since; when a Clergyman was regarded as a

machine for burying and marrying, reading weekly prayers, and delivering sermons; and the standard of a Bishop's excellence was such as was recently propounded to the House of Commons by Sir James Graham.

The Clergy amongst whom Mr. Curzon sojourned are no doubt immeasurably inferior to their illustrious spiritual progenitors of other days. Their ignorance may be gross, their temperance not very rigid, their indolence contemptible, the spirit of their devotions buried under long-accumulated forms and repetitions; but we doubt whether the English traveller was capable of taking any but a very superficial view of them. The better qualities which may be cherished in institutions like those he visited he would not discover; the higher uses for which, in the order of Providence, their inhabitants are subservient, perhaps unconscious instruments, he does not seem to appreciate. Book-hunting and sight-seeing are pursuits which are unintelligible to illiterate monks. Their hearts were closed to a man who was given up to such things. And our traveller, notwithstanding his intellectual superiority, seems to have felt as little sympathy for them as he excited in them towards himself. We are disappointed at gaining no deeper insight into the inner life of the Oriental Church from one who has been admitted into its most secret penetralia. The desert places, where (to borrow the quaint language of George Herbert)—

“ Holy Macarius and great Anthony
Made Pharaoh Moses, changing th' history;
Goshen was darkness, Egypt full of lights,
Nilus for monsters brought forth Israelites”—

—these places, still tenanted by the descendants, and haunted by the traditions of such men, might surely afford matter for something higher than the gratification of the dilettante and the pursuits of the bibliomania. And when a Christian traveller comes from the church of St. Basil and St. Chrysostom, it is not enough to tell us of the romantic beauties amidst which their representatives still linger to feed the dim and flickering lamp of their faith. Mr. Curzon describes, in language as graphic as that of Basil of old (Ep. xiv. or xix.) the peaceful abodes of the monks, “the lofty hills, secluded by dense forests of variegated trees, and watered by cold and pellucid streams; cascades beneath beetling precipices; gales from flowery meadows, and fresh breezes from the water; the songs of birds, the motions of the wild deer, goats, and hares.” But we want also to hear of those things, the memory of which in after years awakened such passionate regret in Basil's companion Gregory (Ep. vi. or ix.) “Who shall give me that psalmody of ours, and the vigils and our journeys to heaven by prayer, and our

life, as it were, disembodied and spiritual,—the harmony of the brethren,—the emulation and sharpening of our virtue,—our patient study of the Holy Scripture, and the light we found therein by the guidance of the Spirit?” Unfortunately Mr. Curzon notices these things only as food for the artist or the scoffer, only when they become ridiculous by abuse, or picturesque by adventitious circumstances. We do not desire the sickly sympathy, the credulity and the “longing after strange flesh,” which disfigured the recent work of Mr. Allies upon the Western Church; but we wish that Mr. Curzon had been able to make better use of his opportunities of enlarging our real knowledge of the present condition of Eastern Christendom.

Yet we cannot but feel thankful to a gentleman, who, whilst gratifying his own taste, has added to the literary treasures of our country, by the importation of valuable MSS.; has imparted much amusing information for the entertainment of our firesides; and has brought under public notice some remote branches of the Communion of Saints.

The book is divided into four parts. First, we have the author’s observations in Egypt, in 1833 and 1837, including an account of the monasteries at the Natron Lakes in Upper Egypt, (the chief source from whence the valuable Syriac and Coptic MSS. were lately brought to the British Museum,) and at Thebes. Next, we have his visit, in 1834, to Jerusalem and the Monastery of St. Sabba. Part III. describes the monasteries of Meteora in Albania, in 1834. Part. IV., a visit to those on Mount Athos, in 1837.

We regret that our limits forbid us to give our readers any specimen of the more amusing portions of the work. We will make some extracts from the author’s account of St. Laura, one of the most celebrated monasteries of Mount Athos; and we will append to these a part of a valuable letter from a traveller, which appeared in the *Guardian* of May 9. Mr. Curzon says:—

“The buildings consist of a thick and lofty wall of stone, which encompasses an irregular space of ground of between three and four acres in extent; there is only one entrance, a crooked passage defended by three separate iron doors; the front of the building on the side of the entrance extends above five hundred feet. There is no attempt at external architecture, but only this plain wall; the few windows which look out from it, belong to rooms which are built of wood and project over the top of the wall, being supported upon strong beams like brackets. At the south-west corner of the building there is a large square tower, which formerly contained a printing-press. . . . The interior of the monastery consists of several small courts and two large open spaces surrounded with buildings, which have open galleries of wood or stone before them, by means of which

entrance is gained into the various apartments, which now afford lodging for one hundred and twenty monks, and there is room for many more. These two large courts are built without any regularity, but their architecture is exceedingly curious, and in its style closely resembles the buildings erected in Constantinople between the fifth and the twelfth century. . . . In the centre of each of these two large courts stands a church of moderate size, each of which has a porch with thin marble columns before the door; the interior walls of the porches are covered with paintings of saints and also of the Last Judgment, which, indeed, is constantly seen in the porch of every church. . . . The interior of the principal church in this monastery is interesting from the number of early Greek pictures which it contains, and which are hung on the walls of the apsis behind the altar. . . . In front of the altar, and suspended from the two columns nearest to the *κονόστασις*—the screen which, like the veil of the temple, conceals the holy of holies from the gaze of the profane—are two pictures larger than the rest: the one represents our Saviour, the other the Blessed Virgin. . . . The floor of this church, and of the one which stands in the centre of the other court, is paved with rich coloured marbles. The relics are preserved in that division of the church which is behind the altar. . . . The refectory of the monastery is a large square building, but the dining-room which it contains is in the form of a cross, about one hundred feet in length each way; the walls are decorated with fresco pictures of the saints, who vie with each other in the hard-favoured aspect of their bearded faces. . . . The dining-tables, twenty-four in number, are so many solid blocks of masonry, with heavy slabs of marble on the top; they are nearly semicircular in shape, with the flat side away from the wall; a wide marble bench runs round the circular part of them. A row of these tables extends down each side of the wall, and at the upper end, in a semicircular recess, is a high table for the superior, who only dines here on great occasions. The refectory being square on the outside, the intermediate spaces between the arms of the cross are occupied by the bakehouse, and the wine, oil, and spirit cellars; for although the monks eat no meat, they drink famously; and the good St. Basil having flourished long before the age of Paracelsus, inserted nothing in his rules against the use of ardent spirits, whereof the monks imbibe a considerable quantity, chiefly bad arrack; but it does not seem to do them any harm, and I never heard of their overstepping the bounds of sobriety. Besides the two churches in the great courts, which are shaded by ancient cypresses, there are twenty smaller chapels, distributed over different parts of the monastery, in which prayers are said on certain days.”

The correspondent of the *Guardian* tells us that—

“The monasteries are divided into the *ιδιόρρυθμοι* and *κοινόβιοι*. In the *ιδιόρρυθμοι*, which most of them are, each on entering contributes a certain sum to the treasury, receives his cell, and a certain amount of ‘commons,’ but provides the rest himself, and lives in his rooms

pretty much as fellows of colleges, under no particular rule about chapels and halls; and, if not in office, under nobody's particular authority: of course, subject to the general conditions of monastic life on the Holy Mountain, of which the most prominent to the rest of the world is the never eating meat. The officers are, I fancy, annually elective; in the *ιδιόρρυθμοι*, there are several of equal authority, each supreme in their own department. The sacristan; the *γραμματικός*, the one who looks after the mules, lodgings for strangers, &c. The rest of the monks, if not in the rooms reading, (of which there is little enough, I fancy,) are employed about household works, making bread, oil, raki. There are always a number of *κοσμικοί* (laymen) who are at work in this kind of way, many of whom become caloyers. Chilandari was one of the *κοινόβιοι*. Their general food here, as elsewhere, was vegetables, salt fish, sardines, olives, cheese, fish, fruit, wine, and raki; the latter was always very good. As to fasting, a monk at Chilandari said, they had no rule about it, but 'as the Apostle says,' each man according to his ability,—if he wishes to eat, he eats,—if to fast, he fasts. The *κοινόβιοι* are under a single *ηγούμενος*, appointed by the Patriarch; they are stricter, and somewhat more despotically governed; dine in hall together, &c.; out of the twenty-one or two, there are only seven *κοινόβιοι*. Besides those in the monasteries, there are a number out, either in the *metokhia* abroad, looking after the lands, or getting money for the convent by charity, or in the retreats on the mountain, called *σκητία*, (corruption from *ἀσκητηρία*;) cottages either single or in clusters of two or three, under the direction of one monk, where they work at different things either for use or ornament—dresses, shoes, caps, beads, crosses, wood carvings, of which some are beautifully done; and the *κελλεία*, where one or two in each look after the cattle, bees, and vineyards."

The Holy Land Restored. By the Rev. A. G. H. HOLLINGSWORTH.
London: Seeleys;

WILL be found an interesting work by all who have made up their minds to expect a further and *literal* fulfilment of the prophecies respecting the return of the Jews to Palestine. After a forcible statement of the Missionary responsibility of Great Britain, the author reviews the predictions bearing on his subject, and thence delineates the origin, construction, locality, and extent of the future Hebrew kingdom. He concludes with an earnest appeal to his own countrymen, to assist forthwith in promoting a general migration of the Jews. Mr. Hollingsworth has evidently given much attention to his subject, and writes with ability and enthusiasm.

Woman's Mission in Australia. London: Saunders;

Is a neat little tract, written on higher principles, and with much sounder views of colonization, than its title led us to anticipate. We can recommend it to females in all, especially the educated, classes of society, who may be contemplating a permanent change of country.

Thoughts in Verse for the Afflicted. By a Country Curate. London :
J. R. Smith ;

CONSISTS of twenty-six short hymns, written in a spirit of sober and simple piety, which will be appreciated by those for whose use the book is intended. If the author exhibits no striking poetical talent, he is at least unaffected and earnest.

Documents.

ST. JOHN'S HOSPITAL, NEW ZEALAND.

THE Bishop of New Zealand says in his lately published Journal, (p. 88,) "It was a common topic in Heke's speeches, that the Government built nothing but prisons and barracks, and that, therefore, it could not have come into the country for the good of the native people. This imputation is now in course of being removed." An excellent hospital has been established at Wellington, Cook's Strait ; and other settlements are being supplied in like manner. The importance of Auckland seems to mark it out as requiring larger provision of this kind than other places. The Bishop has, therefore, included a hospital in his comprehensive plan for St. John's College, in aid of which contributions are now being made. Most of our readers are no doubt aware of the Bishop's leading principle in regard to this institution—that "its real endowment must be the industry and self-denial of all its members." The following Regulations¹ for the attendants at the Hospital, will show one way in which this principle is carried out, and will, we doubt not, be acceptable to many who are projecting similar benevolent schemes at home :—

"RULES FOR THE BROTHERS AND SISTERS OF THE HOSPITAL OF ST. JOHN.

"1. The object of this Association is to provide for the religious instruction, medical care, and general superintendence of the Patients in the Hospital, without the expenses usually incurred in the salaries of Chaplains, Surgeons, Nurses and other attendants.

"2. The general principles upon which this Community is founded are contained in the following passages of Scripture, or may be deduced from them.

"Matt. xxv. 40. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME.

"Matt. xxii. 39. Thou shalt love thy neighbour as thyself.

"Luke x. 37. Go, and do thou likewise.

"John xiii. 14. If I then, your LORD and MASTER, have washed your feet, ye also ought to wash one another's feet.

¹ Extracted from the "New Zealand Church Almanac," 1848.

“Matt. v. 46. If ye love them which love you, what reward have ye ? do not even the publicans the same ?

“Gal. v. 6. Faith which worketh by love.

“James ii. 17. Faith, if it hath not works, is dead, being alone.

“1 John iii. 18. Let us not love in word, neither in tongue, but in deed and in truth.

“Luke xvii. 10. When ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

“3. The Brethren and Sisters of the Hospital of St. John are a Community who desire to be enabled, by Divine Grace, to carry the above Scriptural principles into effect : and who pledge themselves to minister, so far as their health will allow them, to all the wants of the sick of all classes, without respect of persons, or reservation of service, in the hope of excluding all hireling assistance from a work which ought, if possible, to be entirely a labour of love.

“4. The Brethren and Sisters of St. John are prohibited from receiving payment for any services performed in the Hospital, but will be entitled to expect for themselves and their families, in cases of sickness, the active sympathy and aid of the other members of the Community, and the free use of such medical advice, and other comforts, as the College can supply.

“5. Candidates for admission into the Community must be presented to the Bishop, and in his presence pledge themselves to follow out (so far as their health and strength will allow them) the course of duties which may be assigned to them.

“6. The duties of the Community are arranged according to day and night courses, to secure, as far as possible, the constant presence of one superintendent of each sex, to administer food and medicine at the hours appointed by the House Surgeon.

“7. Those members who reside at a distance from the College will be exempt from the duty of personal attendance ; and will be considered to discharge their duties sufficiently by regular contributions of meat, poultry, eggs, milk, butter, and other necessaries ; or by assistance in needlework, washing, and the like.

“8. A tithe of the share of produce and increase accruing to the College will be regularly set apart for the maintenance of the Hospital ; and the greater part, if not the whole, of the proceeds of the weekly Offertory at the College Chapelries ; but, as these sources of supply may not be sufficient, the contributions of all friends and neighbours will be most thankfully received ; and especially, the stated supplies of those who have been enrolled as Brethren of St. John.

“9. It is a fundamental principle, that all Patients, of whatever race, station, or religious persuasion, shall receive the same kind and brotherly treatment, without distinction of persons.

“10. The usual regulations will be enforced against the admission of Patients afflicted with contagious or infectious disorders ; the present Hospital not being on a sufficient scale to admit of separate classification.”

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NEWFOUNDLAND completed on April 3d his round of Confirmations in Bermuda. The number of young persons admitted to the holy rite was 692, which is said to be more than double the number of candidates when the Bishop last visited this distant part of his Diocese. His Lordship has also consecrated two burying-grounds for St. George's and Harrington parishes, and delivered a Charge to the Clergy at St. George's. In NOVA SCOTIA the prayer appointed in time of dearth and famine has been publicly used, in consequence of the extreme want suffered in many parts of the province. A Meeting of the Cape Breton Branch of the Diocesan Church Society was held in St. George's church, Sydney, on Feb. 28. Parochial Associations in connexion with the Church Society have recently been formed in the several parishes of St. George, St. James, and Trinity, in TORONTO, and in the districts of Weston and Etobicoke. The destructive fire in Toronto on April 7th consumed the cathedral church of St. James. The building was insured to the amount of 8,500*l.* but there is a debt upon it of 3,000*l.* The organ, library, and everything movable was rescued; had there been a sufficient number of engines, the whole edifice might have been saved. Mr. Baldwin has introduced into the House of Assembly a Bill to amend the Charter of the University at Toronto. The Bishop has petitioned the House against the proposed measure, which he describes as exhibiting a striking opposition to religious truth in general, particularly as taught by the Church of England. Its provisions expressly proscribe all religious teaching or worship, and exclude teachers of religion from any share in the government of the University (sections 12 and 17). We may remind our readers that King's College has been in successful operation under its present Charter for six years; and no abuse whatever of its funds or privileges is alleged to have taken place.

The prominent topic in the American Church papers is the vindication of some of the students of the New York General Theological Seminary from the charge of Romanizing, brought against them in the *Calendar* newspaper. A body of Swedes and Norwegians, amounting to about 700, residing at Chicago, ILLINOIS, has been brought within the pale of the Church through the instrumentality of the Rev. Gustav Unonius, of Manitowoc, WISCONSIN. The movement originated with themselves. The Bishops of RHODE ISLAND and CONNECTICUT have recommended the CONSTANTINOPLE Mission to the liberality of their Dioceses. It appears that the offerings for this Mission during the last year did not amount to above half the sum (4,000 dollars) originally appropriated to it. We regret to learn that Bishop Southgate intended to depart for America in the month of April. We trust that he may yet return to the position which he has so usefully filled. We grieve to see it stated by a correspondent of the *Banner of the Cross*, April 7, that in the Diocese of OHIO

eleven parishes have ceased to belong to the Church since the date of the last Convention.

The Bishop of ANTIGUA has completed the Visitation of Dominica and Montserrat. In the latter island particularly, he speaks of the vast thirst for religious knowledge among the mechanic and labouring population, notwithstanding the unexampled depression of the agricultural and commercial interests. The Bishop of JAMAICA recently held a special ordination for Mr. G. J. Handfield at Kingston. His Lordship did not appear to be well, although he preached with his usual energy and eloquence.

A letter from the CAPE OF GOOD HOPE gives a cheering account of the progress now being made in that Colony. The writer says:—"Efforts are being made in at least twenty places to erect churches; and when all the Clergy that have been written for shall arrive, and the candidates for Orders be ordained, our ministry will have increased from fifteen to forty, our catechists from one to eight. A Collegiate School is about to be commenced: this we trust will, as our means increase, gradually develop into a Theological College and a Grammar School."

The Bishop of SYDNEY held his *midsummer* Ordination on December 17th, at St. Andrew's: the Rev. R. L. King was admitted to the Priesthood, and Mr. S. E. Gregory, a student of St. James' College, to the Diaconate. On the 28th (Innocents' day), his Lordship laid the foundation of the church of Holy Innocents, for the districts of Cabramatta and Bringelly. The church is situated on the north side of the Bringelly road, where a congregation has for some time worshipped in a School-house. The Bishop of NEWCASTLE returned before the end of November from a Visitation of New England. His Lordship has been organizing a plan for establishing lending libraries at the squatting stations; the books to be under the control of the Clergyman, but in charge of some master in each district. We have also received a gratifying account of the first Confirmation held by the Bishop of MELBOURNE, in the church of St. James. Eighty-seven persons were confirmed, in the sight of one of the largest congregations ever seen there. The Bishop's sermon appears to have made a great impression on all his hearers. The Bishop of ADELAIDE, on November the 7th, arrived at Freemantle, on his first visit to Western Australia. At Albany he consecrated the church, and confirmed twenty-four persons. All sects worshipped in one house on this interesting occasion, and all together followed the Bishop to the shore, to receive his parting exhortations. At Freemantle the Bishop inspected Mr. King's Native School, of which he speaks in the highest terms of satisfaction.

CONSECRATION OF COLONIAL BISHOPS.—On Whit-Tuesday, May 29, Dr. Anderson and Dr. Smith were consecrated in Canterbury Cathedral for the newly-created Bishoprics of Rupert's Land, and Victoria, Hong-kong. Owing to the hour at which we were compelled to go to press, we are unable to furnish our readers in the present number with the details of the ceremonial. A considerable number of both Clergy and laity assembled on the

previous eve, to witness the consecration of Bishops for those two remote provinces of the British Empire, on the spot where Augustine, 1,200 years ago, began his missionary labours in the midst of our own Saxon forefathers. Amongst these visitors on the preceding evening were the Archbishop of Canterbury, the Bishops of London, Winchester, and Oxford; the two Bishops-designate, Archdeacon Harrison, the Rev. the Rector of Exeter College, Ernest Hawkins, H. Venn, J. Tucker, T. B. Murray, T. Bowdler, W. Carus, J. Thomas, Dr. Macbride, Principal of Magdalene Hall, J. C. Sharpe, Esq., Captain and Mrs. Smart, the Duchess of Buccleuch. Most of these were amongst the guests of the Right Reverend Warden of St. Augustine's College, and were to be seen on Monday at the Evening Prayers in the beautiful chapel of the College. The Evensong on this occasion was postponed till 10 P.M. Simple and unpretending as was the service, it will be remembered by those who were there, not so much on account of the distinguished members of the Church who were present, as for the peculiar applicability of the Psalms and Lessons to the subject which was uppermost in every one's thoughts: the deliverance of Israel out of Egypt, as an image of the condition of heathen converts; the singing "in a strange land" of Zion's songs, (Ps. cxxxviii. 4;) and the worship of the absent Psalmist directed "towards God's holy temple," (Ps. cxxxix. 2,) as a type of *their* future employments who were going forth to gather in and to lead the flock of Christ in the distant east and west. And there seemed to be a happy omen of their future success in the mention of those special spiritual gifts, by which God of old strengthened the hands of the rulers of His church. (Numbers xi. and 1 Cor. xiv.)

Through the kind hospitality of the Warden and Fellows, several of the visitors were provided with dormitories in the College; and about eighty were expected to dine together in the hall at the close of the day.

A paper was circulated amongst those who were present, which we shall hope to print in our next number. It contained a statement from the Treasurers of the Colonial Bishops' Fund, to the effect that their means were now entirely exhausted after the erection of thirteen Colonial Sees, within a period of exactly eight years from the commencement of their labours on Whit-Tuesday, 1841. To this statement was added an Address, signed by nearly all the members of the Episcopal Bench, commending the Fund to the renewed exertions and liberality of the Church at large.

TORONTO.—We regret that our limits will not allow us to insert more than the concluding paragraph of the Bishop's Petition against Mr. Baldwin's Bill, alluded to on a preceding page:—

"Your Petitioner begs permission, in all due respect, to request your Honourable House to consider how the Government and people of England will reason, when they learn that the Legislative Assembly in Canada, a great portion being Roman Catholics and Dissenters, gave Presbyterians and Methodists Charters establishing Colleges, and also pecuniary assistance to a considerable amount, while the same Legislative body not only deprived the Church of England of the Charter of King's College, granted to her by our late Sovereign King George the Fourth, but despoiled her of the whole of the endowment, the gift of the same Sovereign, and refused to allow her to retain even the smallest portion of her own property, to enable her to educate the youth of her Communion for the different professions, and the continuance of her Ministry, and to supply vacancies continually happening in that Ministry, and extend her blessed ordinances to the destitute settlements of the Province. In fine, from the injustice of this measure, which seeks to crush the National Church and peril her existence, may be seen her imminent danger, and that

the most cruel of all oppressions, that of shackling the mind and withdrawing the means of acquiring a liberal education for their children, is impending upon more than one-fourth¹ of the inhabitants of Upper Canada: this, it would appear, from no other reason than that they belong to the Established Church of the Empire, which the Sovereign has sworn to maintain inviolate."

PHILADELPHIA.—*Bishop White's Church*.—A correspondent of the *Banner of the Cross*, (May 5,) speaking with reference to the proposed monument to this departed Prelate, (see page 438), brings the following testimonies from Dissenters to the Bishop's eminent virtues. "Dr. Bethune, of Philadelphia, in a published address, says:—

"If you wish a presentment of venerable piety, holy benevolence, and wisdom in meekness, bid the sculptor preserve in undying marble the patriarchal form of him whom every sect acknowledged "a Father in God," and who lingered so long among us, shedding his soft religion around like the mild rays of a summer's sunset, that he seemed like virtue which can never die, though heart and flesh must fail."

"It may well be classed with the oft-repeated and well-known exclamation of our Quaker friends, who when they saw the venerable Prelate tottering under the burden of fourscore years, said, 'There goes our good Bishop;' and, 'See! there is our beloved Father William White;' and taught their children to kneel and receive his blessing: or, if you will, it is a worthy parallel with the splendid eulogium of the eminent Presbyterian, Albert Barnes; 'Many of the purest flames of devotion that rise from the earth, ascend from the altars of the Episcopal Church, and many of the purest spirits that the earth contains, minister at those altars.'

"All will hail the day when the more enduring 'Monument,' the 'Monumental Church,' consecrated for ever to the glory of the Eternal Trinity, shall attest the faith and piety of this generation, in commemorating the peaceful virtues, and in imitating the living charity, of the late RIGHT REVEREND FATHER IN GOD, WILLIAM WHITE."

CALIFORNIA.—Last week a Missionary (of the American Episcopal Church) sailed for California, now, though so far off, a portion of the same field; and others are preparing to follow, to introduce there, amid the worldliness, and wickedness, and social disorganization which are said to prevail in that newly acquired country, the good "leaven" of the Gospel, and to impart to the crowds of adventurers more precious treasure than the "gold that perisheth."

BISHOPRIC OF CAPE TOWN.—In addition to those addresses to Miss Burdett Coutts which we printed last month, (page 413, *et seq.*) others have been received from the members of the Church of England in Graham's Town, and from Graaf Reinet, in the eastern province. The former document was most appropriately drawn up, on "the occasion afforded by the first Episcopal Visitation, the first Confirmation, and the first Ordination," in the district. The numerous subscribers speak of their past condition as one in which they had long painfully felt the evils arising from the lack of those spiritual functions which none but the highest order of ministry in the Church can discharge; had been without any centre of union or operation for the Clergy, or any competent authority to which, as Churchmen, they could appeal in cases of dispute or difficulty; had had no means of getting their churches consecrated, or children confirmed, or addi-

¹ At the last Census, the population of Upper Canada was 721,000. In this number were comprised: Members of the Church of England, 171,751; Roman Catholics, 123,707; Wesleyans, 90,363; Presbyterians of the Kirk, 67,900.

tional labourers ordained to the ministry; and had long seen with regret, though without surprise, that numbers of their fellow-colonists, born in the bosom of the Church, have been almost compelled by such causes to connect themselves with various bodies of seceders, while others, scattered over the greater part of this extensive country, have, till now, remained as sheep without a shepherd.

NEWCASTLE.—The following earnest appeal from the Rev. R. G. Boodle, St. Alban's, Muswell Brook, Chaplain to the Bishop, was contained in a private letter to a friend in England, to whose kindness we are indebted for it:—

“Of the urgent need there is for more labourers, you may form a guess, when you consider that I have a population of about 300 immediately round me, and about 300 more scattered within a radius of about four or five miles; that I have another regular service in the little township of Merton weekly; another small township at Gammon Plains, forty-six miles off; another at Cassilis, containing sixty people, twenty-five miles beyond that, which two latter places I have just arranged to visit twice a quarter, and my Deacon once; that through all this space, and for ten miles in the opposite direction, there are sheep-stations, and settlers, who require separate visiting, as they cannot get to the places when Divine Service is held; and that, beyond that, to the Western Coast of Australia, there is not a single Clergyman, though in that direction, and to the north, there are settlers and stations for four hundred miles. And, although I have so large a *parish* as eighty miles in length, I have also to prepare two Candidates for Holy Orders.

“I may mention also, that there are three or four townships nearer the coast, where the Bishop is most anxious to station Clergy—but he has them not. The tide of emigration is setting in upon us from England and Ireland very strongly, but though hands and mouths are thus sent out, the Government seems to forget that it is not shipping off horses or oxen, but immortal and responsible beings; for not a word have I yet heard of one single Clergyman being sent out to confirm, reclaim, or call these poor emigrants; they are sent out here that their bodies may be fed, and their souls starved. However, we do not desire *any* kind of help,—there cannot be a greater mistake than this, that ‘Any one will do for the Colonies.’ A few partially educated men—if very good men—may do in a few places; but in very few; they generally do more harm than good. The Clergy are here thrown far more on their own resources than in England; we are far from each other; we do not come into a regularly ordered parish, but in most cases have to commence the organization of disjointed materials; we have all kinds of characters, and many shades of religion to deal with.

“These are things I did not think of in England, and I know I was not singular; but it is most important they should be considered. For the sake of the people, the Colonial Clergyman should be a man of some education and manner; he should not be inexperienced and rash, or timid and too much dependent upon sympathy.

“I do trust, that when the wants of the Church here are known, some will be found to answer the call. I have that faith in the English Church, that I believe there are men in her who, having something to give up, will give it up willingly for Christ's sake.

“In the first place, then, it would be a great blessing to have men in Holy Orders who have had experience; next, men who are of known steadiness, earnestness, and good churchmanship, and who have received a University education. Can you, then, my dear B., see your way to come out? I can use to you an argument which did more than anything

to bring me out:¹—*Here are deep, urgent wants, and a vacancy will be unfilled, if you do not come.* The Bishop will pay the expense of passage and outfit; and he, or I, or any of us who have a home, will be only too glad to accommodate those who come, with a home, until they are fixed in charge of some district.”

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The 148th Anniversary Festival of this Society took place on May 21st, in St. Paul's Cathedral. The Archbishop of Canterbury was present, with the Bishops of London, Salisbury, Llandaff, Worcester, Oxford, Bangor, Peterborough, Ripon, Manchester, and Carlisle, upwards of 100 other Clergymen, in full canonicals, and several influential laymen. The Bishop of Lichfield preached the sermon. The evening was concluded with the customary dinner at the Mansion House.

CHURCH MISSIONARY SOCIETY.—The Annual Meeting of this Society was held at Exeter Hall on May 2. The Report stated the amount of the home income, general and special, at 91,593*l.*, besides 9,410*l.* raised and expended in the Missions, and the Jubilee Fund, which has now reached 53,160*l.* The expenditure from the general fund raised at home had been reduced to 87,441*l.* The Report spoke in gratifying terms of steady effectual progress, rather than of brilliant success in the various fields of the Society's labours. The principal feature of the Report was the account of the Jubilee. The spirit in which the day (Nov. 1st.) was celebrated in every quarter of the globe, on land and at sea, by all classes, must excite the sympathy of every member of the Reformed branches of the Church of Christ. The large amount of the Jubilee Fund, and the fact that it has not been accompanied with any sensible decrease in the Society's ordinary income, are highly creditable to the self-denying zeal and the united feeling of its members. The Meeting was stated by the Bishop of Norwich to be as large as any he had ever seen at Exeter Hall. Three Bishops were present, and the two who have since become Bishops, also several influential noblemen and gentlemen. The speeches were replete with Missionary zeal and with interesting details.

SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—Income, general and special, 27,343*l.*, including 1,100*l.* balance.

BRITISH AND FOREIGN BIBLE SOCIETY.—Total expenditure, 88,831*l.* Amount received for Bibles and Testaments, 43,358*l.*; other receipts, 52,575*l.* Books issued, 1,107,518.

The following Missionary Societies, unconnected with the Church, have celebrated Anniversaries during the past month:—

WESLEYAN MISSIONARY SOCIETY.—Income from all sources, Home and Foreign, 104,126*l.*; expenditure, 111,492*l.*

CHURCH OF SCOTLAND MISSIONARY ASSOCIATION.—We understood the expenditure of this Society to have been about 30,000*l.* For the Missionary schemes of the FREE CHURCH OF SCOTLAND, upwards of 56,000*l.* had been collected. It was mentioned that the Rev. W. Stewart, of Leghorn, had opened the first non-conforming chapel in Italy, last April.

LONDON MISSIONARY SOCIETY.—Income from all sources, Home and Foreign, 64,508*l.*; expenditure, 67,238*l.* **BAPTIST MISSIONARY SOCIETY.**—Income, 26,000*l.* The income of the Colonial Branch of the **BRITISH MISSIONS SOCIETY** amounted to 3,053*l.*

¹ Mr. Boodle was Vicar of Compton Dando, Somerset, and is favourably known as the author of "Ways of overcoming Temptation," and, we believe, other little tracts.







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